A DEFENSE OF THE SINCERE AND TRVE TRANSLATION OF THE HOLY SCRIPTVRES INTO *THE ENGLISH TONGVE*,

against the manifold cauils, friuolous quarrels, *and impudent slaunders of* GREGORIE MARTIN, *one* of the Readers of Popish diuinitie in the traiterous *Seminarie of* RHEMES.

By WILLIAM FVLKE D. in Diuinitie, and *M. of* Pembroke-hall *in* CAMBRIDGE.

Whereunto is added a briefe Confutation of all such quarrels and cauils, as haue beene of late vttered by diuers Papists in *their English Pamphlets, against the writings of* the said WILLIAM FVLKE.

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1617.

TO THE MOST HIGH AND MIGHTY PRINCESSE *ELIZABETH*,

by the grace of God, Queene of *England*, *France*, and *Ireland*, Defender of the faith, &c.

Q. Elizabeth

AMong the inestimable benefits, wherewith Almightie God hath wonderfully blessed this your Maiesties most honourable and prosperous gouernment, it is not to be numbred among the least, that vnder your most gracious and Christian protection, the people of your Highnesse dominions haue enioyed the most necessary and comfortable reading of the holy Scriptures in their mother tongue and natiue language: Which exercise, although it hath of long time by the aduersaries of him that willeth the Scriptures to bee searched (especially those of our Nation) beene accounted little better than an hereticall practise; and Treatises haue beene written, pretending to shew great inconuenience of hauing the holy Scriptures in the vulgar tongue: Yet now at length perceiuing they cannot preuaile, to bring in that darknesse and ignorance of Gods most sacred word, and will therein contained, whereby their blinde deuotion, the daughter of ignorance, as they themselues professe, was wont to make them rulers of the world; they also at the last are become Translators of the New Testament into English. In which, that I speake nothing of their insincere purpose, in leauing the pure fountaine of the originall veritie, to follow the crooked streame of their barbarous vulgar Latine translation, which (beside all other manifest corruptions) is found defectiue in more than an hundred places, as your Maiestie, according to the excellent knowledge in both the tongues, wherewith God hath blessed you, is very well able to iudge: And to omit euen the same booke of their Translation, pestred with so many annotations, both false and vndutifull, by which, vnder colour of the authoritie of holy Scriptures, they seeke to infect the mindes of the credulous readers with hereticall and superstitious opinions, and to alienate their hearts from yeelding due obedience to your Maiestie, and your most Christian Lawes concerning true Religion established: And that I may passe ouer the very Text of their Translation, obscured without any necessary or iust cause, with such a multitude of so strange and vnusuall tearmes, as to the ignorant are no lesse difficult to vnderstand, than the Latine or Greeke it selfe: Yet is it not meet to bee concealed, that they which neither truly nor precisely haue translated their owne vulgar Latine, and only Authenticall Text, haue neuertheless beene bold to set forth a seuerall Treatise, in which most slanderously and vniustly they accuse all our English Translations of the Bible, not of small imperfections and ouersights committed through ignorance or negligence,

D. Stanish.
D. Heskins.

of that vulgar Latin translation manifest corruptions are found in more than 100. places

Q. Elizabeth speaketh in knowledge of ye greeke & Hebrew tongues

for ye most slanderous treatise of y^e [illegible] against all ye English translations of ye Bible

negligence, but of no lesse than most foule dealing, in partiall and false translations, wilfull and hereticall corruptions.

Against which most lewd and vntrue accusation, though easie to bee iudged of by such as be learned in the tongues, yet dangerous to disquiet the conscience of them that be ignorant in the same, I haue written a short and necessary Defence: which although not laboured in words, yet in matter I hope sufficient to auoid all the aduersaries cauils. I am most humbly to craue pardon, that I may be bold to dedicate vnto your most excellent Maiestie, that vnder whose high and Christian authoritie, your people haue so many yeeres enioyed the reading of the holy bookes of God in their natiue language, to the euerlasting benefit of many thousand soules; vnder the same your most gracious and royall protection, they may reade also the Defence of the sincere and faithfull translation of those bookes, to the quieting of their consciences, and the confusion of the aduersaries of Gods truth ard holy Religion: by which they may be stirred vp more and more in all dutifull obedience, not only to be thankfull to your Maiestie as it becommeth them, but also to continue their most earnest and hearty praiers to Almighty God for this your most godly and happy regiment ouer them, for many yeeres forward to bee prolonged.

The God of glory, which hitherto hath aduanced your Maiesties Throne aboue all Princes of this age, in true honour and glory, vouchsafe to preserue the same with his daily blessing, to the perfection of that glorious reparation of his Church, which you haue most happily taken in hand, to the euerlasting praise of his mercy, and the endlesse felicitie of your Maiestie.

Your Maiesties most humble subiect,
and
most bounden daily Orator,

WILLIAM FVLKE.

MARTIN.

THE PREFACE CONTEINING FIVE SVNDRIE ABVSES *or corruptions of holy* SCRIPTVRES, *common* to all Heretikes, and agreeing specially to these of our time : with many other necessarie aduertisements to the READER.

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MATR. *As it hath beene alwaies the fashion of* Heretikes *to pretend Scriptures, for shew of their cause : so hath it been also their custome and propertie to abuse the said Scriptures many waies, in fauour of their errours.*

Heretikes fiue waies specially abuse the Scriptures.

FVLKE.

FVLKE

Hether these fiue abuses haue beene common to all Heretikes, and whether it hath beene the fashion of all Heretikes to pretend Scriptures for shew of their cause : though I will spare now to enquire of, as a thing wherein learned men at the first sight may espie the great skill that *Martin* pretendeth to haue in discerning of Heretikes and heresies; yet will I shew (by the grace of God) that none of these fiue abuses are committed by vs, or our Catholike translations, and that the popish Heretikes are in some sort, or other guiltie of them all.

MATR. 1. *One way is, to deny whole bookes thereof or parts of bookes, when they are euidently against them. So did (for example) Ebion all S. Pauls Epistles, Manichens the Acts of the Apostles, Alogiani S. Iohns Gospell, Marcion many peeces of S. Lukes Gospell, and so did both these and other Heretikes in other bookes, denying and allowing what they list, as is euident by S. Ireneus, S. Epiphanius, S. Augustine, and all antiquitie.*

1 Denying certaine bookes, or parts of bookes. 1

FVLK. 1. First we deny no one booke of the Canonicall Scripture, that hath beene so receiued of the Catholike Church, for the space of 300. yeeres, and more, as it hath beene often proued out of Eusebius, S. Ierome, and other ancient authorities : but the Papists in aduauncing Apocryphall books to be of equall credit with the Canonicall Scriptures, doe in effect denie them all. Besides that to adde vnto the word of God, is as great a fault as to take away from it, the one being forbidden vnder as heauy a curse, as the other. Those blasphemies of Pighius and Eccius, the one calling the holy Scripture a nose of wax and a dumbe iudge; the other terming the Gospell written, to be a blacke Gospell, and an inkie Diuinitie : and that of Hosius acknowledging none other expresse word of God, but onely this one word *Ama*, or *diligo*, loue thou : what other thing doe they import, but a shamelesse deniall of all bookes of the holy Scripture in deede, howsoeuer in word they will seeme to admit them.

apocryphall not canonicall

MATT. 2. *Another way is, to call into question at the least and make some doubt of the authoritie of certaine bookes of holy Scriptures, thereby to diminish their credit, so did Manicheus affirme of the whole new Testament, that it was not written by the Apostles: and peculiarly of S. Mathewes Gospell, that it was some other mans vnder his name : and therefore not of such credite, but that it might in some part be refused. So did Marcion and the Arians deny the Epistle to the Hebrewes to be S. Pauls. Epiphan. lib. 2. har. 69. Euseb. lib. 4. hist. cap. 27. And Alogiani the Apocalypse to be S. Iohns the Euangelist. Epiphan. & August in har. Alogianorum.*

2 Doubting of their authoritie, and calling them into question. 2

FVLK. 2. We neither doubt of the authoritie of any certaine booke of the holy Scriptures, neither call wee any of them into question, but with due reuerence doe acknowledge them all, and euery one to be of equall credit and authoritie, as being all inspired of God, giuen to the Church for the building vp thereof in truth, and for the auoiding of fables, and heresies : But the Papists arrogating to their Pope, authoritie to allow or refuse, any booke of holy Scripture, and affirming that no Scripture hath authoritie, but as it is approued by their Church, doe bring all bookes of the holy Scripture into doubting, and vncertaintie, with such as will

 depend

depend vpon their Pope; and popish Churches authoritie: which they affirme to be aboue the holy Scriptures, saying they might as well receiue the Gospell of Nicodemus as of S. Marke, and by the same authoritie reiect the Gospell of S. Mathew, as they haue done the Gospell of S. Bartholomew. These blasphemous assertions although some of them would colour, or mitigate with gentle interpretations: yet there is no reasonable man but seeth, into what discredit and vncertaintie they must needes bring the authoritie of the Canonicall bookes of holy Scripture with the simple and ignorant.

MART. 3. *An other way is, to expound the Scriptures after their owne priuate conceit and phantasie, not according to the approued sense of the holy ancient fathers and Catholike Church: so did Theodorus Mopsuestites (Act. Synod. 5.) affirme of all the bookes of the Prophets, and of the Psalmes, that they spake not euidently of Christ, but that the ancient fathers did voluntarily draw those sayings vnto Christ which were spoken of other matters: so did all Heretikes, that would seeme to ground their heresies vpon Scriptures, and to auouch them by Scriptures expounded according to their owne sense and imagination.* 3 Voluntarie expositions according to every ones fancie or heresie.

FVLK. 3. We expound not the Scriptures after our owne priuate conceit, and fantasie: but as neere as God giueth vs grace, according to the plaine and naturall sense of the same, agreeable vnto the rule or proportion of faith, which beene approued by the ancient fathers, and Catholike Church of Christ, in all matters necessarie to eternall saluation. Not bringing a new and strange sense which is without the Scriptures, to seeke confirmation thereof in the Scriptures (as the manner of Heretikes is rightly noted by *Clemens*) but out of the Scriptures themselues seeke wee the exposition of such obscure places as we finde in them, being perswaded with S. *Augustine*, that nothing in a manner is found out of those obscure and darke places, which may not be found to be most plainely spoken in other places. And as for the approued sense of the holy ancient Fathers, and Catholike Church of the eldest and purest times, if the Papists durst stand vnto it, for the deciding of many of the most weightie controuersies, that are betweene vs, there is no doubt, but they should soone and easily be determined, as hath beene shewed in diuers and many Treatises, written against them. In which if any thing be brought, so plainely expounding the Scripture against their popish heresies, as nothing can be more expresse nor cleare, then they are driuen to seeke new and monstrous expositions of those Fathers interpretations: or else they answere, they are but those Fathers priuate expositions, appealing to the Catholike Churches interpretation, which is nothing else but their owne priuate conceite and fansie, hauing no record to proue that Catholike Churches interpretation, but the present hereticall opinions of this late degenerated Antichristian congregation. And when they haue discourse neuer so much of the Catholike Churches interpretation, they reduce and submit all mens iudgements to the determination of their Councels, and the decrees of the Councels to the approbation of their Pope, which as he is oftentimes a wicked man of life: so is he ignorant and vnlearned in the Scriptures, to whose most priuate censure, the holy Scriptures themselues, and all sense and exposition of them is made subiect, vnder colour that Christ praying for Peter, that his faith should not faile in temptation, gaue all Popes such a prerogatiue, that they could not erre in faith, though they were wicked of life, voyde of learning, ignorant in the Scriptures, destitute of the Spirit of God, as is proued most inuincibly by example of diuers Popes, that haue beene Heretikes, and maintainers of such errours, as are not now in controuersie betweene vs (least they should say we begge the principle) but of the sect of the Arrians, Monothelites, Eutychians, Saduces, and such other.

MART. 4. *An other way is, to alter the very originall text of the holy Scripture, by adding, taking away, or changing it here and there for their purpose. So did the Arians in sundrie places, and the Nestorians in the first Epistle of S. Iohn, and especially Marcion, who was therefore called,* Mus Ponticus, *the mouse of Pontus, because hee had gnawne (as it were) certaine places with his corruptions, whereof some are said to remaine in the Greeke text vntill this day.* 4 Changing some words or sentences of the very original text. *Tertul. cont. Marcion. lib 1. & proac. Tertul. lib. 5.*

FVLK. 4. The originall text of the holy Scripture we alter not, either by adding, taking away, or changing of any letter, or syllable, for any priuate purpose, which were not only a thing most wicked and sacrilegious, but also vaine, and impossible. For, seeing not only so many ancient coppies of the originall text are extant in diuers places of the world, which we cannot, if we would, corrupt, and that the same are multiplied by printing into so many thousand examples, wee should be rather madde then foolish, if we did but once attempt such a matter, for maintenance of any of our opinions. As also it is incredible, that Marcion the mouse of Pontus, could corrupt all the Greeke coppies in the world, as Lindanus, of whom you borrowed that conceit, imagineth, in those places in which he is charged by Tertullian. For Marcions heresie was not so generally receiued by the Greeke Church, that all men would yeelde vnto him, neither was Tertullian so sound of iudgement in the Latine Church, that whatsoeuer he iudged to be a corruption in Marcion, must of necessitie be so taken. But if adding, and detracting from the Scripture, bee proper notes of Heretikes, who can purge Stephen Gardiner, and Gregorie Martine? the one for adding vnto a verse of the Psalme, this pronowne *se*, himselfe, to proue the carnall presence, citing it thus; *Escam se dedit timentibus eum*: He gaue himselfe to be meate to them that feare him, whereas the words of the Prophet, according to the Hebrewe, Greeke, and Latine, are no more but *Escam dedit*: he hath giuen meate, &c. The other in his fond booke of schisme, citing this text out of 1 *Cor.* 10. as many Papists doe against the certainetie of Faith, *Qui stat, videat ne cadat*: He that standeth, let him take heede he fall not. Whereas not onely the truth of the Greeke: but euen the vulgar Latine translation hath, *Qui se existimat stare*, Hee that thinketh or supposeth that he standeth, let him take heede that hee fall not. But of such additions and detractions, vsed by the Romish rattes, farre worse then the mise of Pontus, we shall haue more occasion to speake hereafter.

MART. 5. *Another way is, to make false translations of the Scriptures for the maintenaunce of errour and heresie: so did the Arians (as S. Hierome noteth in 26. Esa.) read and translate Prouerb. 8.* Dominus creauit me in initio viarum suarum, *that is,* The Lord created mee in the beginning of his waies, *so to make Christ the wisedome of God a meere creature. S. Augustine also lib. 5. cont. Iulian. cap. 2. noteth it as the interpretation of some Pelagian. Gen. 3.* Fecerunt sibi vestimenta, *for,* perizómata, *or* campestria, *that is,* They made themselues garments. *Whereas the word of the Scripture is, breeches or aprons proper and peculiar to couer the secret parts. Againe, the selfe same Heretikes did read falsly Rom. 5.* Regnauit mors ab Adam vsque ad Moysen etiam in eos qui peccauerunt in similitudinem præuaricationis Adæ, *that is,* Death reigned from Adam to Moyses, euen on them that sinned after the similitude of the preuarication of Adam, *to maintaine their heresie against originall sinne, that none were infected therewith, or subiect to death and damnation, but by sinning actually as Adam did. Thus did the old Heretikes.* False and hereticall translation. *illorum.* Possedit. סכלות. הגרות *Aug. ep. 89. & lib. 1. de peccat. cap. 11.* καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας.

FVLK. 5. As touching false and hereticall translations, which is the chiefe argument of this booke, I doubt not, but (by the grace of God) to cleare our English Translators from any wilfull corruptions, for the maintenance

nance of any errour, or heresie: such as were those of the Arrians and Pelagians, which Gregory Martin, as though he vttered some great peece of skill, doth so diligently expresse. I shall haue occasion also to shew that the Papists themselues of our times, maintaining their corrupt vulgar translation, against the truth of the originall texts of Greeke and Hebrew, are most guiltie of such corruption, and falsification, whereof although they be not the first authors, yet by obstinate defending of such errors, they may proue worse then they which did first commit them. For the authors of that vulgar translation might be deceiued, either for lacke of exact knowledge of the tongues, or by some corrupt and vntrue copies which they followed, or else perhaps that which they had rightly translated, by fault of the writers, and negligence of the times, might be peruerted: but these men frowardly iustifying all errors of that translation, howsoeuer they haue beene brought in, doe giue plaine testimonie that they are not led with any conscience of Gods truth, but wilfully carried with purpose of maintaining their owne errors; lest if they did acknowledge the errour of the Romish Church in that one point, they should not bee able to defend any one iot of their heresie, whose chiefe colour is the credit and authoritie of that particular and false Church, rather then any reason or argument out of the holy Scriptures, or testimonie of the most ancient Christian and Catholike Church.

MART. 6. *What these of our dayes? Is it credible that being so well warned by the condonation and detestation of them, they also would be as madde and as impious as those? Heretikes (gentle Reader) be always like Heretikes, and howsoeuer they differ in opinions or names, yet in this point they agree, to abuse the Scriptures for their purpose by all meanes possibly. I will but touch foure points of the fiue before mentioned, because my purpose is to stay vpon the last onely, and to discipher their corrupt translations. But if I would stand vpon the other also, were it not easie to shew the manner of their proceeding against the Scriptures to haue beene thus: to denie some whole bookes and parts of bookes, to call other some into question, to expound the rest at their pleasure, to picke quarrels to the very originall and Canonicall text, to fester and infect the whole body of the Bible with cancred translations?*

That the Protestants and Caluinists vse the foresaid fiue meanes of defacing the Scriptures.

FVLK. 6. It is very true, that so many Heretikes as pretend the authoritie of the holy Scriptures, abuse the same to their owne destruction: and no Heretikes worse then the Antichristians, or Papists, as partly hath beene seene already in euery one of your fiue markes, and more may appeare in those foure points which you will handle in the Preface, because the argument of your whole booke is the fift: so that in the end you shall be proued no wiser with your fiue points, then hee that came forth with his fiue egges, and neuer a good of them all. But you aske, if it were not easie for you to shew (if you would stand vpon them) that the Protestants vse all the said fiue meanes of defacing the Scripture? I answer, No: and that shall you see, when demonstration is made how vainly you haue laboured in the last point; which howsoeuer you would haue it appeare to be a sudden writing, of small trauell, by interlacing a few lines here and there, against M. Whitaker, against mee, and some other; yet it is euident, both by Bristowes threatning, and Campions promise, that it hath beene a worke of some yeeres vnto you: wherein beside that you are beholding much to Lindanus, for diuers quarrels against Caluin; and to Sir Thomas More, for many cauillations against W. Tyndals translation; there is little worthy of so long study, and large promises, as haue gone before this diligent discouerie: so that if you will make the like triall in the rest, you shall finde them as hard to proue as this last.

William Tyndall. translation

MART. 7. *Did not Luther denie S. Iames Epistle, and so contemne it, that he called it an Epistle of straw, and not worthy of an Apostolicall spirit? Must I proue this to M. Whitakers, who would neuer haue denied it so vehemently in the superlatiue degree for shame, if hee had not thought it more shame to grant it? I need not goe farre for the matter: Aske M. Fulke, and he will flatly confesse it was so. Aske Caluin* in arg. ep. Iacobi. *Aske Flaccus Illyricus*, in argum ep. Iacobi, *and you shall perceiue it is very true. I will not send you to the Catholike Germans and others, both of his owne time and after, that wrote against him in the question of iustification, among whom not one omitteth this, being a thing so famous and infamous to the confusion of that Arch-heretike.*

Coster. en. Edm. Camp. pag. 18. Retent. pag. 32. Disc. of the Rock pag. 307. Luther. in nouo Test. Germa. in Præfat. Iacobi.

FVLK. 7. I know not whether euer Luther denied S. Iames epistle, as vnworthy of an Apostolicall spirit, but I beleeue you may take a twelue moneths day more to proue it, as also that he did so contemne it, that he called it an Epistle of straw. But M. Whitaker which denied it so vehemently, must aske of mee, who most flatly confesse (saith M. Martin) that it was so. I pray you Sir, vrge mee not to confesse more than I know, or euer knew. But you haue confessed it already in two printed bookes, *Retent. pag. 32. Disc.* of the Rocke, *pag. 307.* In the place first cited, there are these words: But to proceed; LVTHER DENIETH THE EPISTLE OF S. IAMES, BECAVSE IT IS AGAINST HIS HERESIE OF IVSTIFICATION BY FAITH ONELY. *Wee allow not Luther, neither did hee allow himselfe therein, for hee retracteth it afterward.* First those words of Luthers deniall being printed in a diuers letter, may testifie sufficiently to euery reasonable man, that they are the obiection of Bristow, and not the confession of Fulke, who not simply admitteth them as true, but by concession, proueth that if they were true, yet Luthers opinion, against which hee himselfe hath written, ought not to preiudice him, and much lesse all other men, that neuer held that opinion. In the latter cited place, are these words: *And as touching the Epistle of S. Iames, it is a shamelesse slander of him to say that the Protestants reiect it, but wee must heare his reason. First Luther calleth it a strawen Epistle. So Luther called the Pope supreme head of the Church, and the masse a sacrifice propitiatorie. If Protestants be charged to hold whatsoeuer Luther sometime held, and after repented,* &c. Who seeth not in these words, that I rehearse the obiection of Saunder, which is common to him with many other Papists, which not discussing whether it be true or no, but supposing it were as Saunder and the rest of the Papists doe affirme, I shew that it is no good consequence, to charge all Protestants with Luthers priuate opinion, which perhaps he held sometime, and after retracted, more then to charge vs with all opinions of Papistrie, which hee did hold, before God opened his eyes to see the absurditie of them. And yet if hee had held that opinion, and neuer retracted the same, he were not in worse case then Eusebius, who in plaine words affirmeth, that the same Epistle is a counterfet or bastard Epistle, *lib. 2. cap. 23.* Doe you not see now how flatly M. Fulke confesseth that it was so? Such confessions as these, are now and then extorted out of the ancient Fathers writings, which are not liuing to expound their meanings. But I had thought M. Martin could haue discerned betweene a suppose or concession, and an absolute assertion, or a flat confession, especially of one whose writing is plaine enough, and beside is alue to interpret himselfe, if any ambiguitie were therein. But be it that M. Martin either would not, or could not see in my writing any thing else but a flat confession of Luthers denying of S. Iames Epistle, and calling it an Epistle of straw, of what forehead proceedeth it, that he willeth M. Whitaker to aske Caluin *in argum. Epist. Iacobi*, whether Luther so speake of that Epistle? in which argument Luther is not once named by Caluin, so farre is it that hee doth testifie any such thing against Luther. Only he saith, that some there are in these dayes, which thinke that Epistle not worthy of

autho. itie,

authoritie, which could not be vnderstood of Luther, who long before Caluin wrote that argument, had forsaken that opinion, if euer he held any such, as all those Dutch Bibles and Testaments of Luthers translation, in which those words so much baited at, and so much sought for, are omitted, doe giue sufficient testimonie. What Flaceus Illyricus reporteth, who perhaps held that opinion himselfe, and would father it vpon Luther, I haue neither opportunitie to seeke, nor care to know. But how great a matter it is, that all the Popish Germans, and other, who haue written against Luther, doe so spightfully gnaw vpon, I haue learned at length by relation of M. Whitaker, whom you send to aske of mee; who after long search, and many editions turned ouer, at the length lighted vpon a Dutch Testament, by likelihood one of the first that Luther did set forth in the German tongue, in which he findeth neither deniall of S. Iames Epistle to be Canonicall, nor affirmation that it is vnworthy of an Apostolicall spirit, no nor that whereof there hath beene so much babling of all the Papists, that he calleth it an Epistle of straw simply, and in contempt, but onely in comparison of the Epistles of Paul and Peter, and other bookes of the new Testament, the excellencie of which one aboue another, after he hath shewed in sundry degrees, at last he saith, the Epistle of Iames in comparison of these, is strawie, or like straw. Which he saith not in respect of the credit or authoritie thereof, but in regard of the argument or matter handled therein, which all wise and godly men will confesse to be not so excellent and necessary, as the matter of the holy Gospels and Epistles of some other of the Apostles, namely of Paul, Peter, and Iohn. Our Sauiour Christ himselfe, *Ioh.* 3. 12. calleth the doctrine of regeneration, in such plaine manner as he vttered it to Nicodemus, earthly things in comparison of other greater mysteries; which he could haue expressed in more heauenly and spirituall sort. If I haue spoken to you (saith he) of earthly things, and you haue not beleeued, how if I should speake to you of heauenly things, will you beleeue? Were not he an honest and a wise man, that vpon these words of Christ spoken in comparison, would conclude by his authoritie, that regeneration were a contemptible matter, a thing not spirituall, not heauenly, but simply and altogether earthly? And yet with as good reason, for ought I see, or can learne of Luthers words concerning this matter, he might so inferre, as the Papists doe inforce the like against Luther. Wherefore it is nothing else but a famous and infamous cauillation, to the confusion of all the Papists which write against Luther, that no one of them omitteth vpon so false and friuolous a ground, to sclaunder him so hainously, and to charge all Protestants with his assertion so enuiously: which if it were his, should not be so euill as other Catholike writers haue affirmed of that Epistle, and therefore not sufficient to charge him, and much lesse others, with heresie: but being not his simple affirmation, yet because it hath beene offensiuely taken, he himselfe hath put it out, and giuen it ouer. O what a stirre would they keepe, if they had any weighty matter of truth to burden him withall?

MART. 8. *To let this passe: Tobie, Ecclesiasticus, and the Macchabees, are they not most certainly reiected? And yet they were allowed and receiued for Canonicall, by the same authoritie that S. Iames Epistle was. This Epistle the Caluinists are content to admit, because so it pleased Caluin: those bookes they reiect, because so also it pleased him. And why did it so please Caluin? Vnder pretence forsooth, that they were once doubted of, and not taken for Canonicall. But is that the true cause indeed? How doe they then receiue S. Iames Epistle as Canonicall, hauing before doubted of also, yea (as they say) reiected?* Cont. Cent. 3. can. 47. Argum. inuct. Iacob. Wittenb. 12. Ibid.

FVLK. 8. You may well let it passe, for it is not worth the time you spend in writing of it, and if you had beene wise, you would vtterly haue omitted it. But what say you of Tobie, Ecclesiasticus, and the Macchabees, most certainly by vs reiected? *They were allowed* (you say) *for Canonicall by the same authoritie that S. Iames Epistle was.* And thinke you that S. Iames Epistle was neuer allowed for Canonicall before the third Councell of Carthage? For of the other it is certaine they were neuer receiued by the Church of the Israelites before Christ his comming, nor of the Apostolike and Primitiue Church for more then 300. yeeres after, as both Eusebius out of Origines, and the Councell of Laodicea, *Can.* 59. confirmed afterward by the sixt generall Councell of Constantinople, sheweth for the Greeke Church, and S. Ierome *in prologo Galeato* Lib. 6. cap. 13. for the Latine Church. As for the prouinciall Councell of Carthage, holden by 44. Bishops of Africa, if wee were bound to receiue it for these bookes, wee must also acknowledge fiue bookes of Salomon, which in the same Councell are authorised, whereas the Church neuer knew but of three: and although the booke of Wisdome should be ascribed to Salomon, there could be but foure. Againe, how they vnderstand the word Canonicall, it may be gathered both out of the words of the same Canon, where they giue none other reason of the approbation of all those bookes of Scripture, but that they haue receiued them of their fathers to be read in the Church: and also out of S. Augustine, who was one present at the same Councell; which after he hath declared how a man should discerne the Canonicall Scriptures from other writings, by following the authoritie of the Catholike Churches, especially those that haue deserued to haue Apostolike Sees, and to receiue their Epistles, he addeth further: *Tenebit igitur hunc modum in Scripturis Canonicis, vt eas quæ ab omnibus accipiuntur Ecclesijs Catholicis, præponat eis quas quædam non accipiunt. In eis verò quæ non accipiuntur ab omnibus, præponat eas, quas plures grauioresque accipiunt, eis quas pauciores minorisque authoritatis Ecclesia tenent. Si autem alias inuenerit à pluribus, alias à grauioribus haberi, quanquam hoc inuenire non possit, æqualis tamen auctoritatis eas habendas puto. Totus autem Canon Scripturarum in qua istam considerationem versandam dicimus, his libris continetur.* He shall hold therefore this meane in the Canonicall Scriptures, that hee preferre those which are receiued of all Catholike Churches, before those Scriptures which some Churches doe not receiue. But in those which are not receiued of all, let him preferre those Scriptures which the greater number and grauer Churches doe receiue, before those which Churches fewer in number and of lesse authoritie doe hold. But if he shall finde some Scriptures to be had of fewer Churches, and other some of grauer Churches, although you cannot finde this thing, yet I thinke they are to be accounted of equall authoritie. Now the whole Canon of Scriptures in which we say this consideration must be occupied, is contained in these bookes: Fiue bookes of Moses, that is, Genesis, Exodus, &c. By this saying of Augustine, it is manifest, that he calleth Canonicall Scriptures, not only those bookes that ought of necessitie to be receiued of all Churches, but also such as were receiued of some, and of some were not, in which number were these bookes of Tobie, Ecclesiasticus, and the Macchabees, which by his owne rule were not to be receiued as of absolute and soueraigne authoritie, because the Apostolike Churches of Asia and Europa, and those of grauest authoritie, among which was the Church of Rome in that time, did not receiue them, as witnesseth not only S. Hierome a Priest of Rome, but also Ruffinus of *Aquileia, in Symbolo*, who both declare what bookes were receiued in their Churches as Canonicall, and of irrefragable authoritie to build principles of faith vpon them, and what bookes were admitted only to be read for instruction of manners. And therefore according to the rule of Augustine, and testimonie of the ancient Fathers, and because it consenteth with the rest of the Scriptures, and not for Caluins pleasure, we receiue the Epistle of S. Iames, though De doct. Christ. lib. 2. cap. 8.

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it hath not beene alwayes, and of all Churches receiued. Concerning the name of Caluinists, as of all other nicke names that it pleaseth you of your charitie to bestow vpon vs, it shall suffice to protest once for all, that wee acknowledge none other name of our profession, but Christians, and Catholikes, and that we haue neither receiued that Epistle, nor reiected the other, because it pleased Caluin so. This may serue for a cleare demonstration, that in the first English Bibles that were printed vnder the name of Thomas Matthew, before Caluin wrote any word of the reiection of those bookes, or of receiuing of the other, they are called Apocrypha, and printed with other of that marke, by themselues, and the Epistle of S. Iames without any question acknowledged to be one of the Canonicall Epistles, whereas Caluins Institution was first printed Ann. 1536. and his argument vpon S. Iames Epistle 1551. You may see what honest dealing the Papists vse, to bring the truth into discredit, and the professors thereof into hatred with the simple and vnlearned people, bearing them in hand, that wee haue no cause to receiue or refuse bookes of Scripture, but Caluins pleasure. But the God of truth will one day reward these impudent liers and shamelesse slanderers.

Anno 1532. *Anno 1537.* The first English Bible by Thomas Matthew

Well, let vs now see vnder what pretence it pleased Caluin to reiect these bookes: *Vnder pretence forsooth* (saith Martin) *that they were once doubted of, and not taken for Canonicall.* I pray you Sir, where doth Caluin pretend that only cause? In his *Instit. li. 3. c. 5. sect. 8.* he alleadgeth diuers other causes touching the bookes of *Macchabees*, as euery man that will may reade. Shame you nothing to forge such manifest vntruths, and that in such matters as you may be conuinced in them by ten thousand witnesses? What credit shall be giuen to you in matters that consist vpon your owne bare testimonie, when you force not to faine of other men, that wherein euery man may reproue you? And as for the only pretence you speake of, Caluin doth so little esteeme it, that notwithstanding the same, he doubteth not to receiue the Epistle of Saint Iames, because it is agreeable to the whole body of the Canonicall Scripture, as (if you had read his argument vpon that Epistle) you might easily haue perceiued.

MART. 9. *Marke (gentle Reader) for thy soules sake, and thou shalt finde, that heresie, and onely heresie, is the cause of their denying these bookes: so farre, that against the Orders, and Hierarchies, and particular patronages of Angels, one of them writeth thus in the name of the rest*: We passe not for that Raphael of Tobie, neither doe wee acknowledge those seuen Angels which he speaketh of; all this is farre from Canonicall Scriptures, that the same Raphael recordeth, and sauoureth I wot not what superstition. *Against free will thus*: I little care for the place of Ecclesiasticus, neither will I beleeue free will, though hee affirme an hundred times, That before men is life and death. *And against prayer for the dead, and intercession of Saints, thus*: As for the booke of the Macchabees, I doe care lesse for it than for the other. Iudas dreame concerning Onias, I let passe as a dreame. *This is their reuerence of the Scriptures, which haue vniuersally beene reuerenced for Canonicall in the Church of God aboue 1100. yeeres*, Con. Cart 3. *and particularly of many Fathers long before*, Aug. de doct. Christ. l. 2. c. 8.

Ibid pag. 17. M. Whitaker by these words condemneth their owne Seruice-booke, which appointeth these bookes of Tobie and Ecclesiasticus to be read for holy Scripture, as the other. Doe they reade in their Churches Apocryphall and superstitious bookes for holy Scripture, or is he a Puritan, that thus disgraceth their order of daily Seruice?

FVLK. 9. The mouth that lieth, killeth the soule. The reader may thinke you haue small care of his soules health, when by such impudent lying you declare that you haue so small regard of your owne. But what shall hee marke? *That heresie, &c.* You were best say, that Eusebius, Hierome, Ruffine, and all the Churches in their times, were heretikes, and that only heresie was the cause of their deniall of these bookes: for such reasons as moued them, moue vs, and something also their authoritie. But how proue you that only heresie moueth vs to reiect them? Because M. Whitaker against the Orders, and Hierarchies, and particular patronages of Angels, writeth in the name of the rest, That *wee passe not, &c.* Take heed lest vpon your bare surmise you belie him, where you say hee writeth in the name of the rest, as in the next section following you say, he writeth in the name of both the Vniuersities, for which I am sure he had no commission from either of them: although he did write that which may well be auouched by both the Vniuersities, yet I know his modestie is such, as he will not presume to be aduocate for both the Vniuersities, and much lesse for the whole Church, except he were lawfully called thereto. This is a common practise of you Papists, to beare the world in hand, that whatsoeuer is written by any of vs in defence of the truth, is set forth in the name of all the rest, as though none of vs could say more in any matter, than any one of vs hath written, or that if any one of vs chance to slip in any small matter, though it bee but a wrong quotation, you might open your wide slanderous mouthes against the whole Church for one mans particular offence. Now touching any thing that M. Whitaker hath written, you shall finde him sufficient to maintaine it against a stronger aduersarie than you are, and therefore I will meddle the lesse in his causes. And for the orders and patronage or protection of Angels by Gods appointment, we haue sufficient testimonie in the Canonicall Scriptures, that wee need not the vncertaine report of Tobies booke to instruct vs what to thinke of them. But as for the Hierarchies, and patronage of Angels, that many of you Papists haue imagined, and written of, neither the Canonicall Scriptures, nor yet the Apocryphall bookes now in controuersie, are sufficient to giue you warrantise. The like I say of free will, praier for the dead, and intercession of Saints. But it grieueth you that those Apocryphall Scriptures, which haue beene vniuersally receiued for Canonicall in the Church of God aboue 1100. yeeres, should finde no more reuerence among vs. Still your mouth runneth ouer: for in the time of the Canon of the third Councell of Carthage, which you quote, these bookes were not vniuersally reuerenced as Canonicall. And Augustine himselfe speaking of the
" booke of Macchabees, *Cont. 2. Gaud. Ep. c. 23.* confesseth that the Iewes account it not as the Law, and the
" Prophets, and the Psalmes, to which our Lord giueth testimonie as to his witnesses, saying, It behoueth
" that all things should bee fulfilled which are written in the Law, and in the Prophets, and in the Psalmes,
" concerning mee: but it is receiued of the Church, not vnprofitably, if it bee soberly read or heard. This
" writeth S. Augustine, when he was pressed with the authoritie of that booke by the Donatists, which de-
" fended that it was lawfull for them to kill themselues, by example of Razis, who is by the author of that
" booke commended for that fact. He saith it is receiued not vnprofitably: and immediately after, Especially
" for those Macchabees that suffered patiently horrible persecution for testimonie of Gods Religion, to en-
" courage Christians by their example. Finally, he addeth a condition of the receiuing it, if it be soberly read or heard. These speeches declare, that it was not receiued without all controuersie, as the authenticall word of God; for then should it be receiued necessarily, and because it is Gods word especially, and howsoeuer it be read or heard, it is receiued of the Church, not only necessarily, but also profitably. Beside this, euen the decree of Gelasius, which was neere 100. yeeres after that Councell of Carthage, alloweth but one booke of the Macchabees. Wherefore the vniuersall reuerence that is boasted of, cannot bee iustified.

But M. Whitaker is charged in the margent, to condemne the Seruice booke, which appointeth these bookes of Tobie and Ecclesiasticus to be read for holy Scripture, as the other. And where finde yon that in the Seruice booke, M. Martin? Can you speake nothing but vntruths? If they be appointed to bee read,

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are they appointed to be read for holy Scripture, and for such Scripture as the other canonicall bookes are? The seruice booke appointeth the Letanie, diuers exhortations and praiers, yea homilies to be read: are they therefore to be read for holy and canonicall Scriptures? But you aske, *Doe they read in their Churches Apocryphall and superstitious bookes for holy Scripture?* No verily. But of the name Apocryphall I must distinguish, which sometimes is taken for all bookes read of the Church, which are not canonicall: sometimes for such bookes onely, as are by no meanes to be suffered, but are to be hid or abolished. These bookes therefore in controuersie, with other of the same sort, are sometimes called *Hagiographa*, holy writings, as of S. *Hierome præfat. in lib. Tobiæ*: sometime *Ecclesiastica*, Ecclesiasticall writings, and so are they called of Ruffinus. Because (saith he) they were appointed by our Elders to be read in the Churches, but not to be brought foorth to confirme authoritie of faith: but other Scriptures they named Apocryphall, which they would not haue to be read in the Churches. So saith S. *Hierome in præfat. in Prouerb.* Euen as the Church readeth indeed the bookes of *Iudith, Tobias*, and the *Machabees*: but yet receiueth them not among the Canonicall Scriptures: so let it read these two bookes (of *Ecclesiasticus* and *Wisedome*) for the edifying of the people, not for the confirmation of the authoritie of Ecclesiasticall doctrines. These ancient writers shall answere for our seruice booke, that although it appoint these writings to be read, yet it doth not appoint them to bee read for canonicall Scriptures. Albeit they are but sparingly read, by order of our seruice booke, which for the Lords day, and other festiuall daies, commonly appointeth the first lesson out of the Canonicall Scriptures. And as for superstition, although M. *Whitaker* say, that some one thing sauoureth of I know not what superstition, he doth not by and by condemne the whole booke for superstitious, and altogether vnworthy to bee read, neither can he thereby bee prouued a Puritane, or a disgracer of the order of daily seruice. *In expos. Symbol.*

MART. 10. *As for parts of bookes, doe they not reiect certaine peeces of Daniel and of Hester, because they are not in the Hebrew, which reason S. Augustine reiecteth: or because they were once doubted of by certaine of the fathers? by which reason some part of S. Marke, and S. Lukes Gospell might now also be called in controuersie, specially if it be true which M. Whitakers by a figuratiue speech more than insinuateth*, That hee cannot see by what right that which once was not in credit, should by time winne authoritie. *Forgetting himselfe by and by, and in the very next lines admitting S. Iames Epistle (though before doubted of for Canonicall Scriptures) vnlesse they receiue it but of their curtesie, and so may refuse it when it shall please them, which must needes be gathered of his words, as also many other notorious absurdities, contradictions, and dumbe blanckes. Which onely to note, were to confute M. Whitakers by himselfe, being the Answerer for both Vniuersities.* Pag. 10. M Whitakers booke.

FVLK. 10. As for peeces of Daniel, and of Hester, we reiect none, but onely we discerne that which was written by Daniel indeede, from that which is added by Theodotion the false Iew, and that which was written by the Spirit of God, of Esther, from that which is vainely added by some Greekish counterfecter. But the reason why we reiect those patches (you say) is because they are not in the Hebrew, which reason S. *Augustine* reiecteth. Here you cite S. *Augustine* at large, without quotation, in a matter of controuersie. But if wee may trust you that S. *Augustine* reiecteth this reason, yet wee may be bold vpon S. *Hieroms* authoritie, to reiect whatsoeuer is not found in the Cannon of the Iewes, written in Hebrew, or Chaldee. For whatsoeuer was such, S. *Hierome* did thrust through with a spit or obeliske, as not worthy to bee receiued. Witnesse hereof S. *Augustine* himselfe, *Epist. ad Hier.* 8. & 10. in which he dissuaded him from translating the Scriptures of the olde Testament out of the Hebrew tongue, after the 70. Interpreters, whose reasons as they were but friuolous, so they are derided by S. *Hierome*, who being learned in the Hebrew and Chaldee tongues, refused to be taught by *Augustine*, that was ignorant in them, what was to be done in translations out of them. Also *Hierome* himselfe testifieth that *Daniel* in the Hebrew, hath neither the story of *Susanna*, nor the hymne of the 3. children, nor the fable of Bel and the Dragon: which we (saith hee) because they are dispersed throughout the whole world haue added, setting a spit before them, which thrusteth them through, lest we should seeme among the ignorant to haue cut off a great part of the booke. The like he writeth of the vaine additions that were in the vulgar edition vnto the booke of Esther, both in the Preface, and after the end of that which he translated out of the Hebrew. There are other reasons also beside the authoritie of S. *Hierome*, that moue vs not to receiue them. As that in the story of *Susanna*, Magistrates and iudgement of life and death are attributed to the Iewes being in captiuitie of *Babylon*, which hath no similitude of truth. Beside out of the first Chapter of the true *Daniel*, it is manifest, that *Daniel* being a young man was caried captiue into *Babylon*, in the daies of *Nebucadnezer*, but in this counterfect story, *Daniel* is made a young child in the time of *Astyages*, which reigned immediately before *Cyrus* of *Persia*. Likewise in the story of Bel and the Dragon, *Daniel* is said to haue liued with the same King *Cyrus*, and after when he was cast into the Lyons denne, the Prophet *Habacucke* was sent to him out of *Iurie*, who prophecied before the first comming of the Chaldees, and therefore could not be aliue in the daies of *Cyrus*, which was more then 70. yeeres after. The additions vnto the booke of *Esther* in many places, bewray the spirit of man, as that they are contrarie to the truth of the story, containing vaine repetitions, and amplifications of that which is contained in the true history, and that which most manifestly conuinceth the forgerie, that in the Epistle of *Artaxerxes*, c. 16. *Haman* is called a Macedonian, which in the true story is tearmed an Agagite, that is an Amalekite, whereas the Macedonians had nothing to doe with the Persians many yeeres after the death of *Esther* and *Haman*. I omit that in the *cap.* 15. *vers.* 12. the author maketh *Esther* to lye vnto the King, in saying that his countenance was full of all grace, or else he lyeth himselfe, *vers.* 17. where he saith, the King beheld her in the vehemency of his anger, and that he was exceeding terrible.

As for other reasons, which you suppose vs to follow, because these parcels were once doubted of by certaine of the fathers, it is a reason of your owne making, and therefore you may confute it at your pleasure. *But if that be true which Master Whitaker by a figuratiue speech doth more than insinuate, part of S. Markes and S. Lukes Gospell, may also be called in controuersie.* Why? what saith M. Whitaker? Marrie, *that hee cannot see by what right that which once was not in credit, should by time winne authoritie:* But when I pray you was any part of S. Marke, or S. Luke out of credit? if any part were of some person doubted of, doth it follow that it was not at all in credit? you reason profoundly, and gather very necessarily. As likewise *that hee forgetteth himselfe in the very next lines, admitting S. James Epistle (though before doubted of) for Canonicall.* Will yee say that S. Iames Epistle was once not in credit, or not worthy of credit, (for that is his plaine meaning) because it was doubted of, yea reiected of some? yea, you say it must needes be gathered of his wordes, that we receiue it but of curtesie, and so may refuse it when it pleaseth vs. Demonstrate this in a syllogisme out of his words if you can, or all the whole rable of *Rhemes*, if you be able. For my part I can but marualle at your bold assertions, and abhorre your impudent enforcements. As for other contradictions, notorious absurdities,

absurdities, dumbe blankes, and I know not what other monsters you feine vnto him, without all proofe or particular declaration, all wise men see how easie a matter it is to raile and slaunder in generals, and when you dare come to particulars, I doubt not but the world shall see your vanitie so detected by M. Whitaker himselfe, that you shall haue little ioy thus insolently to deface his godly and learned writings. It had beene more than time that his booke had been confuted, which had been abroad a yeare and a halfe almost, if you can with such facilitie by onely noting such matters, shew that he confuteth himselfe. But somwhat you must say a farre of, to saue your credit with your Disciples, to keepe them play for the time, while with long studie, and great trauaile, you are crowding out great trifles.

an easie matter to raile & slaunder in generals but to come to particulars &c.

RT. II. *For the second point, which is not the grosse deniall of bookes, but yet calling of them in question, mouing scruples about them, and diminishing their authoritie and credite, I will go no further than to S. Pauls epistle to the Hebrewes, which I will not aske why they doubt of, or rather thinke it not to be S. Paules, for they will tell me, because it was once in doubt (not considering that it was in like manner doubted whether it were Canonicall, and yet they will not now deny but it is Canonicall) but I must aske them and request them to make a reasonable answere, why in their English Bible of the yeare 1579. and 1580. they presume to leaue out S. Pauls name out of the very title of the said Epistle, which name is * in the Greeke, and in Bezaes Latine translation, both which they professe to follow. See the title of the new Test. an. 1580. Doth not the title tell them that it is S. Pauls? why seeke they further: or why doe they change the title, striking out S. Pauls name, if they meant to deale simply and sincerely? and what an hereticall peeuishnesse is this, because Beza telleth them of one obscure Greek copie that hath not Pauls name, & only one: that they will rather follow it, than all other copies both Greeke and Latine? I report mee to all indifferent men of common sense, whether they doe it not to diminish the credite of the epistle.*

In the argument Bib. an. 1579.

mind kill & S. Pauls epistle to the Hebrews only in Mark: & Luke:

* Η πρὸς ἑβραίους ἐπιστολὴ Παύλου.

K. II. Now concerning the second point, which is calling of some bookes into controuersie or mouing scruples about them, to diminish their credite, or authoritie, whether you be guiltie of that crime rather than wee, I haue somewhat noted before. But with what euidence you are able to charge vs, it commeth now to be considered: you will go no further than the Epistle to the Hebrewes. You may bee ashamed to haue gone so farre For of all bookes of the new Testament, there is none that we might worse spare to confound your blasphemous heresies, than that epistle, which is the very mall to beate into pouder the abominable Idoll of your Masse, and your sacrilegious priesthood seruing to the same. Wherefore it is without all colour that you charge vs, to seeke to diminish the credite of that Epistle But you will not aske why wee doubt of, or rather thinke it not to be S *Pauls*, because wee will tell you, that it was once in doubt. If you acknowledge that the Author of this Epistle was once in question, you cleare vs of mouing scruples about it, or calling it in question, which was your first charge. Let *Eusebius*, *Hierome*, and other ancient writers, beare that blame, if it be blame worthy, to tell what other mens opinions haue been in such a matter. Some holding that it was written by *S. Luke*, some by S. *Barnabas*, some by S. *Clemens*. But you must wit if you will, that they which at this day doubt of the writer thereof, or else thinke it not of S. *Pauls* penning, haue other reasons to lead them, than onely because it was doubted of. For beside those reasons which they had, which of old time doubted of the writer thereof, as the diuersitie of the stile, and inscription thereof, and manner of reasoning, they haue also obserued something out of the Epistle it selfe, which seemeth to argue, that it was not written by S. *Paul*: as that in the beginning of the 2. Chapter hee saith, *The doctrine of saluation was confirmed to vs by them that heard it, after it was first spoken by the Lord himselfe*, which seemeth to agree with the profession of Saint *Luke* in the beginning of his Gospell. Whereas S. *Paul* denieth *that hee learned his Gospell of men, but onely by reuelation of Iesus Christ*, Gal. 1. *vers.* 12. But of all them that doubt, or thinke it not to be S. *Pauls* epistle, there is not one that doubteth of the authoritie thereof, but that it is equall with the epistle to the Romanes, or the Gospell of S. *John*. Although in the Latine Church as S. *Hierome* testifieth, it hath beene doubted whether it were Canonicall. The cause seemeth to be the heresie of the Nouatians, which abused a text out of the 6. chapt. against remission of sinnes committed after grace receiued, which we shew was no sufficient cause to refuse so diuine an epistle, seeing the Apostle speaketh not of particular faults, which are common to the faithfull oftentimes euery day, but of an vtter apostasie, and falling cleane away from the truth of the Gospell once knowne and professed, into an horrible contempt and persecuting of the same. But *we must make you a reasonable answere, why in the English Bibles printed* 1579. & 1580: *we presume to leaue out S. Pauls name, out of the very title of the said Epistle? which name is in the Greeke and Bezaes Latine translation, which we professe to follow.* I answere without any presumption, that that which is vncertaine we spare to affirme. Example wee haue not onely that ancient Greeke copie whereof *Beza* speaketh, which leaueth out the name of *Paul*, but also diuers printed bookes in which that name is left out. Beside it is certaine, that title was not of ancient time vniuersally added. For S. *Hierome*, *in Catalogo scriptorum ecclesiast.* after he hath recited all the epistles of Saint *Paul*, at length hee commeth to this Epistle, *Epistola autem quæ fertur ad Hebræos, &c.* But the Epistle which is called vnto the Hebrewes, is not thought to be his, for the difference of the stile and speech, but either written by *Barnabas*, as *Tertullian* holdeth, or by *Luke* the Euangelist, as some men thinke, or by *Clemens*, that after was Bishoppe of the Romane Church; whom they say to haue ordered and adorned the sentences of *Paul* in his owne speech, or else truely, because Paul did write vnto the Hebrewes, and because of the enuie of his name among them hee cut of the title in the beginning of the salutation. These things considered, what need those tragicall exclamations in so trifling a matter? *Doth not the title tell it is Saint Pauls? why strike they out S. Pauls name? what an hereticall punishment is this?* For lacke of good matter, you are driuen to loude clamours against vs, but I will euen conclude in your owne words, I report me to all indifferent men of common sense, whether wee doe it to diminish the credite of the Epistle, which of all S. Pauls epistles wee might least misse, when wee come to dispute against your popish sacrifice, and sacrificing priesthood, or whether you doe not craftily mooue a scruple in the minds of simple persons, to make them doubt of the authoritie of that Epistle (whose double cannon shot you are not able to beare, when it is thundred out against you) vnder colour that it is not of sound credit among our selues, that vse it against you. Which of all the lies that euer Satan inuented, and taught you to vtter, is one of the most abhominable.

Euseb. lib. 6. cap. 13. Hieronym. ad Dard. Tom. 3.

In Esai. lib. 3. cap. 6. in Euang. Math. lib. 5. cap. 26.

22. *I know very well that the authoritie of Canonicall Scripture standeth not vpon the certainety of the Author, but yet to be Pauls or not Pauls, Apostolicall or not Apostolicall, maketh great difference of credite and estimation. For what made S. James epistle doubted of sometime, or the second of S. Peter, and the rest, but that they were not thought to be the Epistles of those Apostles? This Luther saw very well, when he denied S. Iames Epistle to be Iames the Apostles writing. If titles of bookes be of no importance, then leaue out Mathew, Marke, Luke, and John, leaue out Paule in his other Epistles also, and you shall much pleasure the Manichees and other old Heretikes: and if the titles make no difference, vrge no more the title of the Apocalypse, S. Iohn the Diuines, as though it were not S. Iohns the Euangelists,*

and

and you shall much displeasure some Heretikes now a dayes. Briefly, most certaine it is, and they know it best by their owne vsuall doings, that it is a principall way to the discredit of any booke, to denie it to be that authors, vnder whose name it hath beene receiued.

FVLK. 12. If you know so weil that the authoritie of the Canonicall Scripture standeth not vpon the certaintie of the author, as indeed it doth not; (for the bookes of Iudges, of Ruth, of Samuel the latter, of the Kings, &c. who can certainly affirme by whom they were written?) with what forehead doe you charge vs to doubt of the authoritie of this Epistle, because we report out of the ancient writers the vncertaintie of the author? or leaue out that title which is not certainly true? *But yet* (you say) *to be Pauls or not Pauls, Apostolicall or not Apostolicall, maketh great difference of credit and estimation.* If by Apostolicall you meane of Apostolicall spirit or authoritie, I agree to that you say of Apostolicall, or not Apostolicall. If you meane Apostolicall that only which was written by some Apostle, you will make great difference of credit and estimation betweene the Gospell of Marke, Luke, and the Acts of the Apostles, from the Gospels of Matthew and Iohn. But which of vs (I pray you) that thinketh that this Epistle was not written by S. Paul, once doubteth whether it be not of Apostolicall spirit and authoritie? which is manifest by this, that both in preaching and writing wee cite it thus, *The Apostle to the Hebrewes.* And if it were written by S Luke, or by S. Clement, which both were Apostolike men, seeing it is out of controuersie that it was written by the spirit of God, it is doubtlesse Apostolicall, and differeth not in credit and estimation from those writings that are knowne certainly to haue beene written by the Apostles. But I maruell greatly why you write, that to be Pauls or not Pauls, maketh great difference of credit and estimation. Those Epistles that are Peters and Iohns, are not Pauls, and yet I thinke there is no great difference of credit and estimation betweene them and Pauls. What you thinke I know not, but you write very suspiciously. You aske what made Saint Iames Epistle, or the second of Peter, and the rest, to bee sometimes doubted of, but that they were not thought to be the Epistles of those Apostles? Yes, something else, or else they doubted vainly of them, and without iust cause, as I thinke they did. But when there were two Apostles called Iames, he that doubteth whether the Epistle was written by Iames the brother of Iohn, and is perswaded it was written rather by Iames the sonne of *Alphaeus*, doubteth nothing of the credit, authoritie, and estimation of the Epistle. No more doe wee, which doubt whether the Epistle to the Hebrewes were written by S. Paul, seeing wee are perswaded it was written either by S. Barnabas, or by S. Luke, or by S. Clement, as the ancient writers thought, or by some other of the Apostles or Euangelists, wee make no question but that it is Apostolicall, and of equall authoritie with the rest of the holy Scriptures. But Eusebius denied the Epistle of S. Iames, because he was perswaded that it was written by no Apostle or Apostolike man, and therefore saith plainly that it is a bastard or counterfet: and so belike was Luther deceiued, if euer he denied it, as you say hee did. *But if titles of bookes be of no importance* (say you) *then leaue out Matthew, Marke, Iohn, and Paul in his other Epistles.* What need that, I pray you? Is there no difference betweene leauing out a title whereof there hath beene great vncertaintie, and diuersitie in Gods Church, and which in some Greeke copies both written and printed is left out: and in leauing out those titles that neuer were omitted, nor neuer any question or controuersie moued of them by any of the ancient Catholike Fathers? But you will vs to vrge no more the title of the Apocalyps of S. Iohn the Diuine, as though it were not S. Iohn the Euangelists, and wee shall please I know not what heretikes of our time, except it be the Papists, whom it would most concerne, that the Reuelation of S. Iohn, in which their Antichrist of Rome is so plainly described, were brought out of credit. But if you had read Bezaes preface before the Apocalyps, you should finde that euen by that title he gathereth a probable argument, that it was written by Iohn the Euangelist, because it is not like that this excellent name THE DIVINE could agree to any Iohn in the Apostles time so aptly, as to Saint Iohn the Euangelist, beside the consent of all antiquitie, ascribing that Reuelation to Saint Iohn the Euangelist and Apostle. *Last of all* (you say) *it is most certaine, and we know best by our vsuall doings, that it is a principall way to discredit any booke, to denie it to be the authors vnder whose name it hath beene receiued.* How certaine it is with you, wherof no man else but you can see any light of reason, or necessitie of conclusion, I know not; but we are not so void of wit, if we lacked honestie, that we would discredit Pauls Epistle, by saying it was Peters; or Augustines Sermon, by saying it was Ambrose; or Chrysostomes worke, by saying it was Basils. But if wee would bring any booke out of credit by denying the author whose title it hath borne, wee would rather intitle it to some other writer of lesse credit, or latter time, or by some other arguments proue it vnworthy of credit, not by only denying it to be the authors, vnder whose name it hath beene receiued.

MART. 13. *But I come to the third point of voluntary expositions of the Scripture, that is when euery man expoundeth according to his errour and heresie. This needeth no proofe, for wee see it with our eyes. Looke vpon the Caluinists and Puritans at home, the Lutherans, Zuinglians, and Caluinists abroad; reade their bookes written vehemently one sect against another: are not their expositions of one and the same Scripture as diuers and contrary, as their opinions differ one from another? Let the example at home be, their controuersie about the distinction of Ecclesiasticall degrees, Arch-bishop, Bishop, and Minister; the example abroad, their diuers imagination and phantasies vpon these most sacred words,* Hoc est corpus meum.

FVLK. 13. That euery one of vs expoundeth the Scripture voluntarily according to his errour or heresie, you say it needeth no proofe, for you see it with your eyes. You haue very cleere sight to see a mote in other mens eyes, but cannot see a beame in your owne. You make your demonstration by the Caluinists and Puritans at home, and the Lutherans, Zuinglians, and Caluinists abroad, the one for the distinction of Ecclesiasticall degrees, Arch-bishop, Bishop, and Minister; the other for their diuers imaginations and phantasies of these words, *Hoc est corpus meum.* But I beseech you Sir, touching the domesticall dissension, what is the text, or what be the texts of Scripture, vpon which these voluntary expositions are made, for the distinction or confusion of Ecclesiasticall degrees? If they had beene as ready as *Hoc est corpus meum*, they should haue beene set downe, as well as that. But I suppose they are yet to seeke, for that controuersie (as I take it) standeth rather in collections than interpretations, and in question whether the politicall gouernment of the Church be distinctly expressed in the Scripture, or no. As for the contention abroad, I confesse to stand a great part in exposition of that text, wherein although the one part doth erre, is that a sufficient cause to condemne them both? The Church of Africa, and the Church of Rome, and the two principall lights of them both, Cyprian and Cornelius, dissented about rebaptizing them that were baptized of Heretikes. The Africans not in one text only, but in the exposition of many, differed from the Romans, and from the truth, yet it were hard to condemne them both for Heretikes, and least of all them that held the truth. S. Augustine and S. Hierome dissented about a text of S. Paul to the Galathians, of Peters dissembling, as their contrary Epistles doe testifie: The truth was of S. Augustines side, yet was not the other an heretike,

Cyprianus & in Concilio Africano.

heretike, following a wrong interpretation. And to come neerer home vnto you, the Dominicans and Franciscans Friers were at daggers drawing (as we say) yea at most sharpe and bitter contention between themselues, and all the Popish Church was deuided about their brawling, concerning the conception of the virgin Mary, whether shee were conceiued in sinne, or no, where many texts of Scripture must needs receiue voluntarie expositions, if not of both parts, yet at the least of one part: which of those will you say were Heretikes? If you say neither of both, then must you haue stronger reasons to proue vs all Heretikes, than voluntarie expositions, where parties be in diuers opinions, especially in matter not ouerthrowing the foundation of Christian religion. And when you haue gathered the most voluntarie expositions you can finde, yet shall you finde none so grosse, so absurde, so impertinent, as you Papists haue coyned, for maintenance of your errours and heresies, of which you your selfe are ashamed, though otherwise you haue iron foreheads and brasen faces. A few examples among a great many shall suffice. God made man according to his owne image, that is to say, wee must haue images in the Church. No man lighteth a candle and putteth it vnder a bushell, the meaning is, that images must be set vpon the alter. God made two great lights, the Sunne and the Moone, that is, the Pope to bee aboue the Emperour. Behold here are two swordes: that is, the Pope hath power of both the swordes. Put on the whole armour of God, that is, the Priest must put on all his vestiments, before hee say Masse. I am become as sounding brasse, or as a tinckling Cymball, that is, the bels in the steeple signifie preaching of Gods word. I might fill many leaues, yea a whole booke of such popish expositions, as the Papists in our dayes dare not for shame abide by.

MART. 14. *And if you will yet haue a further demonstration, this one may suffice for all. They reiect Councels, and Fathers, and the Catholike Churches interpretation, vnlesse it be agreeable to Gods word, and whether it be agreeable or no, that Luther shall iudge for the Lutherans, Caluine for the Caluinists, Cartwright for the Puritans, and an another for the Brethren of loue: briefly * themselues will be iudges both of Councells and Fathers, whether they expound the Scriptures well or no, and euery youth among them vpon confidence of his spirit and knowledge will saucily controll not onely one, but all the fathers consenting together, if it be against that which they imagine to be the truth.* Whitak. pag. 17. & 120.

FVLK. 14. Wee had neede of a better demonstration than the former, by which you your selues are proued Heretikes, rather than wee. But let vs see how hansomely you beginne. *They reiect* (say you) *Councels and Fathers, and the Catholike Churches interpretation, vnlesse it be agreeable to Gods word.* Thus farre you say well. We doe reiect not onely those that you name, but euen an Angell from heauen, except his message be agreeable to Gods word. But all the rest that you assume to the end of this section, is a starke staring lye, except that you say of H. N. for the brethren of loue, which are more like to you than to vs. For neither Luther, nor Caluine, nor Cartwright is iudge among vs, whether any thing bee agreeable to the word of God, but whatsoeuer any of them doe say, it is examined and tried by the Scriptures. And the Scriptures themselues, where they are so obscure, that neither by common sense, knowledge of the originall tongue, Grammer, Rhetorike, Logike, storie, nor any other humane knowledge, nor iudgement of any writers, old, or new, the certaine vnderstanding can be found out, they are either expounded by conference of other plainer texts of Scripture, according to the analogie of faith: or else they remaine still in obscuritie, vntill it shall please God to reueale a more cleere knowledge of them. But none so like the familie of loue as you Papists are, which reiect Councels, Fathers interpretation of the most auncient Catholike Church, yea and manifest Scripture it selfe, except it bee agreeable to the iudgement of your P. M. *Pontifex Max.* the Pope, as those familiar Deuils, submit all things to the sentence, and authoritie of their H. N. Shame you nothing therefore to quote Whitaker *pag.* 17. & 120. as though hee affirmed, that wee our selues will be iudges, both of Councels, and Fathers, whether they expound the Scriptures well or no? because hee writeth (percase) that wee ought to examine all mens writings by the word of God. Doth the Apostle make euery man iudge of all things, when hee willeth euery man to examine all things, and to hold that which is good? If any youth vpon confidence of his wit, or knowledge, presume too much in diuine matters, we count it rashnesse. But that any youth among vs, vpon confidence of his spirit, will saucily controll all the Fathers consenting together against his fantasie, except it bee some Schismatike or Heretike, that is cast out from amongst vs, I do vtterly deny, neither are you able to proue it of any that is allowed among vs.

MART. 15. *Whereupon it risith that one of them defendith this as very well said of Luther,* That he esteemed not the worth of a rush a thousand Augustines, Cyprians, Churches, against himselfe. *And an other very finely and figuratiuely, (as he thought) against the holy Doctor and Martyr S. Cyprian, affirming* that the Church of Rome cannot erre in faith, *saith thus:* Pardon mee Cyprian, I would gladly beleeue thee, but that beleeuing thee, I should not beleeue the Gospell. *This is that which S. Augustine saith of the like men,* dulcissimè vanos esse, non peritos, sed perituros, nec tam disertos in errore, quàm desertos à veritate. *And I thinke verily, that not only we, but the wiser men among themselues, smile at such eloquence, or pittie it, saying this, or the like most truely,* Prodierunt oratores noui, stulti adolescentuli. Ibid. pag. 101. Praef. ad 6. thesis Oxon pag. 25. Lib. Confess. 1. cap. 14. lib. 7. c. 10. Cicer. de Senect.

FVLK. 15. Why should you not at your pleasure vpon your false assumption generall, inferre one or two slaunders particular? M. *Whitaker* defendeth that it was well said of Luther, *That hee esteemed not the worth of a rush a thousand Augustines, Cyprians, Church, against himselfe.* Would God that euery Papist would read his owne words in that place by you quoted, that he might see your impudent forgery. For I hope there is no Christian, that will imagine, that either *Luther* would so speak, or any man of honestie, defend him so speaking. For Luther was not so senseleſse, to oppose his own person, but the truth of his cause, grounded vpon the holy Scriptures, not only against 1000. of men, holding the contrarie, but euen against 10000. of Angels, if they should oppose themselues against the truth of God. But I am to blame to deale so much in *M. Whitakers* cause, who ere it be long, will display the falshood of *Gregory Martin*, in a Latine writing, to his great ignominy.

The next cauill is vpon M. Rainolds words, in his preface to his six positions, disputed vpon at Oxford, where against Cyprian, affirming that the Church of Rome cannot erre in faith, hee saith: Pardon mee Cyprian, I would gladly beleeue thee, but that in beleeuing thee, I should not beleeue the Gospell. These words you confesse that hee spake figuratiuely, and finely, as hee thought: but that hee vsed the figures of Ironye and concession, you will not acknowledge, but all other men may easily see. For first hee no where granteth, that S. Cyprian affirmeth, that the Church of Rome cannot erre in faith. But immediately before the words by you translated, after hee had proued out of the eleuenth to the Romanes, that the particular Church of Rome may be cut off, as well as the Church of the Israelites, which were the naturall braunches, hee asketh the question. *Quid? & Cypriano sensus est visum?* What? And did it seeme

otherwise

otherwise to *Cyprian?* Pardon mee *Cyprian, &c.* His meaning is plaine, that Cyprian thought not otherwise than S. Paul hath written, or if he did, it was lawfull to dissent from Cyprian. As a little after he saith: *Quare si Romanam Ecclesiam errare non posse, &c.* Wherefore if Cyprian thought that the Church of Rome could not erre in that point, by the sentence of the Papists, hee himselfe is to bee condemned of errour: for diuerse Papists whom hee nameth, confesse that euery particular Church may erre, and Verratus, one of them, affirmeth that the Church of Rome is a particular Church, which the rest cannot deny. And indeede that which Cyprian writeth, is about certaine runnegate Heretikes, that flying out of the Church of Carthage, sought to be receiued of the particular Church of Rome. All this while here is no grant that Cyprian affirmeth, that the Church of Rome cannot erre in faith. And if Cyprian had so affirmed contrarie to the Scripture, it might haue beene iustly replied vnto him, which Saint Augustine saith when hee was pressed with his authoritie. *Contra Cresco. lib. 2. cap. 31. Nos nullam Cypriano facimus iniuriam.* We doe Cyprian no wrong, when we distinguish any writings of his from the canonicall authoritie of the diuine Scrip.ures. And in truth the words which *M. Rainolds* before cited out of S. Cyprian, *lib. 1. epist. 3. ad Cornel.* are spoken of no matter of faith, but in a matter of discipline. Neither doth Cyprian say, that the Church of Rome cannot erre in faith, but that those Heretikes which brought letters from Schismatikes and prophane persons, did not consider, that they are Romanes, whose faith is praised by the commenda. tion, or preaching of the Apostle, to whom *perfidia*, falshood, or false dealing can haue none accesse. Meaning that the Romanes so long as they continue in that faith which was praised by the Apostle cannot ioine with Heretikes and Schismatikes, that are cast out of other Catholike Churches. For that hee could not meane that the Pope or Church of Rome cannot erre in faith (as the Papists affirme) it is manifest, for that in a question of religion, he dissented both from the Bishoppe and Church of Rome, as all learned men know he did, which he would neuer haue done, if he had beleeued they could not erre. And that his meaning was not that the Bishoppe of Rome could not erre in matters of discipline, it is manifest in the next Epistle, where he complaineth, that Basilides a wicked man, after his crimes were detected, and his conscience made bare by his owne confession, went to Rome, and deceiued our fellow Byshoppe Stephanus, dwelling farre of, and being ignorant of the case, so that he sought ambitiously to be vniustly restored into the Bishoprike from whence he was iustly deposed. These things proue, that S. Cyprian thought it no impossible thing, for the Bishops and Church of Rome to erre in faith or gouernment. Wherefore that you cite of Augustine agreeth best vnto your selfe, and such as you are, who imploy all your eloquence and vtterance, to set forth lies and slaunders. Last of all, when you haue nothing else to disgrace those graue and learned writers, you would make them by abusing a peece of Tullie, contemptible for their youth, among such as know them not, who if they wanted halfe a score yeeres a peece, of that ripe and well seasoned age they haue, yet with those gifts of godlines and learning, which God hath in great measure bestowed vpon them, they were worthy to be reuerenced. So that Venemous traitor, which writeth of the persecution of the Papists, maketh me a very young man, and therefore contemned of the auncient Fathers at Wisbiche, and yet I can easily proue, that I was of lawfull age, if more than twise one and twentie yeeres will serue, before euer I saw Wisbiche castle.

MART. 16. *The fourth point is, of picking quarrels to the very originall text: for alter and change it I hope they shall not be able in this watchfull world of most vigilant Catholikes. But what they would doe, if all Bibles were onely in their hands and at their commandement, ghesse by this: that Beza against the euidence of all copies both Greeke and Latine, (in his Annot. vpon the new Testam. set forth in the yeere 1556.) thinketh* φῶτος, *is more than should be in the text Math. 10. and* τὸ ἐκχωνεύμενον *Luc. 22. and* φραγελλοῦν αὐτοῖς *Act. 7. the first, against Peters supremacie: the second, against the reall presence of Christs bloud in the B. Sacrament: the third, against the making of whatsoeuer images, whether they be adored or no. Thus you see how the mouse of Geneua (as I told you before of Martion the mouse of Pontus) knibbleth and gnaweth about it, though he can not bite it off altogether.*

Beza the mouse of Geneua, gnaweth the text of Scripture.

FVLK. 16. In this point you doe nothing but picke quarrels, seeing you confesse that neither they haue, nor can alter, or change any thing of the originall text. If Beza expresse his coniecture vpon some ground or similitude of reason, that φῶτος in Mathew 10. τὸ ἐκχωνεύμενον Luc. 22. and φραγελλοῦν αὐτοῖς Act. 7. might perhaps be added to the text out of the margent or otherwise, and yet doth not precisely affirme it, but leaue it to iudgement and triall of auncient copies, if any shall bee found to fauour his coniecture, what hath hee like to the mouse of Pontus Marcion, which altered and corrupted the text? you say hee knibbleth and gnaweth about it, though hee cannot bite it off altogether. And for what aduantage? forsooth, because the first word maketh for Peters supremacie, a poore supremacie that Peter can gaine in that hee is named the first in the Catalogue of the Apostle, which is but a primacie of order, not of honour, or as Ambrose saith, a primacie of confession, not of honour, of faith, not of degree. The second word you say is against the reall presence of Christs bloud in the blessed Sacrament. You are a perilous cat that can spie a mouse gnawing at the reall presence, which none of the ancient Fathers, or late writers before these daies could finde in those words. And as for making of Images who doth forbidde except it bee in any vse of religion, which God doth forbidde in the second commaundement of the first table. And where you will haue men to ghesse what wee would doe if all Bibles were onely in our hands, by this example of Bezaes coniecture. I wish men rather to consider what the Romish rattes were like to doe in that case, which in their translation of the tenne commaundements for the peoples instruction, haue cleane gnawne out the second commanndement, and because they cannot bite it cleane out of the Bible, they seeke all shifts to hide it vnder the first Commanndement. Finally whether Lindanus and you doe picke quarrels against all the euidence of all Greeke copies, I referre mee to your fourth section, where out of Lindanus you falsely affirme that certaine of Marcions corruptions remaine in the Greeke text vntill this day.

By Lindanus Dub. 94.

Fr. γραφίδι beating out the second commandement.

MART. 17. *Hee doth the like in sundrie places which you may see in his Annot. Act. 7. vers. 16. Where hee is saucie against all copies Greeke and Latine to pronounce corruption, corruption, auouching and endeauouring to proue that it must bee so, and that with these words,* To what purpose should the holy Ghost, or Luke, adde this? *Act. 8. v. 26. But because those places concerne no controuersie, I say no more but that he biteth at the text, and would change it according to his imagination, if he might: which is too proud an enterprise for Beza, and small reuerence of the holy Scriptures, so to call the very text into controuersie, that whatsoeuer pleaseth not him, crept out of the margent into the text, which is his common and almost his onely coniecture.*

FVLK. 17. Where Beza noteth corruption in places that concerne no controuersie, it appeareth that without particiality hee desireth to restore the text to sinceritie. And yet hee is charged of you with pride and saucinesse. Why more I pray you, than Lindanus, of whom you learned to pratle so much of the mouse of Pontus?

Pontus? Which *lib. 2. de optim. gen. interpret. scripturae*, hath diuerse Chapters of the defect of the Greeke text, of the redundance, and of the corruption thereof. If Lindanus might doe this with modestie, and desire to finde out the truth (as I thinke he did) why may not an indifferent Reader, judge the like of Beza, in his doings? As for creeping out of the margent into the text, which you say is his common and almost onely coniecture, why may it not come to passe in writing out of the bookes of the Scripture, as it hath in other writings of other Authors. And that either by that meanes, or by some other meanes, corruption hath hapned to all copies that at this day are extant, both Greeke and Latine, in naming Hieremie for Zacharie, Math. 27. Who is so blinde that he will not see? yet the ordinarie Glose confesseth, that there were diuers copies in times past, in which the name of Hieremie was not, but the word Prophet generally. Likewise in the vulgar Latine text, in the beginning of Saint Markes Gospell. Esay is cited for that which is written in Malachie, and some Greeke copies haue the same, from whence it is like the Latine translation receiued that errour. But the more part of best Greeke copies, leaue out the name of Esay. How these corruptions should come into the text, except it be out of the margent, if you can finde a better coniecture, wee shall bee content with more patience to heare you, than you can abide to heare Beza.

MART. 18. *Hee biteth sore at the word* ἀπάτολὴ *Luc. 1. vers. 78. and will not translate that, but the Hebrue word of the old Testament, but at* ἀδίνας *(Act. 2. vers. 24.) much more, and at* ἐδιωκόντα πόντῃ *(Act. 7. vers. 14.) exceedingly: but yet after hee hath said all that hee could against it, hee concludeth, that* hee durst not, and that hee had a conscience, vpon coniecture to change any thing. *And therefore all this is gnawing onely. But in the third of Luke hee maketh no conscience at all, to leaue out these words vers. 36.* Qui fuit Cainan, *not onely in his owne translation, but in the vulgar Latine which is ioyned therewith, saying in his Annot.* Non dubitauimus expungere, *that is,* Wee doubted not to put it out: *and why?* by the authoritie of Moyses Gen. 11. *Whereby he signifieth, that it is not in the Hebrue Gen. 11. where thou posteritie of Sem is reckned: and so to maintaine the Hebrue verity (as they call it) in the old Testament he careth not what become of the Greeke in the new Testament, which yet at other times, against the vulgar Latine text, they call the Greeke veritie, and the pure fountaine, and that text whereby all translations must be tried.*

צמח

No, Test an. 1556. οὗ κεφάλ. Beza reconcileth the Greeke text of the new Testament with the Hebrue text of the old, by putting out of the Greeke text so much as pleaseth him.

FVLK. 18. His biting (as you call it) at the word ἀπάτολὴ, *Luk.* 1. and ὠδῖνας, *Act.* 2. and ἐδιωκόντα πόντῃ, *Act.* 9. seeing they concerne no controuersie, might haue beene contained in the section next before, especially seeing you confesse hee saith he durst not, and that he had a conscience, vpon coniecture to change any thing. But in the 3. of *Luk.* vers. 36. He maketh no conscience at all to leaue out the words, *Qui fuit Cainan*, saying in his annotations, that hee doubted not to put it out by authoritie of Moyses, *Gen.* 11. A sore charge to diminish any part of the holy Scripture. But if hee haue onely corrected an errour of the scribe, which by all likelihood tooke vpon him to adde vnto Saint Luke out of the Greeke text of the 70. that which is not in the Hebrue, verily, I see not what offence hee hath committed. For first he can meane no fraude in concealing those words, whereof hee doth admonish the Reader, and of the cause of his leauing them out. Secondly, hee winneth no aduantage against his aduersaries, or to his owne cause, by omitting to say, that Sala was the sonne of Cainan, whom Moyses affirmeth to be the sonne of Arphaxad. And seeing Moyses *Gen.* 11. hath no such Cainan the sonne of Arphaxad, it is not like that S. Luke, who borrowed that part of his Genealogie out of Moyses, would adde any thing which Moyses had omitted. But you say that Beza to maintaine the Hebrue veritie of the old Testament, careth not what become of the Greeke in the new Testament. You should haue made your antitheton more full (wherein it seemeth you pleased your selfe not a little) if you had said that Beza to maintaine the Hebrue veritie of the old Testament, careth not what become of the Greeke corruption in the new Testament: and so you should haue spoken both more eloquently, and more truly. But at other times (you say) against the vulgar Latine text, they call the Greeke text the Greeke veritie, and the pure fountaine, and that whereby all translations must bee tried. Wee say indeed that by the Greeke text of the new Testament, all translations of the new Testament must be tried, but wee meane not by euery corruption that is in any Greeke coppy of the new Testament, and much lesse that the Hebrue text of the old Testament, should bee reformed after the Greeke of the new, where it is vncorrupted: and least of all where any coppie is guiltie of a manifest errour as in this place now in question.

Is hee here corruption in all manner by the Greeke text of the new Testament.

MART. 19. *But if hee haue no other way to reconcile both Testaments, but by striking out in the Greeke of the new, all that agreeth not with the Hebrew of the old Testament, then let him alter and change so many words of our Sauiour himselfe, of the Euangelists, and of the Apostles, as are cited out of the old Testament, and are not in Hebrue. Which places they know are very many, and when needs is, they shall be gathered to their hands. Let him strike out (Mat. 13. vers. 14. 15. and Act. 28. vers. 26. 27.) the words of our Sauiour and Saint Paul, cited out of Esay, Because they are farre otherwise in the Hebrue. Strike out of the Epistle to the Galathians these words,* vpon a tree: *because in the Hebrue it is onely thus,* Cursed is hee that is hanged, *Deut. 21. in fine. Yea strike out of Dauids Psalmes that which concerneth our redemption vpon the Crosse much neerer,* They haue pierced my hands and my feete, *Psalm. 21. because in the Hebrue there is no such thing. Let them controll the Apostle, Ephes. 4. for saying,* dedit, he gaue gifts: *because it is both in the Hebrue and Greeke,* (*Psalm.* 67.) Acepisti, thou tookest gifts: *and* (*Heb.* 10.) *for* corpus aptasti, *let them put,* aures perforasti, *because it is so in the Hebrue, Psalm.* 40. *To bee short, if all must bee reformed according to the Hebrue, why doth hee not in S. Steuens sermon cut off the number of fiue soules from seuentie fiue, because it is not in the Hebrue?*

minde Gil well vs Eph in. M. F.

Esa. 6. 9. 10.
Gal. 3. 13.
τοῦ κρεμάμενος ἐπὶ ξύλου.
הלוי דוד
לקחת אונים בריתך ליי
על-עץ
על-חעץ

FVLK. 19. If you had read Beza his vworkes as diligently to learne the truth out of them, as you haue pried here and there busily how to espie some fault or errour in them, you should easily haue found, that hee had other waies to reconcile both the Testaments, and the difference that seemeth to be in the allegations, than by striking out of the Greeke in the new, all that agreeth not with the Hebrue of the old Testament. And therefore vainely you bid him alter so many wordes as are cited in the new Testament out of the olde, which are not in the Hebrue, and strike out of Math. 13. vers. 14. 15. and Act. 28. vers. 26. 27. the words of our Sauiour and Saint Paul, cited out of Esay, because they are otherwise in the Hebrue. Beza knoweth that Christ and his Apostles alwaies keepe the sense of the Hebrue veritie, although they doe not alwaies rehearse the very wordes. But whereas you bid him out of *Galathians* the third and thirteenth, strike out these words (*vpon a tree*) because in the Hebrue it is onely thus: *Cursed is he that is hanged*: you shew either grosse ignorance or intolerable frowardnesse, for these words (*vpon a tree*) are in that verse, and in the next before. For thus the Hebrue text is 22. *When there shall be in any person a sin to be adiudged to death, and he shal be deliuered to death, if thou shalt hang him vpon a tree: 23. Let not his carcase tary all night vpon that tree, but in any case thou shalt bury him the same day, for accursed to God is hee that is hanged.* The

word (*tree*) being twise named before, who would be so madde to say, that S. Paul hath added it beside the Hebrue text. Likewise where you bidde vs strike out of the Hebrue, *Psal.* 21. that which concerneth our redemption on the crosse. *They haue pearced my hands and my feete*, because in the Hebrue there is no such thing: you say most vntruely, for there is nothing else in the Hebrue, no not in the common readings, as Iohannes Isaake a Popish Ieuw will teach you, who hath confuted the cauils of Lindanus against the Hebrue text, of whom you borrowed this example, where if you had not beene blinde with malice, you might haue seene that Saint Hierome did read without controuersie, *Fiuerunt*, they haue pearced, as also that the most auncient copie of the Hebrue Psalmes, supposed to haue pertained to Saint Augustine of Canterburie, hath *Charu* they haue pearced, though you had beene ignorant what is written concerning this word in the Masoreth and what Isaac also writeth of that word, as it is commonly read, that it cannot signifie, as you fantasie *sicut leo*: like a Lyon. And therefore the Chalde, paraphrast turneth it, As a Lyon, they pearced my hands and my feete. But of this matter more hereafter, as occasion shall bee giuen. As for the Apostle, *Ephesians* the fourth, saying that Christ gaue gifts, whereas of Dauid it is said, he receiued gifts, speaketh nothing contrarie to the Hebrue: but sheweth wherefore Christ hath receiued gifts: namely to bestow vpon his Church. Except you will say that Christ gaue of his owne and receiued none: and so the Apostle doth shew the excellencie of the truth, aboue the figure: Christ aboue Dauid. Likewise, when the Psalmist saith in the Hebrue: Thou hast opened mine eares, the Apostle doth rightly collect, that Christ had a bodie, which in his obedience was to be offered vnto the father. Last of all you would haue fiue soules cut from seuentie fiue, in Saint Stephens Sermon, because it is not in the Hebrue: but you are deceiued. For Saint Steuen gathereth the whole number of them that are named in the fortie sixt Chapter of Genesis. Namely, the two sonnes of Iuda, that were dead, and Iacobes foure wiues, to shew how great his familie was at the vttermost, before hee went downe into Ægypt, and how greatly GOD did multiplie him afterward. What is there in any of these examples like to *Qui fuit Cainan*, about which you make so much adoe?

MART. 20. *Must such difficulties and diuersities be resolued by chopping and changing, hacking and hewing the sacred text of holy Scripture? See into what perplexities wilfull heresie and arrogancie hath driuen them. To discredit the vulgar Latine translation of the Bible, and the fathers expositions according to the same (for that is the originall cause of this) and besides, that they may haue alwaies this euasion*, It is not so in the Hebrue, it is otherwise in the Greeke, *and so seeme iolly fellowes and great Clerkes vnto the ignorant people, what doe they? they admit onely the Hebrue in the old Testament, and the Greeke in the new, to be the true and authenticall text of the Scripture. Whereupon this followeth, that they reiect, and must needes reiect the Greeke of the old Testament (called the Septuaginta) as false, because it differeth from the Hebrue. Which being reiected, thereupon it followeth againe, that wheresoeuer those places so disagreeing from the Hebrue are cited by Christ or the Euangelists and Apostles, there also they must be reiected, because they disagree from the Hebrue, and so yet againe it followeth, that the Greeke text of the new Testament is not true, because it is not according to the Hebrue veritie: and consequently the words of our Sauiour, and writings of his Apostles must be reformed (to say the least) because they speake according to the Septuaginta, and not according to the Hebrue.*

Their perplexitie in defending both the Hebrue text of the old Testament, and Greeke text of the new.

FVLK. 20. Who alloweth, or who can abide chopping and changing, or hacking and hewing the sacred text of holy Scriptures? As for the perplexities whereunto you faine that wilfull heresie and arrogancie hath driuen vs, is of your weauing, for God bee praised wee can well enough with good conscience and sound knowledge, that may abide the iudgement of all the learned in the world, defend both the Hebrue text of the old Testament, and the Greeke text of the new. Not of purpose to discredite the vulgar Latine translation, and the expositions of the Fathers: but to fetch the truth, vpon which the hope of our saluation is grounded, out of the first fountaines and springs, rather than out of any streames that are deriued from them. And this wee doe agreeable to the auncient fathers iudgements. For who knoweth not what fruitfull paines S. *Hierome* tooke in translating the Scripture out of the originall tongue neither would hee be disswaded by Saint Augustine, who although hee misliked that enterprise, at the first, yet afterward he highly commended the necessitie of the Greeke and Hebrue tongues for Latine men, to finde out the
" certaine truth of the text in the infinite varietie of the Latine interpretations: for thus hee writeth, *De*
" *doct. Christ lib. 2. cap 11. Contra ignota signa propria magnum remedium est linguarum cognitio. Et latina &c.*
" Against vnknowne proper signes, the knowledge of tongues is a great remedie. And truely men of the
" Latine tongue, whom we haue now taken in hand to instruct, haue neede also of two other tongues vnto
" the knowledge of the diuine Scriptures, namely the Hebrue, and the Greeke, that recourse may bee had
" vnto the former copies, if the infinite varietie of the Latine interpreters shall bring any doubt, although
" wee finde oftentimes in the bookes, Hebrue words not interpreted, as *Amen*, *Alleluia*, *Ratha*, *Osanna*, *&c.*
" and a little after *Sed non propter hæc pauca &c.* But not for these few words which to marke and inquire of, it
" is a very easie thing, but for the diuersities (as it is said) of the interpreters, the knowledge of those tongues
" is necessarie. For they that haue interpreted the Scriptures out of the Hebrue tongue into the Greek toung,
" may be numbred, but the Latine interpreters by no meanes can be numbred. For in the first times of the
" faith, as a Greeke booke came into euery mans hand, and he seemed to haue some skill in both the tongues,
" he was bold to interpret it. Which thing truely hath more helped the vnderstanding, than hindred, if the
" Readers be not negligent: for the looking vpon many bookes, hath oftentimes made manifest sundry ob-
" scure or darke sentences. This is S. Augustines sound iudgement, of the knowledge of tongues, and diuersitie of interpretations, for the better vnderstanding of the Scriptures. But let vs see what be the absurdities, that you gather of our defending the originall texts of both the tongues. First wee must needes reiect the Greek of the old Test. called *septuaginta*, as false, because it differeth from the Hebrew. Where it is not onely different in words, but also contrary in sense, why should we not? but if it reteine the sense and substance, although it expresse not the same words, we need not reiect it. Saint Hierome, who was required by Paula, and Eustochium, to expound the Prophets, not onely according to the truth of the Hebrue, but also after the translation of the Septuaginta, whereof he diuerse times complaineth: vpon the first
" of Nahum, saith expressly, that it was against his conscience alwaies, to follow the same. *Ignoscite prolixitati, &c.* Pardon mee that I am so long. For I cannot following both the storie, and the
" tropologie or doctrine of manners, comprehend both briefly: most of all, seeing that I am so greatlye tormented, or troubled with the varietie of the translation, and against my conscience sometimes I am compelled to frame a consequence of the vulgar edition: which was the Septuaginta. This was Saint Hieroms opinion of the Septuagintaes translation. But vpon reiection of that translation (say you)

mind did conferring translating the Hebrew

it

it followeth that wheresoeuer those places, so disagreeing from the Hebrue are cited by Christ, or the Euangelists and Apostles, there also they must bee reiected, because they disagree from the Hebrue, and so the Greeke Text of the new Testament is not true, and consequently the words of our SAVIOVR, and writings of his Apostles speaking according to the Septuaginta, must at least bee reformed. It is an olde saying, and a true, that one inconuenience being granted, many do follow, and so you may heape vp an hundred after this manner. But for answere I say, that neither our Sauiour, nor his Apostles, citing any place out of the olde Testament, doe bring any thing disagreeing in sense, and substance of matter (the purpose for which they alleage it considered) from the truth of the Hebrue text. Therefore there is no neede that the seuentie, in those places should bee reiected. Although our Sauiour CHRIST speaking in the Syrian tongue, is not to bee thought euer to haue cited the text of the seuentie, which is in Greeke. And his Apostles and Euangelists vsing that text, regard the substance of the sentence, and not the forme of words. For many times they cite not the very words of the Greeke seuenty neither: and S. Hierome in *Catalogo script. Ecclesiast.* which is set as a Preface to Saint Mathewes Gospell, telleth you expressly, that in the Hebrue example of Saint Mathew which hee had, wheresoeuer the Euangelist Saint Mathew either in his owne person, or in the person of our Lord and Sauiour, vseth the testimonies of the old Testament, he followeth not the authoritie of the 70. translators, but the Hebrue: of which these are two places: Out of Egypt haue I called my son. And he shall be called a Nazarite. See you not what a perilous perplexity we are in by defending both the Hebrue text of the old Testament, and the Greeke of the Newe, when neither are contrary to the other?

MART. 21. *All which must needes follow, if this be a good consequence,* I finde it not in Moses, nor in the hebrue, therefore I strooke it out, *as Beza doth and saith concerning the foresaid words,* Qui fuit Cainan. *This consequence therefore let vs see how they will iustifie: and withall let them tell vs, whether they will discredit the new Testament, beeause of the Septuaginta, or credit the Septuaginta, because of the new Testament, or how they can credit one, and discredit the other, where both agree and consent together: or, whether they will discredit both, for credit of the Hebrue: or rather, whether there be not some other way to reconcile both Hebrue and Greeke, better than Bezaes impudent presumption. Which if they will not maintaine, let them flatly confesse that he did wickedly, and not (as they do) defend euery word and deed of their Masters, be it neuer so hainous, or salue it at the least.*

FVLK. 21. No whit of that doth follow by striking out *qui fuit Cainan.* Because it is not found in Moses, and therefore we haue nothing to doe to iustifie your vaine consequence grounded vpon an absurditie of your owne deuising. But we must tell you whether we will discredit the new Testament, because of the Septuaginta? no not for a thousand millions of Septuagintaes, nor for all the world will wee credite the Septuaginta, against the truth of the olde Testament. But whatsoeuer is cited out of the seuentie in the new, is not contrarie to the Hebrue in the olde, and therefore the way of reconciliation is easily found, without discrediting both, or either of both in those places. And in this place, which is a meere corruption, borrowed out of the corruption of the Septuagintaes, or a Iudaicall addition *Genes.* 11. I thinke there is no better way of reconciling than to strike it cleane out, as Beza hath done, which generation neither is in the Hebrue veritie, nor in your owne vulgar translation, either *Gen.* 11. or 1 *Par.* 1. Beside that it maketh a foule errour in the computation of time, adding no lesse than 230. yeeres betweene *Arphaxad* and *Sala*, more than the Hebrue veritie, or the vulgar Latine agreeing therewith, doth number. And therefore hee was more presumptuous, that out of the corrupt and false text of the Septuaginta, added the same vnto the Genealogie in Saint Luke, than Beza, which by the authoritie of Moses remooued the same. If you will still persist to defend the authoritie of the Septuaginta, against the Hebrue veritie, which like an Atheist you deride, at leastwise defend your owne vulgar Latine translation of the old Testament, and deliuer your selfe out of that perplexitie, in which you would place vs, between the Hebrue of the old, and the Greeke of the new Testament. Seeing no lesse doubts intangled you betweene the Latine of the new, and the Latine of the old, differing altogether alike; as the Greeke and the Hebrue do.

MART. 22. *Alas how farre are these men from the modestie of the auntient fathers, and from the humble spirit of obedient Catholikes, who seeke all other meanes to resolue difficulties, rather than to doe violence to the sacred Scripture? and when they finde no way, they leaue it to God. S. Augustine concerning the difference of the Hebrue and the Greeke, saith often to this effect, that it pleased the holy Ghost to vtter by the one, that which hee would not vtter by the other. And Saint Ambrose thus,* we haue found many things not idly added of the 70. Greek Interpreters. *S. Hierome, though an earnest patrone of the Hebrue (not without cause, being at that time perhaps the Hebrue veritie indeed) yet giueth many reasons for the differences of the Septuaginta, and concerning the foresaid places of Saint Luke, hee doth giue a reason thereof, both for the 70. and for the Euangelist that followed them, neither doubting of the truth thereof, nor controlling them by the authoritie of Moses (as Beza speaketh) that is, by the Hebrue. Others say concerning Cainan, that Moses might leaue him out in the Genealogie of Sem, by the instinct of the same Spirit, that Saint Mathew left out three Kings in the Genealogie of our Sauiour. Where if a man would controll the Euangelist by the Hebrue of the olde Testament that is read in the bookes of the Kings, hee should be as wise and as honest a man as Beza. Lastly, Venerable Bede thinketh it sufficient in this very difficultie of Cainan, to maruell at it reuerently, rather than to search it dangerously. And thus farre of picking quarrels to the originall text, and their good will to alter and change it as they list, if they might be suffered.*

How the fathers reconcile the said Hebrue and Greeke.
Lib. 18. *de Ciuit.* c. 43.
2 *Lib de Doct. Chr.* c. 15.
Hexam. l.3.c.6.
In Proem. li. Paralip.
Comment. in 28. Esa. and *in quæstion. Hebrai.*
Mat c. 1.
Præfat. in Act. Apost.

FVLK. 22. Here of pittie you will shew vnto vs a peece of learning, how the Fathers reconcile the said Hebrue and Greeke, without violence to the text, as they doe alwaies, or else leaue the matter to God.

First S. Augustine *De ciuitate, lib.* 18. *cap.* 43. *de doctr. Chr. lib.* 2. *cap* 15. of their agreement, notwithstanding they were separated into seuerall cells, gathereth, that those Septuaginta were inspired with the same propheticall spirit of interpreting, that the Prophets were in foreshewing. But this doth S. Hierome vtterly denie, and derideth the ground of this imagination, those 72. celles at *Alexandria*, as a fable and a lie. That S. Ambrose saith, we haue found that many things are not idly added of the 70. Greeke Interpreters: Wee confesse as much, where their addition serueth for explication of that which is contained in the Hebrue, and so meaneth Ambrose: not that they had authoritie to adde any thing, which Moses had omitted. And wee acknowledge with S. Hierome, that there may be many reasons giuen for the difference of the one from the other: But concerning this place of S. Luke now in question, you say hee giueth a reason thereof, both for the 70. and for the Euangelist that followed them, neither doubting of the truth thereof, nor controlling them by the authoritie of Moses. And for this you quote *Comment. in* 28. *Esa.* and *in quæst. Hebrai.* in neither of which places is any mention of this place, much lesse any reason giuen to reconcile it, or the Septuaginta with the Hebrue. It seemeth you read not the bookes your selfe, but trusted too much some mans collection, which you vnderstood not. In the Preface to the Hebrue questions,

Præfat. in Pentateuch.
Hexam. l.3.c.6.

Hierome excuseth himselfe against enuious persons, that barked against him as though he did nothing but reproue the errours of the 70. saying. That hee thinketh not his labour to be a reprehension of them, seeing they would not expresse vnto Ptolomæus King of Alexandria, certaine mysticall things in the Scriptures, and especially those things which promised the comming of Christ, least the Iewes might haue beene thought to worshippe an other God, whom that follower of Plato therefore did greatly esteem, because they were said to worship but one God. But the Euangelists also, and our Lord and Sauiour, and Saint Paul the Apostle, bring foorth many things, as it were out of the old Testament, which are not had in our bookes, of which in their due places wee will more fully discusse. Whereof it is cleare, that those are the more true examples, which agree with the authoritie of the new Testament. Thus much Hierome in that place: but neither in his questions vpon Genesis, nor 1. *Paralip.* the proper places for this text, is there any mention of this place of Luke, *Qui fuit Cainan.* In the place cited by you vpon the 28. of Esay, he saith, *Legimus in Apostolo, &c.* We read in the Apostle. In other tongues and lippes will I speake to this people, and neither so shall they heare mee, saith the Lord. Which seemeth to mee to be taken out of this present chapter, according to the Hebrew. And this wee haue obserued in the old Testament, except a few testimonies which onely Luke vseth otherwise, which had knowledge of the Greeke tongue rather, wheresoeuer any thing is said out of the old Testament, that they set it not according to the 70. but according to the Hebreue, following the translation of no man, but turning the sense of the Hebrue into their owne speach. You see that Hierome saith nothing particularly, and that which he saith generally, concerneth this place nothing at all. And very like it is, that this corruption was not crept into S. Lukes text in his time, especially seeing neither S. Ambrose in his commentarie vpon S. Luke, once toucheth this controuersie, as hee doth all other questions about that Genealogie. Where you say S. Hierome was a great Patrone of the Hebrue, not without cause, being at that time perhaps the Hebrue veritie indeede. It is without perhaps, or peradauenture, that not one iote, or pricke of the Law of God can perish, by the testimonie of our Sauiour Christ, *Math.* 5. And if you will beleeue *Arias Montanus*, an excellent learned Papist, hee will tell you as much, out of the same text doubtlesse, in his Preface vnto the great Bible by him set out, with diligent obseruation of all the Accents and Hebrue points, which Christ (saith he) will neuer suffer to perish. And if the Hebrue veritie were in Hieromes time (as doubtlesse it was) whether he had a perfect copie therof, or no; the same *Arias Montanus* testifieth, if you dare credite him, being one of your sect, for opinion, though in sinceritie of minde, & loue of the truth, which I pray God to reueale vnto him, I think him far better than a number of youthe (I say) affirmeth in the same Preface, against the obiection that is made of the Iewes corruption of the Hebrue bookes: *Etenim apud nonnull.* for we read in some Authors that through the fraud and impulsion of the spirit of errour, some of the nation of the Iewes in times past, were brought to that point of insolencie, or madnesse, that in the beginning of the Christian Church, they changed some words, which might altogether breake off that their contention of oppugning the Christian veritie: But those places so defiled by them, were very few, and in the bookes of our writers, and also in the copies, both printed and written of the Iewes themselues, are all for the most part noted, and shewed out. For although either by the fraude of those men, or by the ignorance of the booke writers, or by iniurie of the times, some change hath beene made in the Hebrue bookes, which we vse, yet is there not one word, nor one letter, nor point that is mentioned to haue beene of old time, which is not found to haue beene safely kept, in that most rich tresurie, which they call the Mazzoreth. For in that, as in an holy and faithfull custodie, appointed with vttermost diligence, and great studie, the remnants, monuments, tokens, steppes, and examples of the ancient reading, are all contained, and the way how to compare the old and new reading is shewed: of vvhich truly, being compared together, a very certaine way is extant, to the prescript rule whereof, the holy mysteries may be shewed forth, examples where of sometime in this worke, in due place, and elsewhere also, with Gods helpe, we will set foorth. Thus farre *Arias Montanus*, whose iudgement if you say you are not bound to follow, yet I suppose you can yeelde no sufficient reason, why you should not credit his testimonie, concerning the certainetie of the Hebrue veritie, remayning to this day, and which shall remaine to the worlds end, although all the smatterers among you, would brast for spite against it. Concerning the opinion of them, which thinke that Moses might leaue out *Cainan*, in the genealogie of *Sem*, by the same spirit that Mathew left out three Kings in the genealogie of our Sauiour. I answere, if it be lawfull so to imagine, we may without studie answere all controuersies, although the same reason is not of Moses compiling a certaine account of the time, from the floud to the calling of Abraham, and of Mathew, shewing by the legall descent, which euery man might take out of the bookes of Kings and Chronicles, that Christ was the sonne of David, and therefore hee was not bound to the number of successors, seeing for memorie, it was his purpose to recite but thrise fourteene generations. That Beda maruelleth at the doubt, which he could not dissolue, his modestie is be commended, rather then his knowledge. Neuertheless, the same Beda, in his preface vnto his retraction vpon the Acts of the Apostles, speaking of such difference, as he found in the Greeke text of the Acts, from the Latine, he saith: *Quæ virum negligentia interpretis missa, &c.* Which things, whether they were omitted through negligence of the Interpreter, or otherwise vttered, or for lacke of regard of the writers depraued, or otherwise left, as yet wee could not know. For I dare not so much as suspect, that the Greeke copie was falsified: wherefore I admonish the Reader, that wheresoeuer vve haue done these things, he read them for his learning: yet that hee interlace them not in his booke, as places corrected except perhaps he shall finde the same in some Latine booke of a peculiar edition, to haue beene of old so interpreted. This place sheweth that in Bedes time, there vvere more Latine translations than one, and that the vulgar Latine vvas not of such authoritie, but that it might be corrected by the Greeke, vvith the consent of other ancient Latine translations. Likevvise vpon the the text in question, *Lib. 1. in Luc. cap.* 3. he confesseth that the name and generation of Cainan, according to the Hebrue veritie, is found neither in Genesis, nor in the Chronicles: saying that S. Luke tooke this generation from the edition of the Septuaginta. But vvhether is the truer, or vvhether both can be true, hee leaueth it to the knovvledge of God. Noting that vvhereas according to the Hebrue veritie, from the floud to the birth of Abraham, there vvere but 292. yeeres. the 70. make 1077. so that the difference is no lesse than of 785. yeares. But to fauour this fact of Beza, in putting out the name of *Cainan*, there is an ancient copie of the Gospells and Actes in Greeke and Latine, of as great antiquitie by all likelihood, as any copy this day extant in Christendome, sent vnto the Vniuersitie of Cambridge this last yeare, by Beza himselfe, there to be kept in the common Libraric, in vvhich copie, this generation of *Cainan*, both in the Greeke, and in the Latine is cleane left out, euen as Beza hath done in his translation. So that hee hath not onely the authoritie of Moses, vvhich of it selfe is sufficient, but also the testimony of this most auncient booke, both

mind / fist of arias montanus / he is papist. ex

o. sic / insolencie or madnesse / sem / & / beginning / & / expression / ouerset / maleteny / sum / things / in / sum / of / her / bookes / & / sciripture / conformy / christ / but / so / gr / work / of / god / in / prison / unty / it / in / her / mazzo / wly / at / wordes / ii

mind / hee / ffe / ffei

both for the Greeke and for the Latine, to approue his fact in putting out *Qui fuit Cainan*. What your vulgar Latine translation hath left out in the latter end of the Lords praier in S. Matthew, and in the beginning and middest in S. Luke, whereby that heauenly praier is made vnperfect, not comprehending all things that a Christian man ought to pray for, beside many other like omissions, whether of purpose, or of negligence, and iniurie of time, yet still by you defended, I spare to speake of in this place.

MART. 23. *Which also may be proued by all their false translations (being the principall point I meane to speake of) most euidently. For as now they translate falsly to their purpose, because they cannot alter the text; so would they, if it were possible, haue the text agreeable to their translation. For example, hee that translateth* ordinances, *when it is in the originall Greeke text,* iustifications, *and* traditions, *hee would rather that it were* ordinances *also in the Greeke: but because he cannot bring that about, he doth at the least what he can, to make the ignorant beleeue it is so, by so translating it.*

The 5. abuse of Scriptures, *Corrupt translation*, which is the argument and purpose of this booke.

FVLK. 23. You shall neuer be able to proue by any translation of ours (though perhaps in some we may erre) that wee haue any purpose either to falsifie the truth, or to change the text, thought it were possible for vs. In translating wee haue dealt with a good conscience, albeit not alwayes (peraduenture) we haue attained to the full truth, which in translating out of one tongue into another, is a very hard point throughly to obserue. Your example of ordinances translated, for that which in the Greeke is iustifications and tradition, when you shew where, and by whom it is so translated, you shall receiue an answer. In the meane time, (I say) a translator that hath regard to interpret for the ignorant peoples instruction, may sometimes depart from the etymologie, or common signification, or precise turning of word for word, and that for diuers causes. You your selues translate not *Ecclesia* alwayes the Church, but sometimes the assemblie; nor *Seniores*, Elders, but Seniors, or Ancients. Neither would you translate *Presbyter* alwayes a Priest, if you translated the old Testament. In the storie of Susanna, you would not call them Priests, that laid wait for her honestie and life: yet in your vulgar Latine they are called Priests. So are they called πρεσβύτεροι in Greeke in the new Testament, which you turne sometimes Priests, sometimes Ancients, and sometimes Seniors.

MART. 24. *And this of all other is the most fine and subtill treacherie against the Scriptures, to deceiue the ignorant readers withall,* (which *S. Paul calleth* the secret things of dishonestie, and adulterating of the word of God, *as it were mingling water with wine like false Vintners*) *when they giue them for Gods word, and vnder the name of Gods word, their owne words, and not Gods, forged and framed, altered and changed, according to differences of times, and varietie of new opinions, and diuersitie of humors and spirits, diuersly and differently, one Heretike not onely correcting his fellow euery day, but one eagerly refuting and rebelling another. Bucer, and the Osiandrians, and* * *Sacramentarians, against Luther for false translations: Luther against Munster, Beza against Castalio, Castalio against Beza, Caluin against Seruetus, Illyricus both against Caluin and Beza: The Puritans controll the grosser Caluinists of our Country, yea the latter translations of the selfe-same Heretikes controll the former exceedingly, not onely of ouersights, but of wilfull falsification, as it is notorious in the latter editions of Luther and Beza, and in our English Bibles, set forth in diuers yeeres, from Tindall their first Translator vntill this day: yea (which is more) the English Translators of Bezaes new Testament, controll him and his translation which they protest to follow,* * *being afraid sometime and ashamed to expresse in English his false translations in the Latine.*

2 Cor. 4.

The Heretikes dissention about their translations. *Dialcons Melan. Lind. dubio pag. 94 96 98.*

* See Zuing. *resp. 1. and Confess. Figurinorum. Ibid pag. 83. 97.*

The new Test. of the yeere 1580.

* Luc. 3. 36.

FVLK. 24. By false translations wilfully and of purpose to falsifie the truth of Gods word, is as grosse and as abominable treacherie, as to corrupt the very text, although I thinke Saint Paul speaking of the couertures or cloakes of dishonestie, and adultering of the word of God, 2 Cor. 4. meaneth a further cunning than false translations. That those whom you call heretikes, finde fault with one anothers translations, they doe none otherwise than you Popish heretikes. Doe not you Gregory Martin, in the 7. chapter and 33. section of this booke, finde fault with all the Catholikes as you tearme them, that translate *Sheol, Sepulcrum*, a Sepulchre, and not alwayes hell? If Bucer, or Zuinglius, doe iustly obserue any errour in Luther, or Luther in Munster, or Beza in Castalio the Anabaptist, or Caluin in Seruetus the horrible heretike, yea and if froward and schismaticall Illyricus can discouer any errour committed by Caluin and Beza; the truth leeseth nothing, when the errours of men are found out, by what meanes soeuer. That you speake of the Puritans, controlling the grosser Caluinists of our Country, I know not what you meane, neither doe I thinke you can iustifie your words, for translation of the Scriptures. Where you say, the latter translations of the selfe-same heretikes controll the former exceedingly, not onely of ouersights, but of wilfull falsifications, it is a wilfull and impudent slander; yet you blush not to say, it is notorious. How I pray you? You answer, in the latter editions of Luther and Beza, and in our English Bibles set forth in diuers yeeres, from Tindall their first Translator. That Luther, Beza, and the latter Translators of the English Bibles, haue corrected some small faults that haue escaped in their former editions, it may be granted. But doe Luther and Beza therefore accuse themselues, or the latter English Translators the former, of wilfull falsifications? I thinke those brute beasts, to whom Ambrose ascribeth the Art of making syllogismes (if they could speake) would not conclude thus brutishly. Certaine it is that Balaams Asse did reason substantially. But much more you say the English Translators of Bezaes new Testament, doe controll him and his translation, being sometimes afraid and ashamed to expresse his false translations. If it be so, they are more modest than you, which seeme to be afraid or ashamed of nothing so much, as lest you might seeme to faile in vnshamefastnesse. But to the purpose: If they thinke Beza (as all men may erre) hath somewhat trodden awry, is it a fault to auoid his step, or a proud controlling or accusing him of falsification? Neuertheless wherein soeuer Luther, Beza, or the English Translators, haue reformed any of their former ouersights, the matter is not so great, that it can make an heresie. Yea, if you were of S. Augustines iudgement, you would acknowledge that the multitude and diuersitie of translations is for the benefit of them that be ignorant in the tongues, yea and of them also that be learned in them oftentimes, that of diuers mens translations, they may iudge which is the aptest.

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Hexam. lib. 6. cap. 4.

De doct. Christ. lib. 2. cap. 11.

MART. 25. *But in this Catalogue of dissentions, falsifiers, and disagreeing Translators, I will not greatly rip vp old faults, neither abroad, nor at home. I leaue Luthers false translations into the German tongue, to the credit of Staphylus,* Apolog. part. 2. *and Emserus,* præf. Annot. in no. Test. Luth. *and other German writers of his owne time, that saw them, and read them, and reckoned the number of them in the new Testament onely, about* * *1400. heretical corruptions. I leaue Caluins and Bezaes French corruptions, to so many worthy men as* * *haue noted them in their French bookes against the said heretikes: Tindals and his companions corruptions in their first English Bible, to our learned Countrymen of that age, and namely to the right reuerend Father and Confessor Bishop Tonstall, who in a Sermon openly protested, that he had found in the new Testament onely, no lesse than two thousand. If wee know it not, or will not beleeue it,* * *strangers in their Latine writings testifie it to the world.*

Act. 1 14 & 2. 23. Act 3. 21.

The German, French, and English corruptions of the new Testament.

* See *Lind Dubit. p. 84. 85 &c.*

* Vigor and the rest.

* *Lind. Dub. p. 98.*

1400.

2000.

We

FVLK. 25. We are much beholding to you, that you will not rip vp old faults abroad, nor at home: and leaue Luthers Dutch translation, with 1400. hereticall corruptions in the new Testament only, with Caluins and Bezaes French corruptions noted by Vigor, and the rest: Also Tindals and his companions corruptions in their first English Bible, in whose translation of the new Testament, Bishop Tonstall professed openly in a Sermon, that he found no lesse than 2000. corruptions. This you know hee protested with the same tongue, with which he forsware the Pope, and sware to the Kings supremacie, and with which hee preached a solemne Sermon, which is in print, before the King, against the Popes vsurped tyrannie, pride, false doctrine, couetousnesse, cruelte, treason, peruerting of Scriptures, as in the same Sermon more at large it appeareth: and therefore wee need not Lindanus writing to testifie of his credit. But thankes be to God, that when you haue scraped al that vnto you seemed to haue any shew of corruption, you cannot find 200. faults in the translation of the whole Bible, nor in three seuerall translations of the same, which points you are faine to dilate, with such vaine tautologies and repetitions, that all learned men are ashamed of your tedious writing: and yet to make your booke to be of some tolerable length, you had no better shift, than to note a sort of Bezaes corruptions in his Latine Testament; who if you would write against him in Latine, any thing worth the noting, would thanke you for your paines, and reforme his errors; but if you brought nothing but cauils, would so shake you vp, as you should haue small ioy of your insolent inuectiue: but you prouided well for that, by writing against a French-man, in English. And as for the number of errors or corruptions, that you would haue the ignorant beleeue to be in our English translations, you thinke it so great, as must needs make the simple abhorre it. But looke homeward a little vnto your authenticall vulgar Latine translation, how many faults be in that, which your Tridentine Councell hath authorized. And here I will not charge it with the aduersaries thereof, as you doe ours, but with great friends of it and your doctrine. Lindanus Bishop of Ruremond, and Isidorus Clarius Monke of Casine, and Bishop Fulginatensis, of which the former writeth a whole booke, discussing how he would haue the errors, vices, corruptions, additions, detractions, mutations, vncertainties, obscurities, pollutions, barbarisme, and solecisines of the vulgar Latine translation corrected and reformed; bringing many examples of euery kinde in seuerall chapters and sections. The other, Isidorus Clarius, gining a reason of his purpose in castigation of the said vulgar Latine translation, confesseth that it was full of errors, almost innumerable, which if hee should haue reformed all according to the Hebrew veritie, hee could not haue set forth the vulgar edition, as his purpose was. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader how it is in the Hebrew. And notwithstanding this moderation, he acknowledgeth, that about 8000 places are by him so noted and corrected. This Epistle the Deputies of the Councell of Trent could not abide, and therefore in the latter edition of this Bible, set forth with obseruation of their censure, 1569. it is cleane left out, as also a godly collection of the same Isidorus, of places of Scripture, exhorting to the studie of holy Scripture, and a like sound confession of those things which the Scriptures teach, &c.

Dindal first English Bible.

De opt. gen. interpretandi 3.

In his Epistle to the Reader printed at Venice, apud Iantas, 1537.

MART. 26. *But I omit these, as vnkowne to our Country, or to this Age, and will deale principally with the English translations of our time, which are in euery mans hands within our Country, the corruptions whereof, as they are partly touched here and there in the annotations vpon the late new English Testament Catholikely translated and printed at Rhemes, so by occasion thereof, I will by Gods helpe, to the better commodi ie of the Reader, and euidence of the thing, lay them closer together, and more largely display them, not counting the number, because it were hard, but esteeming the weighe and importance of so many as I thought good to note, specially in the new Testament: where I haue to aduertise the Reader of certaine speciall things which he must obserue.*

The Authors intent in this booke.

FVLK. 26. You should rather omit them as vntrue; for albeit it cannot be denied, but some faults may escape the most faithfull and diligent translator, yet so many hereticall corruptions, either in the Dutch, or English, are incredible, and turne rather to the discredit of the accuser, in all wise mens iudgement, than to the parties so charged. In like manner as Surius noteth no lesse than 11000. lies in Sleidan, more to his owne reproach, than to the defacing of Sleidans credit. You professe wisely therefore, not to count the number, but to esteeme the weight and importance of such faults as you thought good to note; if there were as great faithfulnesse in your performance, as there is wisdome in your profession. But now to your nine aduertisements to the Reader.

MART. 27. *First, that in this booke he may not looke for the proofe or explication and deciding of controuersies, which is done in the Annotations vpon the new Testament, but only the refuting or controlling of their false translations concerning the said controuersies, which is the peculiar argument of this Treatise.*

Certaine aduertisements to the Reader.

FVLK. 27. I thinke there is no wise Reader would looke for the deciding of so many controuersies in so small a booke; and he that shall seeke them in your Annotations, shall finde euen as little to the purpose, except he will take your determination without proofe for a sufficient decision. As for the Doctors you quote without iudgement, fraudulently, falsly, truncately, and otherwise abusiuely, they haue all or the most beene answered long agoe; and if need shall be, with little labour may be answered againe.

MART. 28. *Secondly, that wee refute sometime one of their translations, sometime another, and euery one as their falshood giueth occasion. Neither is it a good defence for the falshood of one, that it is truly translated in another, the Reader being deceiued by any one, because commonly he readeth but one: yea one of them is a condemnation of the other.*

FVLK. 28. That sheweth your malice, rather than either wisdome or honestie. For if wee our selues in our latter translations haue corrected some small and few errors, that haue ouerslipped vs in our former translations, we haue shewed our sinceritie and care of setting out the truth by all meanes. And where you say, it is no good defence, the Reader being deceiued by any one, because commonly hee readeth but one; I answer you, first there is not in the worst translation any fault escaped, that may of it selfe leade him into a damnable error. Secondly, hee hath the word of God expounded, by Catechizing, Sermons, and Lectures, in which he may learne the substance of Christian Religion. Thirdly, hee hath at hand euery where learned Diuines, vnto whose counsell he may resort, if hee be offended with any thing that he readeth in his Bible, sounding contrary to the publikely receiued doctrine of the Church. In that you say the one of our translations condemneth the other, it had beene sufficient to haue said, reproueth: which is only where there is a manifest error in the one; for otherwise the diuersities of translations (as S. Augustine teacheth you) may much profit the simple Readers, and they that be diligent students of the Scriptures in the English tongue, will not satisfie themselues with euery translation, but will seeke for the best approued.

MART. 29. *Thirdly, that we speake indifferently against Protestants, Caluinists, Bezites, and Puritans, without any curious distinction of them, being all among themselues brethren and pewfellowes, and sometime the one sort of them, sometime the other, more or lesse corrupting the holy Scriptures.*

LK. 29. A wise aduertisement. But this is to be noted, that now you acknowledge them to be all brethren among themselues, and pewfellowes: but when you list, they shall be at deadly feud one against another, and no communitie or fellowship betweene them.

RT. 30. *Fourthly, that wee gine but a taste of their corruptions, not seeing so farre, nor marking all so narrowly and skilfully, as themselues know their owne subtilties and meanings, who will smile at the places which we haue not espied.*

LK. 30. He that considereth your quarrels pickt to words of one signification, as Church and Congregation, iustice and righteousnesse, Elder and Priest, Image and Idoll, workes and deeds, and such like, will not thinke that you haue past ouer any great matters worth the writing of; but that you would set a vaine bragge of the case, as though there were much worse matter than you haue wit to conceiue. Yet you say confidently, that wee as guilty of our owne subtilties and meanings, will smile at the places which you haue not espied. You are like to those Southsayers mentioned in Tully, of whom one said, that he maruelled, if when they met together, one of them did not smile vpon another, because they deluded the Citie, and got themselues much honour with such vaine superstitions. So you being newly become subtill and partiall Translators, thinke other men to be like your selues. But euen as the head of your Church once iested with his Cardinall, how great wealth and honour that fable of Christ (so the beast called the Christian Religion) had brought them; euen so you his sewd limmes, make sport among your selues of the holy word of God, which you haue corrupted somewhat with your blinde translations, but much more with your hereticall Annotations. So said your great friend Campion, in open audience, that hee could make as good sport vpon the incarnation of Christ. According to your owne affection therefore you iudge of vs, and not according to the truth, as the day will trie, when the secrets of all hearts shall bee made manifest.

RT. 31. *Fifthly, that the very vse and affectation of certaine tearmes, and auoiding other some, though it be no demonstration against them, but that they may seeme to defend it for true translation, yet was it necessary to be noted, because it is and hath beene alwayes a token of hereticall meaning.*

LK. 31. When our translation is true, I doubt not but wee shall defend the vse of some tearmes, and the auoiding of other some, by as good reason as you shall defend the like in your translations, especially where you affect new tearmes vnused, or not vnderstood, and auoid common and vsuall tearmes of the same signification, as Euangelizing for preaching the Gospell, aduent of Christ, for the comming of Christ, scandalizing for offending, scandall for offence, &c. Which if it bee (as you say) alwayes a token of hereticall meaning, first plucke your selfe by the nose, and then see if we cannot defend our doings.

RT. 32. *Sixthly, that in explicating these things, we haue endeauored to auoid (as much as was possible) the tediousnesse of Greeke and Hebrew words, which are only for the learned in these tongues, and which made some little doubt whether this matter (which of necessitie must be examined by them) were to be written in English or no. But being perswaded by those (who themselues haue no skill in the said tongues) that every Reader might reape commoditie thereby, to the vnderstanding and detesting of such false and hereticall translations, it was thought good to make it vulgar and common to all our deare Country-men, as the new Testament it selfe is common, whereof this Discouerie is as it were a handmaid, attending thereupon for the larger explication and proofe of corruptions there briefly touched, and for supplie of other some not there mentioned.*

LK. 32. He that seeth your margent painted with Greeke and Hebrew words in so many places, may ghesse whether it were possible for you to haue auoided the tediousnesse of them, when in diuers places the Greeke and Hebrew words are set without all need of them, and sometimes where there is no controuersie about them; as in the fift section of this Preface, where you shew the corruptions of the Arrians and Pelagians, and in the 19. section, where you would shew the difference of the new Testament from the old, in citing of testimonies. But the Hebrew word in the Psalme 21. or 22. which you falsly say signifieth no such thing as piercing, you set not downe, lest your falshood by them that haue skill might be conuinced. And if you had cared as much to finde out the truth, as to shew your skill in both the tongues, you would haue written in Latine, especially against Beza, which neuer wrote in English. And vaine it is that you pretend to make the matter common to your deare Country-men, that be vnlearned, for the iudgement must rest in them that haue knowledge in the tongues, albeit you had written in Latine. It is all one therefore to the vnlearned, as if you had only said, there are many faults or corruptions, which in a Latine booke shall be discouered to the iudgement of the learned, seeing the ignorant cannot vnderstand your demonstrations.

RT. 33. *Seuenthly, that all the English corruptions here noted, and refuted, are either in all or some of their English Bibles, printed in these yeeres, 1562. 1577. 1579. and if the corruption be in one Bible, not in another, commonly the said Bible or Bibles are noted in the margent: if not, yet sure it is, that it is in one of them, and so the Reader shall finde it, if he finde it not alwayes in his owne Bible. And in this case the Reader must be very wise and circumspect, that he thinke not by and by wee charge them falsly, because they can shew him some latter edition that hath it not so as wee say. For it is their common and knowne fashion, not only in their translations of the Bible, but in their other bookes and writings, to alter and change, adde and put out, in their latter editions, according as either themselues are ashamed of the former, or their scholers that print them againe, dissent and disagree from their Masters. So hath Luthers, Caluins, and Bezaes writings and translations beene changed both by themselues and their scholers, in many places, so that Catholike men when they confute that which they finde euident faults in this or that edition, feare nothing more than that the Reader hath some other edition, where they are corrected for very shame, and so may conceiue that there is no such thing, but that they are accused wrongfully. For example: Call to minde the late pretended conference in the Tower, where that matter was denied and faced out for Luthers credit, by some one booke or edition of his, which themselues and all the world knoweth was most truly laid to his charge.* Touching Saint Iames Epistle.

LK. 33. First this is vntrue, for some you haue noted in the new Testament, printed 1580. Secondly, it is vncertaine, for two of these translations might be printed in one yeere, and so I thinke they were. Therefore I know not well which you meane, but I ghesse that the Bible 1562. is that which was of Doctor Couerdales translation, most vsed in the Church Seruice in King Edwards time. The Bible 1577. I take to bee that, which being reuised by diuers Bishops, was first printed in the large volume, and authorized for the Churches, about ten or twelue yeeres agoe. That of 1579. I know not what translation it be, except it bee the same that was first printed at Geneua, in the beginning of the Queenes Maiesties raigne. And this coniecture, as the fittest I can make, I must follow, seeing your note of distinction is as good as that fond fellowes, that would know his Masters horse by the bridle. Doctor Gourdal

But it is a common and knowne fashion, you say, vsed of vs, that not onely in translations, but in other bookes and writings of ours, we alter and change, adde and put to, in our latter editions. And who vseth not so to doe, if by latter cogitations, that often are wiser, he finde any thing meet to be changed? Doe not you

you Papists vse the same? Is Bristowes chapter of obedience in his motiues, nothing altered from the high treason contained in the first edition? Is nothing added, taken away, or changed in your Iesus Psalter, in any of your editions? Or are you your selues ashamed of the former? or haue your scholars presumed to alter their Masters writings? If you may haue an euasion in these cases, I trust we are not so pent in, but we may change our owne writings without shame of the former, or corruption in the latter. As for the example of S. Iames Epistle, denied (as you say) and faced out for Luthers credit, will serue you for no proofe. For so farre off is it, that we, or the world doe know, that it was most truly laid to his charge, that now we know of a certaintie, that it was a very slander, as false, as it was common; seeing Luthers words of that Epistle are not absolute, but in comparison, as is confessed by you, and found by some of vs to bee none otherwise indeed, who haue not stood vpon one onely booke or edition, but vpon as many as they could come by, both in the Latine, and in the Dutch tongue.

MART. 34. *Eighth, in citing Beza, I meane always (vnlesse I note otherwise) his Latine translation of the new Testament, with his Annotations adioyned thereunto, printed in the yeere 1556.*

FVLK. 34. You were afraid, lest they that vnderstood not Latine, for whose sake you wrote in English this Treatise, might take hurt by Bezaes translations, and annotations in Latine. And if he himselfe haue espied and corrected any thing of his first edition, that was either faultie or offensiue, in his two latter editions, with great equitie, as though you were the only man that had discouered his errors, you must let all the vnlearned in England know what shamefull corruptions you haue obserued in Bezaes translation, or annotations.

In his latter edition 1565. he hath *Quasi fons Coitus*, both in the Greeke and in the vulgar Latine.

MART. 35. *Lastly and principally is to be noted, that wee will not charge them with falsifying that which indeed is the true and authenticall Scripture, I meane the vulgar Latine Bible, which so many yeeres hath beene of so great authoritie in the Church of God, and with all the ancient Fathers of the Latine Church, as is declared in the Preface of the new Testament; though it is much to be noted, that as Luther only in fauour of his heresies, did wilfully forsake it, so the rest followed, and doe follow him as this day, for no other cause in the world, but that it is against them. And therefore they inueigh against it, and against the holy Councell of Trent, for confirming the authoritie thereof, both in their speciall Treatises thereof, and in all their writings, where they can take any occasion.*

We charge them not with forsaking the old approued Latine text, though it be an ill signe, and to their euident confusion. Kemnitius, Calvin.

FVLK. 35. In the margent, *You will not charge vs with forsaking the old approued Latine text, though it be an ill signe, and to our euident confusion.* S. Augustine, though a meere Latine man, whom you your selfe doe after confesse to haue vnderstood but one tongue well, and that was euen his mother tongue, learned (as hee confesseth) of his nurses, is not so addicted to the Latine translation, but that hee would haue men to seeke to the Hebrew, and Greeke fountaines, which you like a blasphemous hypocrite denie to be the true and authenticall Scriptures indeed, allowing only the vulgar Latine translation, as though neither the Churches of Greece, Syria, Armenia, Æthiopia, nor any other in the world, which haue not the vulgar Latine, had the true and authenticall Scriptures. And though your vulgar Latine hath for many yeeres beene of great authoritie in the Latine Church, from the time when the knowledge of the Hebrew and Greeke tongues haue decaied; yet is it vtterly false, that you say that it hath beene of great authoritie with all the Fathers of the Latine Church: whereas there is not one that liued within 400. yeeres after Christ, that knew it, but almost euery one followed a seuerall translation: And S. Augustine in the place before cited, telleth you that there were innumerable translations out of the Greeke into the Latine. Againe, that your vulgar Latine is full of many errors and corruptions, I haue shewed by the confession of Isidorus Clarius, and Lindanus, two of your owne profession; of which the one tooke paines by the Hebrew and Greeke to correct it, the other shewed meanes how it should be corrected. And where you say that Luther and his followers forsooke it for none other cause in the world, but that it is against them, it is vtterly vntrue: for beside that they haue made cleare demonstration of many palpable errors therein (which they that haue any forehead amongst you cannot denie) they haue and doe daily conuince you of horrible heresies, euen out of your owne corrupt vulgar translation. Finally, whosoeuer shall reade what Caluin and Kemnitius haue written against the Councell of Trent, for authorizing that translation, shall plainly see that they had something else to alleadge against it, which nothing at all concerneth their opinions that be contrary to the Popish heresie.

MART. 36. *And concerning their wilfull and heretiall auoiding thereof in their new translations, what greater argument can there be than this, that Luther, who before alwayes had read with the Catholike Church, and with all antiquitie, these words of S. Paul,* Haue not we power to leade about A WOMAN A SISTER, as also the rest of the Apostles? *and in S. Peter these words,* Labour that BY GOOD WORKES you may make sure your vocation and election; *suddenly, after he had contrary to his profession taken* a wife (*as hee called her*) *and preached that all other Votaries might doe the same, and that faith only iustified,* good workes *were not necessary to saluation; suddenly (I say) after he fell to those heresies, he began to reade and translate the former Scriptures accordingly, thus:* Haue not wee power to leade about A SISTER A WIFE, as the rest of the Apostles? *and,* Labour that you may make sure your vocation and election; *leaving out the other words,* by good workes. *And so doe both the Caluinists abroad, and our English Protestants at home, reade and translate at this day, because they hold the selfe same heresies.*

1 Cor. 9. Mulierem sororem. 2 Pet. 1.

FVLK. 36. If there be no greater argument, as you confesse there can be none, that their auoiding of this vulgar Latine is wilfull and hereticall, than this, that Luther defended his mariage being a Votarie, by that text of 1 *Cor.* 9. wherein the Apostle challengeth power to leade about with him a sister to wife, which your text hath *mulierem sororem*, a woman a sister; and that to proue that faith only iustifieth, and good workes are not necessary to saluation, he left out of the text of S. Peter good workes, by which the Apostle exhorteth vs to make sure vnto our selues our vocation and election: there is none argument at all of wilfull, needlesse, or hereticall auoiding. For although the mariage of Ecclesiasticall Ministers generally is proued by that Scripture, yet the mariage of Votaries specially is nothing confirmed. And for the mariage of Bishops, Priests, and Deacons, your owne translation of 1 *Tim.* 3. and *Tit.* 1. both Latine and English, will warrant them to be the husbands of one wife, so that euery childe may see that hee needed not for that purpose to corrupt the text 1 *Cor.* 9. And as for the other texts, 2 *Pet.* 1. although this word (by good workes) is not expressed in the most Greeke copies, yet the whole circumstance of the place giueth it necessarily to bee vnderstood, and yet it maketh nothing against iustification by faith only: for our election which is most certaine and immutable in Gods determination, is made certainly knowne vnto vs by good workes, the fruits of iustifying faith, euen as the effects doe necessarily proue the cause gone before. And so doth Thomas Matthewes Bible note; likewise the Bishops Bible, and the Geneua Bible, for so I had rather call them, than by the yeeres in which they were once printed, which haue beene often printed, and perhaps all in some one yeere. Couerdales Bible also addeth these words, by good workes, which is read in some Greeke copies.

Thomas Matthewes Bible

pies. So true it is that you say, wee leaue it out because wee hold the selfe same heresie: As likewise that you slander vs to hold, that good workes are not necessary to saluation, whereas wee beleeue that good workes are as necessary to saluation, as faith, in all them that are iustified by faith only. But because you are not able to withstand the truth which wee beleeue, you faine odious Monsters, as Dragons, Centaures, Hydraes, to fight withall before the people, that you might get the praise of glorious Conquerours: like Saint George on horsebacke, that in a Pageant vanquisheth an hideous Dragon made of paper or painted clothes.

MART. 37. *So doe they in infinite places alter the old text, which pleased them well before they were heretikes, and they doe it with brasen faces, and plaine protestation, hauing no shame nor remorse at all, in flying from that which all antiquitie with one consent allowed and embraced vntill their vnhappy dayes. Which though it be an euident condemnation of their nouelties in the sight of any reasonable man that hath any grace; yet as I began to admonish thee (gentle Reader) wee will not charge them for altering the ancient approued Latine translation, because they pretend to follow the Hebrew and Greeke, and our purpose is not here to proue that they should not follow the Hebrew and Greeke that now is, before the ancient approued Latine text, which is done briefly already in the preface to the new Testament.*

FVLK. 37. You were afraid belike to be ouer-matched in railing, and therefore you thought to beare vs downe at once with a whole floud of reproachfull slanders, and that you vtter euen with the same face, with which you affirme, that all antiquitie with one consent allowed and embraced your vulgar Latine text: for what else you should meane I cannot coniecture, seeing you say afterward you will not charge vs for altering the ancient approued Latine translation. What say you *Martin*? doth all antiquitie with one consent allow and embrace your vulgar Latine translation? What is the cause then that the most of all antiquitie of the Latine Church vsed not your vulgar Latine text? Or dare you ioyne issue with mee, that all the Latine Doctors for 400. yeeres after Christ, vsed none other Latine translation but that? or that they all knew your vulgar Latine translation? You are neuer able to proue it. The 70. translation indeed was greatly esteemed, and almost generally receiued in the Greeke and Latine Churches, and out of it were innumerable Latine versions, as S. Augustine affirmeth. But your vulgar Latine followeth it not in many places, as it were easie to shew, if time and occasion serued, and I suppose you will not denie. As for the reasons you bring in the Preface to the new Testament, to proue that we should not follow the Hebrew & Greeke that now is, before that ancient approued text, when they come to bee considered, it shall appeare how vaine and friuolous they are. But as for the Hebrew and Greeke that now is, may easily bee proued to bee the same that alwayes hath beene, neither is there any diuersitie in sentence, howsoeuer some copies either through negligence of the writer, or by any other occasion, doe varie from that which is commonly and most generally receiued, in some letters, syllables, or words.

MART. 38. *Neither will wee burden them, for not following the vulgar Latine text, when the same agreeth with most ancient Greeke copies: which notwithstanding is great partialitie in them, and must needs be of an hereticall wilfull humour, that among the Greeke copies themselues, they reiect that which most agreeth with the vulgar Latine text, in places of controuersies: Yet will wee not (I say) neither in this case lay falshood and corruption to their charge, because they pretend to translate the common Greeke text of the new Testament, that is, one certaine copie. But here at the least let them shew their fidelitie, and that they be true and exact Translators; for here onely shall they bee examined and called to account.*

We charge them not with forsaking the Greeke copies that agree with the ancient approued Latine text, though this be a signe of their incredible partialitie.

FVLK. 38. In translation we follow the common vsuall and printed copies, as you doe in your translation, and yet you know there be as many, yea ten times as many diuers readings in the Latine, as are in the Greeke: witnesse hereof the Bible printed at Antwerpe, by Christopher Plantine, 1567. of Hentenius castigation; where the margents almost of euery leafe be full of diuers readings, obeliskes, asteriskes, stigmates, signifying the varietie that is in many copies, by adding, detracting, changing.

In apparat. Bibl. de opt. gen. interp. et. Scr. lib. 3.

The same is confessed by Arias Montanus.

Lindanus likewise acknowledgeth as much.

Of that which you say we reiect that which best agreeth with the vulgar Latine in places of controuersie, you bring none example. But that among your diuers readings, you reiect that which agreeth best with the Hebrew and with the Greeke, in places of controuersie, I will giue you an example: *Gen.* 3. 7. 15. where the Hebrew truth teacheth, that the seed of the woman shall breake the Serpents head, and the Greeke translateth the pronoune in the masculine gender (*he*) meaning Christ; and some ancient copies of your vulgar Latine haue (*ipse*) you neuertheless follow that blasphemous corruption, that in these latter times hath beene receiued in your vulgar Latine Bibles, and reade still in your text *ipsa*, she, which though you would wrest blasphemously to the Virgin Mary, which is proper to Christ, cannot by the circumstance of the place be aptly referred to any but to Eue.

MART. 39. *And if they follow sincerely their Greeke and Hebrew text, which they professe to follow, and which they esteeme the only authenticall text, so farre wee accuse them not of hereticall corruption. But if it shall be euidently proued, that they shrinke from the same also, and translate another thing, and that wilfully, and of full intention to countenance their false Religion and wicked opinions, making the Scriptures to speake as they list; then wee trust, the indifferent Reader for his owne soules sake, will easily see and conclude, that they haue no feare of God, no reuerence of the Scriptures, no conscience to deceiue their Readers: he will perceiue that the Scriptures make against them, which they so peruert and corrupt for their purpose: that neither the Hebrew nor Greeke text is for them, which they dare not translate truly and sincerely: that their cause is naught, which needeth such foule shifts. that they must needs know all this, and therefore doe wilfully against their conscience, and consequently are obstinate heretikes.*

We charge them for forsaking and false translating their owne Hebrew and Greeke text.

FVLK. 39. We craue no pardon, if it can be proued that we haue wilfully translated another thing than is contained in the Hebrew and Greeke, to maintaine any false religion or wicked opinion. Prouided alwayes, that if any Translator, or all the Translators, haue ignorantly erred in misunderstanding any word or phrase of the Hebrew or Greeke text, that if it may be plainly shewed vnto them, they acknowledging the fault, they may not be charged with hereticall corruption, from which it is certaine their intention was most free.

MART. 40. *And the more to vnderstand their miserie and wretchednesse, before wee enter to examine their translations, marke and gather of all that which I haue said in this Preface, their manifold flights and iumps, from one shift to another, and how Catholike writers haue pursued and chased them, and followed them, and driuen them euen to this extreme refuge, and silly couert of false translation, where also they must of necessitie yeeld, or deuise some new euasion, which we cannot yet imagine.*

FVLK. 40. Hitherto I hope the indifferent Reader will confesse, that you haue driuen vs to no iumpes, nor shifts, but only vttered your owne malicious and vnlearned quarrels. And how Popish writers haue pursued and chased vs to extreme refuge and silly couert of false translation, let it appeare by the learned answers of

M. Iewell,

M.Iewell, M.Horne, M.Nowell, M.Bridges, M.Calfehill, and others, that I speake nothing of mine owne simple labours, who being one of the meanest, hauing confuted ten or twelue of your Popish Treatises, can receiue no replie of any man, but only of poore Bristow; to whom in this respect I confesse my selfe more beholding, than to all the Papists beside, sauing that I haue reioyned to him almost two yeeres agoe, and yet I heare not of his answer.

MART. 41. *First we are wont to make this offer, as we thinke most reasonable and indifferent; That forasmuch as the Scriptures are diuersly expounded of vs and of them, they neither be tied to our interpretation, nor wee to theirs, but to put it to the arbitrement and iudgement of the ancient Fathers, of Generall Councels, of vniuersall custome of times and places in the Catholike Church. No, say they, we will be our owne Iudges and Interpreters; or follow Luther, if wee bee Lutherans; Caluin, if we be Caluinists; and so forth.*

The diuers shifts and slights that the Protestants are driuen vnto by the Catholikes, as it were the iumpes and turnings of an hare before the hounds.

FVLK. 41. For expounding of the Scriptures, we will not refuse the arbitrement and iudgement of the ancient Fathers, of Generall Councels, of vniuersall custome of times and places in the Catholike Church, for this you say is your offer, which was neuer refused of vs, though you most falsly affirme, that we say we will be our owne Iudges and Interpreters, or follow Luther, if we be Lutherans; Caluin, if we be Caluinists, &c. Who euer said so, you shamelesse slanderer? What haue you differing from vs, wherein you haue the iudgement of the ancient Fathers, of generall Councels, of vniuersall custome of times and places in the Catholike Church? vnlesse perhaps you meane some wretched sophistrie, by disioyning these that you here seeme to ioyne together. And if you so doe, wee must first aske you, whether you your selues in all expositions of the Scriptures, will stand to the arbitrement of euery ancient Father, or of euery generall Councell, or of any custome in any time or place? I know, and you cannot denie it, that you will stand to nothing, that is not allowed by your Pope, though Fathers, Councels, custome, time or place, or all the world be against it, yea the manifest Scripture, which is so plaine, that it needeth no exposition: as the commandement against Images in Religion; Theodoret, Gelasius, Vigilius, Chrysostome, against transubstantiation; Epiphanius against Images, the sixt Councell of Constantinople for condemning the Pope of heresie, the Councels of Constance and Basil for deposing the Popes, and decreeing, that the Councell is aboue the Pope, and many other like matters beside, in which you goe cleerely from the consent of all antiquitie, for 600. yeeres, as the Bishop of Sarum hath made plaine demonstration, and you are not able to replie.

MART. 42. *This being of it selfe a shamelesse shift, vnlesse it be better coloured, the next is to say, that the Scriptures are easie and plaine, and sufficient of themselues to determine euery matter, and therefore they will be tried by the Scriptures onely. Wee are content, because they will needs haue it so, and wee alleadge vnto them the bookes of Tobie, Ecclesiasticus, Macchabees. No, say they, wee admit none of these for Scripture. Why so? Are they not approued Canonicall by the same authoritie of the Church, of ancient Councels and Fathers, that the other bookes are? No matter, say they, Luther admitteth them not, Caluin doth not allow them.*

FVLK. 42. That the Scriptures are plaine and easie to be vnderstood of them that vse the ordinary meanes to come to it, for all doctrine necessary to be knowne, and sufficient to determine euery matter, the holy Ghost himselfe doth testifie, 2 *Tim.* 3. and some of the ancient Fathers also doe beare witnesse, as Augustine *de doct. Christ. lib.* 2. *Chrysost in Gen. hom.* 13. *de verb. Esai, Vidi Dominum, &c. hom.* 2.

If therefore you had the spirit of the ancient Fathers, you would be content to be tried by the Scriptures, for reuerence you ought to Gods most holy and perfect writings, and not because wee will haue it so, who are content in many controuersies to be tried by the iudgement of the ancient Fathers, or generall Councels, or vniuersall custome of times and places: and in all controuersies, wherein all the ancient Fathers, all Councels, and vniuersall custome of all times and places doe consent, if any thinke such things can bee brought against vs, as it is falsly and sophistically bragged. But whereas wee refuse the bookes of Tobie, Ecclesiasticus, Macchabees, for Canonicall Scripture, it is not (as you say ridiculously) because Luther and Caluin admitteth them not, but because they are contrary to the Canonicall Scriptures, and were neuer receiued of the Church of Israel for Canonicall, nor of the Catholike Church of Christ, for more than 400. yeeres after Christ, as I haue shewed before.

MART. 43. *Well, let vs goe forward in their owne daunce. You allow at the least the Iewes Canonicall bookes of the old Testament, that is, all that are extant in the Hebrew Bible; and all of the new Testament without exception. Yea, that wee doe. In these bookes then, will you be tried by the vulgar ancient Latine Bible, only vsed in all the West Church aboue a thousand yeares? No. Will you be tried by the Greeke Bible of the Septuaginta Interpreters, so renowmed and authorised in our Sauiours owne speeches, in the Euangelists and Apostles writings, in the whole Greeke Church euermore? No. How then will you be tried? They answer, Only by the Hebrew Bible that now is, and as now it is pointed with vowels. Will you so? And doe you thinke that only the true authenticall Hebrew which the holy Ghost did first put into the pens of these sacred writers? Wee doe thinke it (say they) and esteeme it the only authenticall and true Scripture of the old Testament.*

FVLK. 43. Where so many of your owne Popish writers doe accuse your vulgar Latine text of innumerable corruptions, what reason is there that wee should follow that translation only, especially seeing God hath giuen vs knowledge of the tongues, that wee may resort to the fountaines themselues, as S. Augustine exhorteth? As for the Greeke translation of the Septuaginta, from which your owne vulgar Latine varieth, (although wee reuerence it for the antiquitie, and vse it for interpretation of some obscure places in the Hebrew) why should you require vs to be tried thereby, which will not be tried by it your selues? If I were as captious as you are with Iohn Keltrige, about the Greeke Bible of the Septuaginta Interpreters, I might make sport with you, as you doe with him: but I acknowledge your Synecdoche, that you meane the old Testament only, whereas the word Bible is commonly taken for both. But to the purpose: We acknowledge the text of the old Testament, in Hebrew and Chaldee, for in the Chaldee tongue were some parts of it written, as it is now printed with vowels, to be the only fountaine, out of which wee must draw the pure truth of the Scriptures for the old Testament, adioyning herewith the testimonie of the Mazzoreth, where any diuersitie of points, letters, or words, is noted to haue beene in sundry ancient copies, to discerne that which is proper to the whole context, from that which by error of the writers, or printers, hath beene brought into any copie, old or new.

MART. 44. *Wee aske them again, What say you then to that place of the Psalme, where in the Hebrew it is thus,* As a Lion my hands and my feet; *for that which in truth should be thus,* They digged or pierced my hands and my feet? *being an euident prophecie of Christs nailing to the Crosse. There indeed (say they) wee follow not the Hebrew, but the Greeke text. Sometime then you follow the Greeke, and not the Hebrew only. And what if the same Greeke text make for the Catholikes, as in these places for example,* I haue inclined my heart to keepe thy iustifications for reward; *and,* Redeeme thy sinnes with almes? *might wee not obtaine here the like fauour at your hands for the Greeke text,* כארי

specially

specially when the Hebrew doth not disagree? No, say they, nor in no other place where the Greeke is neuer so plaine, if the Hebrew word at the least may be any otherwise interpreted, and drawne to another signification.

FVLK. 44. Wee say to you first, that you haue falsely pointed the Hebrew word in the margent, for all the printed bookes that euer I haue seene, as Bomberge both in *folio* and *quarto*, Stephanus, Basil, Plantine, Arias Montanus, Complutensis, all place *Camets* vnder *Caph*, where you make *Patach*. But perhaps your Hebrew is most out of Munsters Dictionarie, where it is pointed as you make it. But for answer to your question, wee say, that there is a double testimonie of the Mazzorites to proue that in the most ancient and best corrected copies, the Hebrew was *Caru*, they haue digged or pierced: this is testified not only by our Translators, but also by Ioannes Isaac your owne Rabbin, against Lindanus a Prelate of yours. And this the Authors of the Complutense edition doe acknowledge, for thus they haue pointed it, *Caru*, where is nothing but the redundance of *Aleph* (which is vnderstood in euery *Camets*) differing from the vsuall reading and declining of the Verbe *Carah*, that signifieth to pierce or digge. Againe, where it is read otherwise, if it be rightly pointed, as it is in Arias Montanus, *Caari*, it cannot signifie *Sicut Leo*, as a Lion, as both the Mazzorites doe teach, and Iohannes Isaac a Grammarian out of them by the points, and the note ouer *Iod* doth plainly demonstrate. For what should *Shureck* sound in *Iod*? or if you would contend it should bee *Daghes*, to what purpose should it be in *Iod*, if the word should signifie as a Lion? Therefore howsoeuer this varietie of copies came, either by negligence of some writers, or by corruption of the Iewes, we haue sufficient warrant for the ancient and true reading, which the Greeke Translator did follow, which also was in S. Hieromes copie, otherwise he would not haue translated out of the Hebrew *Fixerunt*, they haue pierced. Therefore Rabbi Ioseph, which made the Chaldee Paraphrase vpon the Psalter, laboured to expresse both the copies, as well that which hath plainly (they haue pierced) as that which hath it corruptly, as though it spake of a Lion, and yet cannot rightly be so translated, because the points are imperfect euen for that reading. Therefore he hath said, *Nikethin Heich Cheariah*, They haue indented and pierced like a Lion my hands and my feet, as it is in the Venice print of Daniel Bomberge, although Arias Montanus in his Bible haue no more but *Nachethin*, which he translateth, biting my hands and my feet. I haue plaied the foole to vtter these matters in the mother tongue to ignorant men, that can make no triall of them; but you haue not only giuen mee example, but also enforced mee with your vnsoluble question (as you thought) by one word somewhat out of frame, to ouerthrow the whole Hebrew text. But you are to be pardoned, for that you follow your M. Lindanus herein, who hath nothing else in effect to quarrell against the Hebrew text, but this; and therefore hee repeateth it in many places, to make greater shew of it, as you doe. In other places, where the Hebrew word hath diuers significations, who shall forbid vs to chuse that which is most agreeable to the circumstance of the text, and to the analogie or rule of faith?

כארו

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MART. 45. *Wee replie againe, and say vnto them, Why, is not the credit of those Septuaginta Interpreters, who themselues were Iewes, and best learned in their owne tongue, and (as S. Augustine often, and other ancient Fathers say) were inspired with the holy Ghost, in translating the Hebrew Bible into Greeke; Is not their credit (I say) in determining and defining the signification of the Hebrew word, farre greater than yours? No. Is not the authoritie of all the ancient Fathers both Greeke and Latine, that followed them, equiualent in this case to your iudgement? No, say they, but because wee finde some ambiguitie in the Hebrew, wee will take the aduantage, and wee will determine and limit it to our purpose.*

FVLK. 45. S. Hieronym abundantly answereth this cauill, denying that supposed inspiration, and deriding the fable of their 70. celles, which yet pleased Augustine greatly, yea calling in question, whether any more were translated by them, than the fiue bookes of Moses, because Aristæus, a writer in Ptolomees time, and after him, Iosephus, make mention of no more. The same cause therefore that moued S. Hierome to translate out of the Hebrew, moueth vs; whose translation, if wee had it sound and perfect, might much further vs for the same purpose. Although for the signification of the Hebrew words, we require no more credit, than that which all they that be learned in the Hebrew tongue, must be forced to yeeld vnto vs. And seeing your vulgar Latine departeth from the Septuagintaes interpretation, euen in the bookes of Moses, which (if any be theirs) may most rightly be accounted theirs, because it is certaine they translated them, although it be not certaine whether they translated the rest: with what equitie doe you require vs to credit them, which your owne vulgar translation affirmeth to haue translated amisse? as I haue shewed before in the example of Canans generation. Another example you haue in the fourth of Genesis, *Nonne si bene egeris recipies, &c.* If thou shalt doe well, shalt thou not receiue? but if thou shalt doe euill, straightway thy sinnes shall be present in the doores. The Greeke text hath οὐκ ἐὰν ὀρθῶς προσενέγκῃς, &c. not if thou hast rightly offered, but thou hast not rightly diuided: hast thou sinned? be still. Where your translation commeth much neerer to the Hebrew, as might be shewed in very many examples. As for the ancient Fathers credit of the Greeke Church, and the Latine that followed them, if our iudgement alone bee not equiualent vnto them, yet let these ancient Fathers, Origen and Hierome, that thought them not sufficient to be followed, and therefore gathered or framed other interpretations, let their iudgement, I say, ioyning with ours, discharge vs of this fond and enuious accusation. *Præfat. in pent.*

MART. 46. *Againe, we condiscend to their wilfulnesse, and say: what if the Hebrewes be not ambiguous, but so plaine and certaine to signifie one thing, that it cannot be plainer? As,* Thou shalt not leaue my soule in hell, *which proueth for vs, that Christ in soule descended into Hell. Is not the one Hebrew word as proper for soule, as* anima *in Latine, the other, as proper and vsuall for hell, as* infernus *in Latine. Heere then at the least will you yeeld? No, say they, not here neyther. for Beza telleth vs, that the worde, which commonly and vsually signifieth, soule, yet for a purpose of a man will straine, it may signifie, not onely bodie, but also, carcase, and so he translateth it. But Beza (say we) being admonished by his friends, corrected it in his latter edition. Yea, say they, he was content to change his translation, but not his opinion concerning the Hebrew word, as himselfe protesteth.* Psalm. 15.

נפש
בשאול

FVLK. 46. You haue chosen a text for example, wherein is least colour (except it be with the vnlearned) of an hundred. For whereas you aske whether *nephesh* bee not as proper for soule, as *anima* in Latine, and *sheol* for hell, as *infernus* in Latine; I vtterly denie both the one and the other: for *nephesh* is properly the life, and *sheol* the graue or pit, though it may sometimes be taken for hell, which is a consequent of the death of the vngodly, as *nephesh* is taken for person, or ones selfe, or as it is sometimes, for a dead carcase. Yea, there bee that hold, that it is neuer taken for the reasonable immortall soule of a man, as *anima* is, specially of Ecclesiasticall Writers. That Beza translated the Greeke of the new Testament after the signification of the Hebrew words, although it was true in sense, yet in mine opinion it was not proper in words; and therefore hee himselfe hath corrected it in his latter editions, as you confesse, hee hath not changed his opinion concerning the Hebrue: the reason is, because it is grounded vpon manifest texts of Scripture, which he citeth, Leuit. 19. vers. 27. and cap. 21. vers. 1. and 11. Num 5. vers. 2. and 9.

verſ. 10. In the firſt place your owne vulgare Latine tranſlation, for *la nepheſh* turneth *mortuo*, you ſhall not cut your fleſh for one that is dead. In the ſecond place, your vulgar Latine hath, *Ne non contaminetur ſacerdos in mortibus.* and, *Ad omnem mortuum non ingredietur omnino*: Let not the Prieſt bee defiled with the deaths of his Countreymen And, the high Prieſt ſhall not enter into any dead body at all: where the Hebrue is *lenepheſh.* And ויעל מל נפשת מת לא יבא. In the third place your vulgar Latine readeth *polluturq; eſt ſuper mortuo*: they ſhall caſt out him that is polluted by touching a dead carcaſe, where the Hebrue is *lanepheſh.* In the firſt place, your vulgar Latine hath indeede, *anima* but in the ſame ſenſe, that it had before *mortuo*, for the text is of him that is vncleane, by touching any dead body, which in Hebrue is *nepheſh.* How ſay you now, is the Hebrue word as proper for ſoule, as *anima* in Latine? except you will ſay, the Latine word *anima* doth properly ſignifie, a dead bodie? hath not Beza good reaſon to retaine his opinion concerning the Hebrue word, when he hath the authoritie of your owne vulgar tranſlation? You that note ſuch iumps, and ſhifts in vs, whether will you leape to ſaue your honeſtie? will you ſay, the Hebrue text is corrupted ſince your tranſlation was drawne out of it. The ſeuentie Interpreters then will crie out againſt you: for they with one mouth in all theſe places, for the Hebrue word *nepheſh*, render the vſuall ſignification ψυχή, adding in the 21. of Leuit. v. 11. πτῶσιν & πτῶμα, which either you muſt tranſlate, a dead bodie, or you ſhall call it abſurdly, a dead ſoule. Would any man thinke to haue found in you, either ſuch groſſe ignorance, or ſhamefull negligence, or intollerable malice againſt the truth, that Beza ſending you to the places, either you would not, or you could not examine them; or if you did examine them, that you would notwithſtanding thus malitiouſly againſt your owne knowledge & conſcience, raile againſt him? you make vs to ſay, if a man will ſtraine the word, it may ſignifie not only body, but alſo carcaſe. What ſay you? did Moſes ſtraine the word to that ſignification? You ſaid before, that we were at the iumps and turnings of an hare before the hounds, ſuch mightie hunters you are, & we ſuch fearefull hares before you. I am not skilfull, in the termes of hunting, but in plaine Engliſh I will ſpeake it, that if all the traiterous wolues & foxes, that bee in the kennell at Rhemes, would doe their beſt, to ſaue your credite in this ſection, nay, in this whole preface, they ſhall neuer be able to maintaine their owne, with any indifferent Reader.

ולא כל-נפשת מת לא יבא לנפש

MART. 47. *Well then, doth it like you to read thus, according to Bezaes tranſlation*, Thou ſhalt not leaue my carcaſe in the graue? *No, wee are content to alter the word carcaſe, (which is not a ſeemely word for our* SAVIOVRS *body) and yet we are loath to ſay ſoule, but if we might, we would ſay rather,* life, person, *as appeareth in the margent of our Bibles. But as for the Hebrue word that ſignifieth Hell, though the Greeke and Latine Bible throughout, the Greeke and Latine fathers in all their writings, as occaſion ſerueth, doe ſo read it and vnderſtand it, yet will wee neuer ſo tranſlate it: but for* Hell, *we will ſay* graue, *in all ſuch places of Scripture, as might infer* Limbus patrum, *if wee ſhould tranſlate,* Hell. *Theſe are their ſhiftes, and turnings, and windings, in the old Teſtament.*

margin.

FVLK. 47. I haue ſhewed you before, that in the new Teſtament, wee like better to tranſlate according to the proper and vſuall ſignification of the Greeke word. But the Hebrue word in the old Teſtament may bee tranſlated according to the circumſtance of the place, life, perſon, ſelfe, yea, or dead bodie, and in ſome place, perhaps carcaſe. You follow vs very neere, to ſeeke aduantage of the Engliſh word carcaſe, which cõmonly is taken in contempt, and therefore we would not vſe it, ſpeaking of the bodie of our Sauiour Chriſt, when it was dead. But you hunt your ſelfe out of breath, when you would bring the ſame contempt to the Latine word *cadauer*, which Beza vſed. For *cadauer* ſignifieth generally a dead body, of man or beaſt, and by your vulgar Latine tranſlator, is vſed for the dead bodies of ſacrifices, of Saints, and holy men, as indifferently, as for carion of beaſts, or carcaſes of euill men. Namely in Iob. 39. verſ. 33. wherſoeuer the dead body is, thether will the Eagle reſort, which ſimilitude our Sauiour Chriſt applieth to himſelfe, Math. 24. verſ. 28. wherſoeuer the dead body is, thether will the Eagles be gathered, where he compareth himſelfe to the dead body, and the faithfull to the Eagles.

Cadauer.

τὸ πτῶμα.

or vulgar Hom. ye faithful & carnall hipocrit that minde ye dead body or carcaſe more Hom. ye life & ſpirit or ye dead temple more Hom. ye liuing lord in ye temple of his body.

Now concerning the other Hebrue word, which you ſay ſignifieth hell, becauſe the Greeke, and vulgar Latine interpretor doe ſo tranſlate it: When iuſt occaſion ſhall be giuen afterward *Cap.* 7. I will ſhew that it properly ſignifieth a graue, pit, or place for dead bodies, and that in this place of the 16. Pſalme, it muſt needes ſo ſignifie, not onely the later part of the verſe, expreſſing in other words that which was ſaid in the former: but alſo the Apoſtles prouing out of it the reſurrection of Chriſt, doe ſufficiently declare. If you haue no place therefore in the Scriptures, to proue your *Limbus patrum*, but where the holy Ghoſt ſpeaketh of the death and buriall of the fathers, no maruell though you muſt ſtrain the Hebrue word, which properly ſignifieth graue, and the Greeke word, which properly ſignifieth a darke place, and eſpecially the Latine, which ſignifieth generally a low place: none of all the three words ſignifying hell, as we commonly vnderſtand the word hell, properly and onely, but by a figure where mention is made of the death of the vngodly, whoſe reward is in hell. Theſe be the poore ſhifts, turnings and windings that you haue to wreath in thoſe fables of *Limbus patrum*, and purgatorie, which the Church of God, from the beginning of the world vnto the comming of Chriſt, neuer heard of, nor many hundreth yeeres after Chriſt, vntill the Montaniſts, or ſuch like heathenish heretikes brought in thoſe fantaſies.

hebrew graue greeke a darke place latin a low place w ſo we of limbus pa: from w purgatorie

MART. 48. *In the new Teſtament, we aske them, will you be tried by the ancient Latine tranſlation, which is the next of the fathers and the whole Church? No, but we appeale to the Greeke. What Greeke, ſay we, for there be ſundrie coppies, and the beſt of them (as Beza confeſſeth) agree with the ſaid auncient Latine. For example in Saint Peters words,* Labour that by good workes you may make ſure your vocation and election. *Doth this Greeke copie pleaſe you? No, ſay they: we appeale to that Greeke copie, which hath not thoſe words,* by good workes, *for otherwiſe we ſhould grant the merite and efficacie of good workes toward ſaluation. And generally to tell you at once, by what Greeke wee will be tried, wee like beſt the vulgar Greeke text of the new Teſtament, which is moſt common and in euery mans handes.*

2 Pet. cap. 1.

mind not ye M. w F. conforming tranſlations of ye ſcripture ye

FVLK. 48. Wee need not appeale to the Greeke, for any thing you bring out of the vulgar Latine againſt vs. As for that text, 2. *Pet.* 1. Labour that by good workes, &c. I haue anſwered before in the 36. *Section.* Wee like well the Latine, or that Greeke copie which hath thoſe words, by good workes, for wee muſt needs vnderſtand them, where they are not expreſſed: and therefore you doe impudently belie vs to ſay they doe not pleaſe vs. Caluin vpon that text ſaith, *Nonnulli codices habent bonis operibus ſed hoc de ſenſu nihil mutat, quia ſubaudiendum eſt etiam ſi non exprimatur.* Some bookes haue By good workes, but this chaungeth nothing of the ſense, for that muſt be vnderſtood although it be not expreſſed. The ſame thing in effect ſaith Beza: that our election, and vocation, muſt be confirmed by the effects of faith, that is by the fruits of iuſtice, &c. therefore in ſome copies wee finde it added by good workes. So farre off is it, that Beza miſliketh thoſe words, that he citeth them to proue the perpetuall connexion of Election, Vocation, Iuſtification, and Sanctification. This is therefore as wicked a ſlander of vs, as it is an vntrue affirmation of the vulgar Latine that

that it is the text of the Fathers, and the whole Church; whereby you shew your selfe to be a Donatist, to acknowledge no Church, but where the Latine text is occupied. So that in Greece, Syria, Armenia, Æthiopia, and other parts of the world, where the Latine text is not knowne, or vnderstood, there Christ hath no Church by your vnaduised assertion. That wee like best the most common Greeke text, I am sure that wee doe it by as good reason, if not by better, than you in so great diuersities of the Latine text, who like best of that which is most common, and in euery mans hands.

in yᵉ other parts of yᵉ world yᵉ Latine text not known or vnderstood. eg.

MART. 49. *Well, say wee, if you will needs haue it so, take your pleasure in chusing your text. And if you will stand to it, grant vs that Peter was chiefe among the Apostles, because your owne Greeke text saith,* The first, Peter. *No, saith Beza, wee will grant you no such thing, for those words were added to the Greeke text by one that fauoured Peters primacie. Is it so? then you will not stand to this Greeke text neither. Not in this place, saith Beza.*

MATT. 10. ᵗ mind his conforming yᵉ text & primacie eg. yᵉ than doingᵗ a bad translation. eg.

FVLK. 49. In granting Peter to be the first, wee need not grant him to be the chiefe; and if wee grant him to beo the chiefe, it followeth not that he is chiefe in authoritie: but if that were granted, it is not necessary that he was head of the Church: and albeit that were also granted, the Bishop of Rome could gaine nothing by it. But what saith Beza, where the text saith, the first Peter? If wee must beleeue you, he saith, *No, wee will grant you no such thing, for those words were added to the Greeke text by one that fauoured Peters primacie.* I pray you Martin where hath Beza those words? Will you neuer leaue this shamefull forgerie? Beza in the tenth of Matthew doth only aske the question, *Quid si hoc vocabulum, &c.* What if this word were added by some that would establish the primacie of Peter? for nothing followeth that may agree with it. This asketh Beza but as an obiection, which immediately after he answereth, and concludeth that it is no addition, but a naturall word of the text, found in all copies, confessed by Theophylact an enemie of the Popes primacie, and defendeth it in the third of Marke, where it is not in the common Greeke copies, nor in the vulgar Latine, against Erasmus, who finding it in some Greeke copies, thought it was vntruly added out of Matthew. But Beza saith, *Ego verò non dubito quin hic sit germana lectio:* But I doubt not but this is the true and right reading of the text; and therefore he translateth *Primum Simonem*, the first Simon, out of the few copies Erasmus speaketh of. Therefore it is an abominable slander, to charge him with following the common receiued text where it seemeth to make against you, when he contendeth for the truth against the common text, yea and against your owne vulgar Latine, to giue you that which you make so great account of, that Peter in the Catalogue of the Apostles was first: So greatly hee feareth to acknowledge that Peter was called first: And so true it is that you charge him to say, *No, wee will grant you no such thing, for these words were added to the Greeke text by one that fauoured Peters primacie.* I hope your fauourers seeing your forgerie thus manifestly discouered, will giue you lesse credit in other your shamelesse slanders, at the leastwise this in equitie I trust all Papists will grant, not to beleeue your report against any mans writing, except they reade it themselues. Now that this word (the first) argueth no primacie, or superioritie, beside those places quoted by Beza, *Act.* 26.10. *Rom.* 1.8. and 3.2. you may reade 1 *Par.* 7.23. & 24. where the posteritie of Leui and Aaron are rehearsed as they were appointed by Dauid in their orders, or courses. *Subuel primus, Rehobia primus, sors prima Ioiarib, &c.* where lest you should thinke of any headship, or principalitie, because the Hebrew is sometime ראש, and the Greeke ἄρχων, you may see that *Subuel* is called *primus* of the sonnes of Gerson, when there is no more mentioned, and more expresly, *Rehobia* is called *primus* of the sonnes of Eleazer, of whom it is said, that he had no more sonnes: and that ראש signifieth here the first in order, it appeareth by those generations, where the second, third, or fourth, is named, as in the sonnes of Hebron, and of Oziel. Also in the sonnes of Semei, where Iehoth is counted the first, Ziza the second: Iaus and Beria, because they increased not in sonnes, were accounted for one familie. In all which, there is no other primacie, than in the first lot of Ioiarib, where the Hebrew word is *harishon*, and so follow the rest in order, vnto foure and twenty courses. Therefore there is no cause why wee should not stand to the Greeke text in that place, neither did Beza euer denie to stand to it.

הראשון

MART. 50. *Let vs see another place. You must grant vs (say wee) by this Greeke text, that Christs very blood which was shed for vs, is really in the chalice, because S. Luke saith so in the Greeke text. No, saith Beza, those Greeke words came out of the margent into the text, and therefore I translate not according to them, but according to that which I thinke the truer Greeke text, although I finde it in no copies in the world: and this his doing * is maintained and iustified by our English Protestants, in their writings of late.*

ᵗ mind his conforming of Christ Blood in yᵉ chalice eg. yᵉ truer doingᵗ a bad translation eg.

* See chap. 1. num. 37. chap. 17. num. 11.

FVLK. 50. Still Beza speaketh, as you inspire into him, while he speaketh through your throat, or quill. The truth is, Beza saith, that either there is a manifest Solœcophanes, that is, an appearance of incongruitie, or else those words (which is shed for you) seeme to be added out of S. Matthew, or else it is an error of the writers, placing that in the nominatiue case, which should be in the datiue: for in the datiue case did Basil reade them in his morals, 21. definition.

A con marginale nothing yᵉ nominatiue yᵉ dative wᵗ yᵉ ryght like things mat rom fashion in yᵉ translating of yᵉ priuilege. eg.

Neuertheless, all our old bookes (saith Beza) had it so written, as it is commonly printed, in the nominatiue case. Here are three seuerall disiunctions, yet can you finde none, but one propositions that you set downe, as though it were purely and absolutely affirmed by Beza. Likewise, where you speake of no copies in the world, you say more than Beza, who speaketh but of such copies as he had, who, if hee were of no better conscience than you would haue him seeme to be, might faine some copie in his owne hands, to salue the matter. But the truth is, that since he wrote this, he found one more ancient copie, both in Greeke and Latine, which now is at Cambridge, where this whole verse is wanting. But of this matter, which somewhat concerneth my selfe particularly, I shall haue better occasion to write in the places by you quoted, cap. 1. num. 37. and cap. 17. num. 11. where I will so iustifie that which I haue written before, touching this place, as I trust all learned and indifferent Readers shall see how vainly you insult against mee, where you bewray grosser ignorance in Greeke phrases, than euer I would haue suspected in you, being accounted the principall Linguist of the Seminarie at Rhemes.

gregorie yᵉ marginal counsell of yᵉ Seminarie at Rhemes.

MART. 51. *Well yet, say wee, there are places in the same Greeke text, as plaine for vs as these now cited, where you cannot say it came out of the margent, or it was added falsly to the text; as,* Stand and hold fast the Traditions, &c. *by this text wee require that you grant vs Traditions deliuered by word of mouth, as well as the written word, that is, the Scriptures. No, say they, wee know the Greeke word signifieth Tradition, as plaine as possibly, but here and in the like places, wee rather translate it,* ordinances, instructions, *and what else soeuer. Nay Sirs, say wee, you cannot so answer the matter, for in other places you translate it duly and truly,* Tradition; *and why more in one place, than in another? They are ashamed to tell why: but they must tell, and shame both themselues, and the deuill, if euer they thinke it good to answer this Treatise; as also, why they changed* congregation, *which was alwayes in their first translation, into* Church, *in their latter translations, and did not change likewise* ordinances *into* traditions, Elders *into* Priests.

2 Thess. 2.

FVLK. 51. That the Thessalonians had some part of Christian doctrine deliuered by word of mouth, that is, by the

mind Hist. [illegible] confirming tradition [illegible]

Apostles preaching, at such time as he did write vnto them, and some part by his Epistles, the text enforceth vs to grant, and we neuer purposed to denie: But that the Church at this day, or euer since the new Testament was written, had any tradition by word of mouth, of any matter necessarie to saluation, which was not contained in the old or new Testament, we will neuer graunt, neither shall you euer be able out of this text, or any text in the Bible to proue. Make your Syllogismes, when you dare, and you shall be answered. But we know (you say) that the Greeke word signifieth tradition, as plaine as possibly, but here, and in like places, we rather translate it, ordinances, instructions, and what else soeuer. Wee know that it signifieth tradition, constitution, instruction, precept, also mancipation, treatise, treason.

For all these the Greeke Dictionaries doe teach, that it signifieth. Therefore if in any place wee haue translated it ordinances, or instructions, or institutions, wee haue not gone from the true signification of the word, neither can you euer proue, that the word signifieth such a doctrine onely, as is taught by word of mouth, and is not, or may not be put in writing. But in other places you can tell vs, that we translate it duely and truely tradition, and you will know, why more in one place, than in another, affirming that we are ashamed to tell why. For my part, I was neuer of counsell with any that translated the Scriptures into English, and therefore it is possible, I cannot sufficiently expresse what reason mooued the translators so to varie in the exposition of one and the same word. Yet can I yeeld sufficient reason, that might leade them so to doe, which I thinke they followed. The Papists doe commonly so abuse the name of tradition, which signifieth properly a deliuerie, or a thing deliuered, for such a matter as is deliuered onely by word of mouth, and so receiued from hand to hand, that it is neuer put in writing, but hath his credite without the holy Scriptures of God, as the Iewe had their Cabala, and the Scribes and Pharisees had their traditions beside the Law of God, and the Valentinian Heretikes accused the Scriptures, as insufficient of authoritie, and ambiguously written, and that the truth could not be found in them by those that knew not the tradition, which was not deliuered by writing, but by word of mouth, iumpe as the Papists doe. This abusing of the word, tradition, might be a sufficient cause for the Translators, to render the Greeke word, where it is taken for such doctrine as is beside the commandement of God, by the name of tradition, as the word is commonly taken. But where the Greeke word is taken in the good part, for that doctrine which is agreeable with the holy Scriptures, they might with good reason auoide it, as you your selfe doe not alwaies translate *tradere*, to betray, but somtimes to deliuer. So did the Translators giue these words, ordinances, instructions, institutions, or doctrine deliuerd, which do generally signifie the same that tradition, but haue not the preiudice of that partiall signification, in which the Papists vse it, who wheresoeuer they finde tradition straight way imagine they haue found a sufficient argument, against the perfection and sufficiencie of the holy Scripture, and to bring in all riffe raffe, and trish trash, of mans doctrine, not onely beside, but also contrarie to the manifest word of God, conteined in his most holy and perfect Scriptures. To the shame of the Deuill therefore, and of all popish maintainers of traditions vncommaunded by God, this reason may be yeelded.

Irenæus, lib. 3. cap. 2.

confirming the term [illegible]

Now to answere you why *Ecclesia* was first translated congregation, and afterward Church: the reason that mooued the first Translators (I thinke) was this: the word Church of the common people, at that time, was vsed ambiguously, both for the assemblie of the faithfull, and for the place in which they assembled: for auoyding of which ambiguitie, they translated *Ecclesia* the congregation, and yet in their Creede, and in the notes of their Bibles, in preaching, and writing they vsed the word Church for the same, the later Translators seeing the people better instructed, and able to discerne when they read in the Scriptures, the people, from the place of their meeting, vsed the word Church in their Translations, as they did in their preaching. These are weightie matters that we must giue accompt of them. Why wee chaunge not ordinances into traditions, and Elders into Priests, we will answere when we come to the proper places of them. In the meane season we thinke there is as good cause for vs in translating, sometime to auoide the termes of traditions and Priest, as for you to auoide the names of Elders calling them auncients, and the wise men sages, as though you had rather speake French, than English as wee doe. Like as you translate *Conside*, haue a good heart after the French phrase, rather than you would say as wee doe, be of good comfort.

MART. 52. *The cause is, that the name of Church was at the first odious vnto them, because of the Catholike Church which stood against them: but afterward this name grew into more fauour with them, because of their English Church, so at length called and termed. But their hatred of Priest and traditions continued still, as it first beganne, and therefore their translation also remaineth as before, suppressing the names both of the one and of the other. But of all those their dealings they shall be told in their seuerall chapters and places.*

FVLK. 52. I pray you, who translated first the creede into the English tongue, and taught it to the people, and for that cause were accounted Heretikes of the Antichristian Romish rable? If the name of Church were odious vnto them, why did they not suppresse that name in the Creede, which they taught to young and olde, and insteed of Catholike Church, call it the vniuersall congregation or assembly? Well Dauus, these things bee not aptly diuided according to their times. The first translation of the Bible that was printed in the English tongue, in very many places of the notes, vseth the name Church, and most notoriously in the song of Salomon, where before euery other verse almost, it telleth which is the voice of the Church to Christ her spouse: which no reasonable man would thinke the Translators would haue done, if the name of the Church had beene odious vnto them, or that they thought the Catholike Church stood against them. Looke Thomas Mathwes Bible, in the Canticles of Salomon, and vpon the 16. of Saint Mathewes Gospell, the 18. verse, the words of Christ to Peter. Therefore your sensleſse imaginations, shew no hatred of the Catholike Church in our Translators, but cancred malice, and impudent folly in your selues.

MART. 53. *To conclude, as I began, concerning their shifts, and iumpes, and windings, and turnings euery way, from one thing to an other, till they are driuen to the extreame refuge of palpable corruptions, and false translations: consider with me in this one case onely of traditions, as may be likewise considered in all other controuersies, that the auncient Fathers, Counsels, antiquitie, vniuersalitie, and custome of the whole Church allow traditions: the Canonicall Scriptures haue them, the Latine text hath them, the Greeke text hath them: onely their translations haue them not. Likewise in the olde Testament, the approued Latine text hath such and such speeches, that make for vs, the renowmed Greeke text hath it, the Hebrew text hath it: onely their translations haue it not.*

These are the translations which wee call heretical and wilfull, and which shall be examined and discussed in this Booke.

FVLK. 53. By what windings and turnings I pray you are we driuen to that miserable refuge of palpable corruptions, and false translations? for hitherto you haue shewed none, but such as shew your owne ignorance,

or malice. Neither (I hope) you shall be able to shew any, though you sweat neuer so sore at your worke. Yes, I weene, this one case only of traditions, for so you seeme to say, if it be considered, will discouer no lesse. It is maruell if for your sake all the Greeke Dictionaries in the world must not be corrected, and taught to say, that παραδοσις can signifie nothing but a tradition that is not written. But yet you roll in your accustomed rhetorike, saying, that the ancient Fathers, Councels, antiquitie, vniuersalitie, and custome of the whole Church, allow Traditions, and so doe wee, so many as be good and agreeable to the holy Scriptures: but that there be Traditions of matter necessary to saluation, not contained in the holy Scriptures, when you bring your Fathers, Councels, &c you shall receiue an answer to them. That the Canonicall Scripture alloweth any Traditions contrary to the doctrine thereof, or to supplie any want or imperfection thereof, as though all things required to make the man of God perfect, prepared to all good workes, were not contained in the Scriptures, you shall neuer be able to proue, although for spight against the perfection of the Canonicall Scripture, you should burst asunder, as Iudas did, which betrayed the Author of the Scripture. Finally, whatsoeuer you say out of the old Testament, without proofe or shew of proofe, it is as easily denied by vs, as it is affirmed by you. When you bring but only a shadow of reason, it shall soone bee chased away with the light of Truth.

The Arguments of euery Chapter, with the Page where euery Chapter beginneth.

CHAP. 1. *THAT the Protestants translate the holy Scripture falsly of purpose, in fauour of their heresies, throughout all controuersies.* *page.* 1.

2 *Against Apostolicall* Traditions. *pag.* 29.

3 *Against sacred* Images. *pag.* 35.

4 *The Ecclesiasticall vse of words turned into their originall and profane significations.* *pag.* 51.

5 *Against the* CHVRCH. *pag.* 55.

6 *Against* Priest *and* Priesthood. *Where much also is said of their profaning of Ecclesiasticall words.* *pag.* 61.

7 *Against* Purgatorie, Limbus Patrum, *and Christs* descending into hell. *pag.* 76.

8 *Concerning* Iustification, *and Gods iustice in rewarding good workes.* *pag.* 98.

9 *Against* Merits, meritorious workes, *and the* reward *for the same.* *pag.* 102.

10 *Against* Free will. *pag.* 116.

11 *For* imputatiue Iustice *against true inherent iustice.* *pag.* 127.

12 *For* Speciall Faith, *vaine securitie, and* only faith. *pag.* 132.

13 *Against* Penance, *and* Satisfaction. *pag.* 137.

14 *Against the holy* Sacraments, *namely* Baptisme, *and* Confession. *pag.* 147.

15 *Against the Sacrament of* Holy Orders, *and for the* Mariage *of* Priests, *and* Votaries. *pag.* 151.

16 *Against the Sacrament of* Matrimonie. *pag.* 164.

17 *Against the* B. Sacrament, *and* Sacrifice, *and* altars. *pag.* 166.

18 *Against the honour of* Saints, *namely of our* B. LADY. *pag.* 178.

19 *Against the distinction of* Dulîa, *and* Latrîa. *pag.* 184.

20 *Adding to the Text.* *pag.* 182.

21. *Other hereticall* treacheries, *and* corruptions, *worthy of obseruation.* *pag.* 192.

21 *Other faults* Iudaicall, profane, meere vanities, follies, *and* nouelties. *pag.* 197.

Martin.

MARTIN.

A DISCOVERY OF THE MANIfold corruptions of the holy Scriptures, by the *Heretikes of our daies, specially the English Sectaries, and of their* foule dealing herein, by partiall and false Translations to the *aduantage of their heresies, in their English Bibles vsed and authorized since the time of Schisme.*

MARTIN. Traitor or rather Linguist & Papist notably at shamed vs. in Confut. page. 20.

CHAP. I.

That the Protestants translate the holy Scriptures falsly of purpose, in fauour of their heresies.

*THough this shall euidently appeare thorough out this whole Booke in euery place that shall be obiected vnto them: yet because it is an obseruation of greatest importance in this case and which stingeth them sore, and toucheth their credit exceedingly, in so much that one of them setting a good face vpon the matter, * saith confidently, that all the Papists in the world are not able to shew one place of Scripture mistranslated wilfully of purpose: therefore I will giue the Reader certaine briefe obseruations and euident markes to know wilfull corruptions, as it were an abridgement and summe of this Treatise.*

Confutation of Io. Howlet. fo. 35. p. 2.

D. Fulke. Protestant Defender.

FVLKE.

ALthough this trifling Treatise was in hand two or three yeeres ago, as by the threatning of Bristow, and Howlet it may appeare: yet that it might seeme new, and a sudden peece of worke compiled with small studie, you thought good by carping at my confutation of Howlet last made, and of M. Whitakers worke, set foorth later than it, as it were by setting on new eares vpon your old pot, to make it seeme to be a new vessell. And first of all, you would seeme to haue taken occasion of my confident speech in my confutation of Howlets nine Reasons, in rehearsing whereof, you vse such fidelitie, as commonly Papists vse to beare towards God, the Church, your Prince, and your Countrey. For what face soeuer I set vpon the matter: with a whorish forehead and a brasen face, you make report of my saying: which being testified by a thousand copies printed, as it were by so many witnesses, doth crie out vpon your falshood, and iniurious dealing. For my words out of the place by you quoted against Howlet, are these: *That some error may be in translation (although by you it cannot be shewed) I will not deny: but that any shamelesse translations, or wilfull corruptions, can be found of purpose to draw the Scriptures to any hereticall opinion, all the Papists in the world shall neuer be able to make demonstration.* This was my saying, and I repeate it againe with as great confidence as before, yea and with much greater too, forasmuch as all the Papistes in the Seminarie, hauing now beaten

Such doth HOWLET charge vs withall.

Some some [illegible] may be in translation. fo. 35.

beaten their heads together to finde out shamelesse translations and wilfull corruptions, of purpose to maintaine heresies, can finde nothing but old friuolous quarrels, answered long before, or new trifling cauils, not worthy indeed of any learned mans answer, but for satisfying of the simple and ignorant. How this my saying differeth from your slanderous report, I trust euery reasonable Papist that will take paines to conferre them together, will be enforced to acknowledge. For where I say shamelesse translations and wilfull corruptions (as Howlet chargeth vs) you report me to say mistranslated, although in plaine words I did confesse, that there might be some errours euen in the best and perfectest of our translations. For to translate out of one tongue into another, is a matter of greater difficultie, than it is commonly taken: I meane exactly to yeeld as much and no more than the originall containeth, when the words and phrases are so different, that few are found, which in all points signifie the same thing, neither more nor lesse, in diuers tongues. Wherefore notwithstanding any translation that can bee made, the knowledge of the tongues is necessary in the Church, for the perfect discussing of the sense and meaning of the holy Scriptures. Now if some of our Translators, or they all, haue not attained to the best and most proper expressing of the nature of all words and phrases of the Hebrew and Greeke tongues in English, it is not the matter that I will stand to defend, nor the Translators themselues, I am well assured, if they were all liuing. But that the Scriptures are not impudently falsified, or wilfully corrupted by them, to maintaine any hereticall opinion, as the aduersarie chargeth vs, that is the thing that I will (by Gods grace) stand to defend against all the Papists in the world. And this end you haue falsly and fraudulently omitted, in reporting my saying, whereupon dependeth the chiefe, yea the whole matter of my assertion. You play manifestly with vs the lewd part of *Procustes* the theeuish host, which would make his guests stature equall with his beds, either by stretching them out if they were too short, or by cutting off their legges, if they were too long. So if our saying be too short for your purpose, you straine them to be longer; if they be too long, you cut off their shankes, yea that which is worse, the very head, as you play with mee in this place. I my selfe, and so did many hundreds beside mee, heare that reuerend Father M. Doctor Couerdale of holy and learned memorie, in a Sermon at Pauls Crosse, vpon occasion of some slanderous reports that then were raised against his translation, declare his faithfull purpose in doing the same, which after it was finished, and presented to King Henry the eight, of famous memorie, and by him committed to diuers Bishops of that time, to peruse, of which (as I remember) Steuen Gardiner was one; after they had kept it long in their hands, and the King was diuers times sued vnto for the publication thereof, at the last being called for by the King himselfe, they redeliuered the booke: and being demanded by the King, what was their iudgement of the translation, they answered, that there were many faults therein. Well (said the King) but are there any heresies maintained thereby? They answered, there were no heresies that they could finde, maintained thereby. If there be no heresies (said the King) then in Gods name let it goe abroad among our people. According to this iudgement of the King and the Bishops, M. Couerdale defended his translation, confessing that he did now himselfe espie some faults, which if he might reuiew it once ouer againe, as hee had done twice before, hee doubted not but to amend: but for any heresie, hee was sure there was none maintained by his translation. After the same manner, I doubt not (by Gods helpe) so to defend all our translations, for all your euident markes to know wilfull corruptions, that not one shall be found of purpose to maintaine any hereticall opinion, and not many errours committed through negligence, ignorance, or humane frailtie.

Euident marks or signes to know wilfull corruptions in translating.

MART. 2. *The first marke and most generall is: If they translate elsewhere not amisse, and in places of controuersie betweene them and vs, most fasly; it is an euident argument that they doe it not of negligence, or ignorance, but of partialitie to the matter in controuersie. This is to bee seene through the whole Bible, where the faults of their translations are altogether, or specially, in those Scriptures that concerne the causes in question betweene vs. For other small faults, or rather ouersights, wee will no further note vnto them, than to the end that they may the more easily pardon vs the like, if they finde them.*

FVLK. 2. This marke is too generall, to know any thing thereby. When you doe exemplifie it in speciall, you shall easily bee answered. In the meane time, it is sufficient to denie generally that wherewith you so generally charge vs, that wee haue in places of controuersie translated any thing falsly. If one word bee otherwise translated in any place of controuersie, than it is in other places out of controuersie, there may bee rendred sufficient reason of that varietie, without that it must needes come of partialitie to the matter in controuersie, but rather of loue of the truth, which in all matters of question

question betweene vs, is confirmed by plaine texts of Scriptures, or necessarie collections out of the same, so that if the translation in those places were the same that yours is, of the new Testament, it should neither hinder our truth, nor fortifie your errour. As for small faults, and ouersights, reason it is (as you say) they should bee pardoned on both sides.

small faults & ouersights to be pardoned in the translations of ye priests on both sides

MART. 3. *If, as in their opinions and heresies, they forsake the auncient fathers: so, also in their translations, they go from that text and ancient reading of holy Scriptures, which all the fathers vsed & expounded: is it not plaine that their translation followeth the veine and humor of their herisie? And againe, if they that so abhorre from the ancient expositions of the fathers, yet if it seeme to serue for them, sticke not to make the exposition of any one Doctor, the very text of holy Scripture: what is this but heretical wilfulnesse? See this 1 chap. numb. 43. chap. 10. numb. 12. ch: 18. num. 10. 11. and chap. 19. num. 1.*

FVLK. 3. We neuer go from that text, and auncient reading, which all the fathers vsed and expounded, but we translate that most vsuall text, which was first printed out of the most auncient copies, that could be found. And if any be since found, or if any of the auncient fathers, did read otherwise, than the vsuall copies in any word that is any way materiall, in annotation, commentaries, readings and Sermons, wee spare not to declare it as occasion serueth: but that wee sticke not to make the exposition of any one Doctor, the very text of holy Scripture, it is a very hainous slaunder, neither can it bee prooued in any of the places of your booke, which you quote for that purpose.

ye priests should translate after ye best & most auncient copies yet could be found & ye priests.

MART. 4. *Againe, if they that professe to translate the Hebrue and Greeke, and that because it maketh more for them (as they say) and therefore in all conferences and disputations appeale vnto it as to the fountaine and touchstone, if they (I say) in translating places of controuersie, flie from the Hebrew and the Greeke, it is a most certaine argument of wilfull corruption. This is done many waies, and is to be obserued also throughout the whole Bible, and in all this booke.*

FVLK. 4. We neuer flee from the Hebrue and Greeke in any place, much lesse in places of controuersie: but we alwaies hold as neere as we can, that which the Greeke and Hebrew signifieth. But if in places of controuersie, we take witnesse of the Greeke, or vulgar Latine, where the Hebrew or Greeke may be thought ambiguous. I trust no wise man will count this a flight from the Hebrew, and Greeke, which we alwaies translate aright, whether it agree with the seuentie, or vulgar Latine, or no.

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MART. 5. *If the Greeke be,* Idololatria, *and* Idololatra: *and they translate not,* Idolatrie, *and* Idolater: *but,* worshipping of Images, *and,* worshipper of Images, *and that so absurdly, that they make the Apostle say,* Couetousnesse is worshipping of Images: *this none would do but fooles or madde men, vnlesse it were of purpose against sacred images. See chap. 3 num. 1. 2.*

εἰδωλολατρεία. εἰδωλολάτρης. Eph. 5. Col. 3. Bib. an. 1577.

o mind how ye serueing worshipping of images vs ye answer vs

FVLK. 5. If the Greeke words do signifie, as wee translate, as hath beene often prooued, who but a wrangling quarreller would finde fault therewith, except it were to maintaine Idolatry, or worshipping of Images, which before God and all wise men of the world, is all one. And where you say, none but fooles, or mad men would translate, *Ep. 5. Col. 3.* Couetousnes is worshipping of Images. I pray you in whether order will you place *Isydorus Clarius* a Monke of *Casinas* made Byshop *Fulginas:* which in the 3. to the Colossians vpon your vulgar Latine text, which according to the Greeke, calleth *Idololatria, Simulachrorum seruitus,* the seruice of Images: in his notes vpon the place writeth this: *Præter cetera peccata auaritia peculiare hoc nomen assecuta est, vt dicatur esse (horrendum nomen) cultus simulachrorum, nam pecunia quid aliud est quàm simulachrum quoddam vel argentium, vel aureum, quod homines auari plus amant & longè maiore cultu atque honore prosequuntur, quàm ipsum Deum.* Aboue other sinnes, couetousnesse hath obtained this peculiar name, that it is called (which is an horrible name) the worshipping of Images, for what other thing is monie, but a certaine image, either of siluer or gold? which couetous men do loue more, and prosecute with farre greater worshippe and honor, than they doe God himselfe: or if you make no count of *Isydorus Clarius*, in what degree will you count the deputies of the Councell of *Trent*, whose seuere censure, this note hath escaped, of fooles, or of madde men, or of enemies to sacred images? yea how will you excuse your owne vulgar Latine translation, which turneth *Idololatria* out of Greeke into *simulachrorum seruitus*, the seruice or worship of Images? I am not so vnacquainted with your shamelesse shifts, but I know right well, that you will say, this Latine word *Simulachrum* signifieth a false image, or an idoll that is worshipped as God. For nothing else you will knowledge to be an idoll. But who shall better tell vs what the Latin word *Simulachrum* doth signifie, than the father of eloquence in the Latin tongue, euen *Tully* himselfe, who in his oration *pro Archia poeta*, vseth *simulachrum*, for the same that *statua*, and *Imago*, speaking of the cunning image makers of Greece, he saith: *statuæ & imagines non animorum simulachra sunt, sed corporum.* Standing images, and other images are not

Tully. ye father of eloquence in ye Latin tongue

not similitudes or images of the mindes, but of the bodies. And in his accusation of Verres: he nameth *Effigies simulachrumq; Mithridatis:* The shape and image of Mithridates. In his second booke *de inuentione*, he sheweth that Zeuxis, that famous Painter, did paint the image of Helena, *vt excellentem muliebris formæ pulchritudinem mutæ in sese imago contineret, Helenæ se pingere velle simulachrum dixit.* That a dumbe image might containe in it, the excellent beautie of a womans forme, he said he would paint the similitude or image of Helena. Also in his familiar Epistles, *Epist.* 8. *Illi artifices corporis simulachra ignotis nota faciebant.* Those workemen did make the images of the bodies knowne to them that knew them not. And so commonly he vseth *simulachrum iustitiæ, virtutis, ciuitatis*, for the image or similitude of iustice, of virtue, of a cittie or common wealth &c. And so doe other good Latine writers as well as he, vse the word *Simulachrum:* not onely for an image, that is religiously worshipped, but euen generally for any image, and in the same signification that they vse the word *Imago.* But peraduenture Ecclesiasticall writers vse the word *Simulachrum* onely for Idols forbidden, and I perhaps shall be chidden of *Martin* for citing testimonies out of prophane authors, to know the vse of Ecclesiasticall tearmes. Let vs then see what Christian writers say to this matter, and how they vse this word *Simulachrum.* You your selues say, wee may not translate that verse of *Genesis*, God made man after his idoll. But Lactantius calleth men *viuentia Dei simulachra*, liuing images of God which we ought to garnish rather, than *Simulachra insensibilia Deorum*, The senseless images of the Gods, which the Heathen garnished, yea he hath a whole Chapter, intituled, *de simulachris & vero Dei simulachro & cultu.* Of Images and of the true Image and worship of God. In which also he sheweth that *Simulachrum* is called of similitude. And therefore the heathenish Idols, hauing no resemblance of God, cannot properly be called *Simulachra.* Saint Ambrose an other writer of the Church, vpon 1 *Cor.* 10. vpon that text: *Non quia simulachrum est aliquid &c.* Not that the image is any thing, the Greeke is *Idolum, simulachrum verè nihil est quia imago videtur rei mortuæ.* The image or idoll is indeed nothing, because it seemeth to be an image of a dead thing. Also vpon the 45. *Psalme.* God was high in the Patriarches and Prophets, which did not compare him *Imaginibus terrenis & simulachris scrupeis*, to images or similitudes of the earth and stone. Tertullian also, a Latine writer, in his booke *De spectaculis*, speaking of cunning workemanship of Imagery, shewed in those playes, & the authors of them, sayth: *Scimus enim nihil esse nomina mortuorũ, sicut nec ipsa simulachra eorũ.* We know that the names of those dead men, are nothing, as also their images. Afterward to their names *Nominibus* he ioyneth *Imaginibus*, to shew that *Simulachra* and *Imagines* are all one, which of Christians at that time were greatly abhorred, in detestation of Idolatrie. S. Augustine calleth the same *simulachra* which before he called *Imagines: Cùm ex desiderio mortuorũ constituerentur Imagines, vnde simulachrorũ vsus exortus est.* When for desire of the dead, Images were made, whereof the vse of Images came, through flatterie, diuine honor was giuen vnto them: & so they brought in idolatrie or the worshipping of images. The same Augustine in his book *Octaginta Quest.* in the 78. *quæst.* which is intituled *De simulachrorum pulchritudine*, of the beautie of Images, ascribeth to God, the cunning, by which they are made beautifull. And in his questions vpon the booke of Iudges, *lib.* 7. *cap.* 41. enquiring how *Gedeons* Ephod was a cause of fornication to the people, when it was no Idoll, he plainely distinguisheth *Simulachrum* from *Idolum*, as the generall from the speciall. *Cùm idolum non fuerit, id est cuiuspiam dei falsi & alieni simulachrum.* When it was no Idoll, that is to say, an Image of some false or strange God. Againe he saith, those things that were commanded to bee made in the Tabernacle, were rather referred to the worshippe of God, than that any thing of them should be taken for God, or for an image of God, *pro Dei simulachro.* So that *Simulachrum* with S. Augustine, signifieth as generally, as Image, and can not be restrained to signifie an Idoll, in the euill part, except you adde, that it is an image of a false or strange God. Arnobius an ecclesiasticall writer of the Latine Church vseth the word *Simulachrum* for an image generally: calling man also *simulachrũ Dei*, as Lactantius doth the image of God, *Cont. gent. lib.* 8. *Putatis autem nos occultare quod colimus si delubra & aras non habemus. Quod enim simulachrũ Deo fingã, cùm sirectè existimes sit Dei homo ipse simulachrũ.* Thinke you that wee do hide that which we worship, if we haue no temples, & altars. For what image shall I faine to God, whereas if you iudge rightly, man himselfe is the image of God. You see therefore that *Simulachrum* signifieth not an Idoll worshipped for God, but euen as much as *Imago*, by your owne rule. Last of all, for I will not trouble the Reader with more, although more might be brought. Isidorus Hispalensis an auncient Byshop of the Latin Church, *Originum lib.* 8. speaking of the first inuentors of Images, which after were abused to idolatry, saith: *Fuerunt etiam & quidam viri fortes*

De vero Dei cultu. lib. 6. cap. 13.

De orig. orb. lib. 2. cap. 2.

Zeuxis the famous painter. reg. the image of helena reg

How worshipping of images by plain words mean was first bred. reg.

isidorus hispalensis an auncient bishop of the Latin church reg

ant

aut vrbium conditores ; quibus mortuis, homines qui eos dilexerunt, simulachra finxerunt, vt haberent aliquod ex imaginum contemplatione solatium : sed paulatim hunc errorem, &c. There were also certaine valiant men, or builders of Cities, who when they were dead, men which loued them, made their images or counterfets, that they might haue some comfort in beholding the Images : but by little and little the deuils perswading this error, it is certaine that so it crept into their posteritie, that those whom they honoured for the only remembrance of their name, their successors esteemed and worshipped as Gods. Againe he saith ; *Simulachra autem à similitudine nuncupata, &c.* Images are called *Simulachra* of the similitude, because by the hand of the artificers, of stone, or other matter, they resemble the countenance of them, in whose honour they are faigned. Or they are called *à Simulando*, whereof it followeth, they are false things. These testimonies needed not, for them that be but halfe learned, which know right well, that *Simulachrum* is *Synonomon* with *Imago*, but that our aduersaries are so impudent, that to serue their idolatrous affection, they care not what Idols they inuent, of words, of significations, of distinctions, so they may seeme to say somewhat in the eares of the vnlearned, which are not able to iudge of such matters. But perhaps they will say, their vulgar Latine Interpreter vseth the word *Simulachrum* only for Idols that are worshipped with diuine honour : Neither is that true, and although it were, seeing it seldome vseth *Simulachra*, and most commonly *Idola*, and sometimes *Imagines*, what reason is there why wee may not call those things Images, which your Interpreter calleth *Simulachra* ? And to proue that your Interpreter vseth *Simulachrum* for an Image generally, as all other Latine writers doe, you may see 1 *Sam. cap.* 19. where speaking of the Image which Michol laied in the bed, to counterfet the sicknesse of Dauid, first he calleth it *Statuam*, and afterward the same Image he calleth *Simulachrum*. And sure it is, that Dauid had no Idols in his house. And lest you should cauill about the Hebrew word *Teraphim*, which the *Septuaginta* translate κενοτάφια, Aquila calleth μορφώματα, S. Hierome telleth you they signifie *Figuras* or *Imagines*, Figures or Images, which sometimes were abused to Idolatrie, as those which *Rachel* stole, and those which are mentioned *Iud.* 17. *Aben Ezra* and other of the *Rabins* say, they were astronomicall Images to serue for dials, or other purposes of Astrologie : and such it is most like was that, which was placed in Dauids bed, which your Interpreter calleth *Statuam* and *Simulachrum*. Therefore whereas we haue translated *Idololatria, Col.* 3. worshipping of Images, wee haue done rightly, and your Latine Interpreter will warrant that translation, which translateth the same word *Simulachrorum seruitus*, the seruice of Images. It is you therefore, and not wee, that are to be blamed for translation of that word. For where you charge vs to depart from the Greeke text, which wee professe to translate, we doe not, except your vulgar translation be false. But you professing to follow the Latine, as the only true and authenticall text, doe manifestly depart from it in your translation, for the Latine being *Simulachrorum seruitus*, you call it the seruice of Idols, appealing to the Greeke word, which you haue set in the margent, εἰδωλολατρεία, and dare not translate according to your owne Latine, for then you should haue called couetousnesse euen as wee doe, the worshipping or seruice of Images. And yet you charge vs in your notes, with a maruellous impudent and foolish corruption. But I report mee to all indifferent Readers, whether this bee not a maruellous impudent and foolish reprehension, to reproue vs for saying the same in English, that your owne Interpreter saith in Latine : for *Simulachrorum seruitus*, is as well the seruice of Images, as *Simulachrorum artifex* is a maker of Images, whom none but a foole or a mad man would call a maker of Idols, because not the crafts man that frameth the Image, but he that setteth it vp to be worshipped as God, maketh an Idoll, according to your owne acception of an Idoll. But of this matter enough at this time.

Quest. Heb. in Gen.

astrologie

MART. 6. *If the Apostle say, A Pagan* Idolater, *and a Christian* Idolater, *by one and the same Greeke word, in one and the same meaning, and they translate, A Pagan* Idolater, *and a Christian* worshipper of Images, *by two distinct words and diuers meanings, it must needs be done wilfully to the foresaid purpose. See chap. 3. num. 8. 9.*

1 Cor. 5. εἰδωλολάτρης, Bib. Ann. 1562

TYL. 6. Wee translate not only Pagan Idolaters, but also Iewes Idolaters ; nor Christians only worshippers of Images, but Pagans also : wherefore this is a foolish obseruation. And if wee doe any where explicate who is an Idolater, by translating him a worshipper of Images, both the word beareth it, and it is not contrary to the sense of the Scriptures, in which wee finde the worshipping of Images alwayes forbidden, but neuer commanded or allowed.

MART. 7. *If they translate one and the same Greeke word,* Tradition, *whensoeuer the Scripture speaketh of euill traditions ; and neuer translate it so, whensoeuer it speaketh of good and Apostolicall traditions ; their intention is euident against the authoritie of Traditions. See ch. 1. num. 1. 2. 3.*

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FVLK. 7. This is answered sufficiently in confutation of the Preface, Sect. 51. The English word Tradition sounding in the euill part, and taken by the Papists for matter vnwritten, yet as true and as necessary as that which is contained in the holy Scriptures, wee haue vpon iust cause auoided in such places as the Greeke word signifieth good and necessary doctrine, deliuered by the Apostles, which is all contained in the Scriptures, and yet haue vsed such English words as sufficiently expresse the Greeke word vsed in the originall text. Do not you your selues translate *Tradere* sometimes to betray, and sometimes to deliuer?

MART. 8. *Yea if they translate* Tradition, *taken in ill part, where it is not in the Greeke; and translate it not so, where it is in the Greeke, taken in good part; it is more euidence of the foresaid wicked intention. See chap. 2. numb. 5. 6.* παράδοσις Col. 2.

FVLK. 8. Our intention can be no worse, than your vulgar Latine Interpreters was, who, where the Greeke hath παράδοσις, translateth it *Traditions*, Act. 6. And the right vnderstanding of the word δογματίζεσθε according to the Apostles meaning, will yeeld traditions as well as παράδοσις in the place before mentioned.

MART. 9. *If they make this a good rule, to translate according to the vsuall signification, and not the originall deriuation of words, as Beza and* * *M. Whitakers doe; and if they translate contrary to this rule, what is it but wilfull corruption? So they doe in translating,* Idolum, *an Image,* Presbyter *an Elder, and the like. See chap. 4. & chap. 6. numb. 6. 7. 8. &c. numb. 13. &c.* * Pag.

FVLK. 9. Neither Beza, nor M. Whitaker make it a perpetuall rule, to translate according to the vsuall signification, for sometimes a word is not taken in the vsuall signification, as *Fœnerator* vsed by your vulgar Latine Interpreter, *Luk.* 7. vsually signifieth an Vsurer; yet doe you translate it a Creditor: Likewise *Stabulum*, vsed *Luk.* 10. vsually signifieth a Stable; yet you translate it, an Inne. So *Nauis*, which vsually signifieth a ship, you call it a boat, *Mark.* 8. and *Nauicula*, which vsually signifieth a boat, you call a ship, *Luk.* 5. And yet I thinke you meant no wilfull corruption. No more surely did they which translated *Idolum* an Image, and *Presbyter* an Elder, which you cannot denie. But they follow the originall deriuation of the words, whereas some of yours both goe from the vsuall signification, and also from the originall deriuation.

MART. 10. *If* Presbyter *by Ecclesiasticall vse be appropriated to signifie a Priest, no lesse than* Episcopus *to signifie a Bishop, or* Diaconus *a Deacon; and if they translate these two latter accordingly, and the first neuer in all the new Testament, what can it be but wilfull corruption in fauour of this heresie,* * *That there are no Priests of the new Testament? See chap. 6. nub. 12.* White 199.

FVLK. 10. The word Priest, by Popish abuse, is commonly taken for a Sacrificer, the same that *Sacerdos* in Latine. But the holy Ghost neuer calleth the Ministers of the word and Sacraments of the new Testament ἱερεῖς, or *Sacerdotes*. Therefore the Translators to make a difference betweene the Ministers of the old Testament, and them of the new, calleth the one, according to the vsuall acception, Priests, and the other according to the originall deriuation Elders. Which distinction seeing the vulgar Latine text doth alwaies rightly obserue, it is in fauour of your hereticall Sacrificing Priesthood, that you corruptly translate *Sacerdos* and *Presbyter* alwaies, as though they were all one, a Priest, as though the holy Ghost had made that distinction in vaine, or that there were no difference betweene the Priesthood of the new Testament, and the Old. The name of Priest, according to the originall deriuation from *Presbyter*, we doe not refuse: but according to the common acception for a Sacrificer, we cannot take it, when it is spoken of the ministerie of the new Testament. And although many of the auncient Fathers, haue abusiuely confounded the termes of *Sacerdos*, and *Presbyter*: yet that is no warrant for vs to translate the Scripture, and to confound that which wee see manifestly the spirit of God hath distinguished. For this cause, we haue translated the Greeke word πρεσβύτερος an Elder, euen as your vulgar Latine Translator doth diuers times, as *Act.* 15. and 20. 1 *Pet.* 5. and elsewhere calleth them *Seniores*, or *Maiores natu*. Which you commonly call, the Auncients or Seniors, because you dare not speake English, and say the Elders. Neither is *Presbyter* by Ecclesiasticall vse so appropriated to signifie a Priest, that you would alwaies translate it so in the old Testament, where your vulgar translatour vseth it for a name of Office, and Gouernment, and not for Priests at any time. Neither doe we alwaies translate the Greeke word *Episcopus* and *Diaconus* for a Byshoppe and a Deacon, but sometimes for an ouerseer, as *Act.* 20. and a Minister generally oftentimes.

The word *Baptisma* by Ecclesiasticall vse signifieth the holy Sacrament of Baptisme, yet are you enforced *Mark.* 7. to translate *Baptismata* washings. Euen so doe we to obserue that distinction, which the Apostles and Euangelists alwaies doe keepe, when wee call *Sacerdotes* Priests, for difference we call *Presbyteros* Elders, and not least the name of Priests should enforce the Popish sacrifice of the Masse. For this word *Presbyter* will

neuer

neuer comprehend a Sacrificer, or a sacrificing Priesthood.

ART. 11. *If for Gods* altar, *they translate,* Temple: *and for Bels idololatricall* table, *they translate,* altar: *iudge whether it be not of purpose against our altars, and in fauour of their communion table. See chap. 17. numb. 15. 16.*

VLK. 11. If there be any such mistaking of one word for an other, I thinke it was the fault of the Printer rather than of the Translator, for the name of altar is more than a hundred times in the Bible: and vnto the story of Bell, we attribute so small credit, that wee will take no testimonie from thence, to proue or disproue any thing.

ART. 12. *If at the beginning of their heresie, when sacred images were broken in peeces, altars digged downe, the catholike Churches authoritie defaced, the King made supreame head, then their translation was made accordingly, and if afterward when these errours were well established in the Realme, and had taken roote in the peoples hearts, all was altered and changed in their later translations, and now they could not finde that in the Greeke, which was in the former translation: what was it at the first but wilfull corruption to serue the time that then was? See chap. 3. 5. chap. 17. numb. 15. chap. 15. numb. 22.* Bib. in King Edw. time printed againe 1562.

VLK. 12. For images, altars, the Catholike Churches authoritie, the Kings supremacie, nothing is altered in the later translations, that was falsly translated in the former, except perhaps the Printers fault bereformed. Neither can any thing be proued to maintaine the popish images, altars, churches authoritie, or Popes supremácie, out of any translation of the Scriptures, or out of the originall it selfe. Therefore our Translations were not framed according to the time, but if any thing were not vttered so plainely or so aptly as it might, why should not one translation help an other.

ART. 13. *If at the first reuolt, when none were noted for Heretikes and Schismatikes, but themselues, they did not once put the names of Schisme or Heresie in the Bible, but in steede thereof,* diuision, *and,* sect, *in so much that for an Heretike, they said,* an Author of Sects, *what may we iudge of it but as of wilfull corruption? See chap. 4. numb. 3.* Bib. 1562. Tit. 3.

VLK. 13. Yes, reasonable men may iudge, that they did it to shew vnto the ignorant people, what the names of schismatike, and heretike doe signifie, rather than to make them beleeue, that heresie, and schisme was not spoken against in the Scripture. That they translated heresie, sect, they did it by example of your vulgar Latine Interpreter, who in the 24. of the Acts, translateth the Greeke word αἱρέσεως, *secta.* In which chapter likewise, as he also hath done, they haue translated the same word, heresie.

ART. 14. *If they translate so absurdly at the first, that themselues are driuen to change it for shame: it must needes be at the first wilfull corruption. For example, when it was in the first,* Temple, *and in the later,* Altar; *in the first alwaies,* Congregation, *in the later alwaies,* Church: *in the first,* To the King as chiefe head, *in the later,* To the King as hauing preeminence. *So did Beza first translate,* carcasse, *and afterward,* soule. *Which alteration in all these places is so great, that it could not be negligence at the first or ignorance, but a plaine hereticall intention. See chap. 17. numb. 15. chap. 5. numb. 4. 5. chap. 15. numb. 22. chap. 7. numb. 2.*

VLK. 14. Nay, it may be an ouersight, or escape of negligence, or the Printers fault, as it is manifest in that quarrell you make of temple, for altar: for in *Thomas Mathewes* translation, the first that was printed in English, with authoritie, there is altar in both places. 1 *Cor.* 9. & 10. For the tearme Congregation changed into Church, it was not for shame of the former, which was true, but because the other terme of Church was now well vnderstood, to shew that the word of Scripture, agreeth with the word of our Creede: or perhaps to auoide your fond quarrell, not new first picked to the tearme Congregation. Whereas the former was: To the King or chiefe head, the later saying, the King as hauing preeminence, doth nothing derogate vnto the former, and the former is contained vnder the later. For I hope you will graunt, that the King is chiefe head of his people, or if the word head displease you, (because you are so good a french man) tell vs what chiefe doth signifie, but an head? Now this place of *Peter*, speaketh not particularly of the Kings authoritie ouer the Church, or in Church matters, therefore if it had beene translated Supreame head, wee could haue gained no greater argument for the supremacie in question, than we may by the word preeminence, or by the word exolling, which you vse. That *Beza* altered the word *Cadaver* into *Animam*: I haue shewed he did it to auoide offence, and because the later is more proper to the Greeke, although the Hebrew word which *David* doth vse, may and doth signifie a dead body or carcase.

ART. 15. *If they will not stand to all their translations, but flie to that, namely which now is read in their Churches: and if that which is now read in their Churches, differ in the points aforesaid, from that that was read in their Churches in King* Edwards *time: and if from both these, they flie to the Geneua Bible, and from that againe, to the other aforesaid: what shall wee iudge of the*

one or the other, but that all is voluntarie, and as they list? See chap. 3. numb. 10. 11. 12. chap. 10. num. 12.

FVLK. 15. If of three translations, we preferre that which is the best, what signe of corruption is this? If any fault haue either of ignorance, or negligence escaped in one, which is corrected in an other, & we preferre that which is corrected, before that which is faultie, what corruption can be iudged in either? Not euery fault is a wilful corruption, & much lesse an hereticall corruption. The example that you quote out of your third Chapter concerning the translation of *Idolum*, is no flying from our translation to an other, but a confuting of *Howlets* cauill against our Church seruice: because this word is therein read translated an image, 1 *Iohn*. 5. whereas in that Bible, which by authoritie is to bee read in the Church seruice, the word in the text is idols, and not images, and yet will we iustifie the other to be good and true, which readeth, Babes, keepe your selues from images, as your vulgar Latine text is *à simulachris*, wherein you flie from your own authenticall text to the Greeke, which except you thinke it make for your purpose, you are not ashamed to count falsified and corrupted.

MART. 16. *If they gladly vse these words in ill part, where they are not in the originall text,* Procession, shrines, deuotions, excommunicate, images: *and auoide these words, which are in the originall,* Hymnes, grace, mysterie, Sacrament, Church, Altar, Priests, Catholike, traditions, iustifications: *is it not plaine that they doe it of purpose to disgrace, or suppresse the said things and speeches vsed in the Catholike Church? See chap. 21. num. 5. & seq. chap. 12. numb. 3.*

FVLK. 16. Who would be so madde, but blinde malice, to thinke they would disgrace or suppresse the things, or names of Catholike Church, whereof they acknowledge themselues members? of grace, by which they confesse they are saued? of hymnes, which they vse to the praise of God? of iustifications, when they professe they are of themselues vniust? of Sacraments and mysteries, by which the benefits of Christ are sealed vp vnto them? of altar, when they beleeue that Iesus Christ is our altar? of Priests, when they hold that all good Christians are Priests? of deuotions, when they dispute that ignorance is not the mother of true deuotion, but knowledge of excommunication, which they practise daily? As for the names and things of procession, shrines, images, traditions, beside the holy Scriptures in religion, they haue iust cause to abhorre. Neither doe they vse the one sort of tearmes, without probable ground out of the originall text, nor auoide the other, but vpon some good speciall cause: as in the seuerall places (when we are charged with them) shall appeare.

MART. 17. *If in a case that maketh for them, they straine the very originall signification of the word, and in a case that maketh against them, they neglect it altogether; what is this but wilfull and of purpose? See chap. 7. numb. 36.*

FVLK. 17. I answer, wee straine no words to signifie otherwise than the nature and vse of them will afford vs, neither doe wee spare to expresse that which hath a shew against vs, if the propertie or vsuall signification of the word, with the circumstance of the place, doe so require it.

MART. 18. *If in words of ambiguous and diuers signification, they will haue it signifie here or there, as it pleaseth them; and that so vehemently, that here it must needs so signifie, and there it must not; and both this, and that, to one end, and in fauour of one and the same opinion; what is this but wilfull translation? So doth Beza vrge γυναῖκα, to signifie* wife, *and not to signifie* wife, *both against virginitie and chastitie of Priests: and the English Bible translateth accordingly. See chap. 15. num. 11. 12.*

FVLK. 18. To the generall charge, I answer generally, wee doe not as you slander vs. Nor *Beza*, whom you shamefully belie, to vrge the word γυναῖκα, 1 *Cor.* 7. v. 1 not to signifie a wife, against virginitie, and chastitie of Priests: for cleane contrariwise, he reproueth *Erasmus* restraining it to a wife, which the Apostle saith generally: it is good for a man not to touch a woman, which doth not only containe a commendation of virginitie in them that be vnmaried, but also of continencie in them that be maried. And as for the virginitie or chastitie of Priests, he speaketh not one word of it in that place, no more than the Apostle doth. Now touching the other place that you quote, 1 *Cor.* 9. v. 5. *Beza* doth truly translate ἀδελφὴν γυναῖκα, a sister to wife, because the word sister is first placed, which comprehendeth a woman, and therefore the word γυναῖκα following, must needs explicate what woman he meaneth, namely a wife; for it were absurd to say, a sister a woman: therefore the vulgar Latine Interpreter peruerteth the words, and saith, *Mulierem sororem*. It is true, that many of the ancient Fathers, as too much addict to the singlenesse of the Clergie, though they did not altogether condemne mariage in them, as the Papists doe, did expound the sister whereof S. Paul speaketh, of certaine rich Matrons,

trons, which followed the Apostles whithersoeuer they went, and ministred to them of their substance, as wee reade that many did to our Sauiour Christ, *Matth.* 27. *vers.* 55. *Luk.* 8. *vers.* 3. But that exposition cannot stand, nor agree with this text for many causes. First, the placing of the words, which I haue before spoken of. Secondly, this word γυναῖκα were needlesse, except it should signifie a wife: for the word sister signifieth both a woman, and a faithfull woman, and otherwise it was not to be doubted lest the Apostle would leade a heathen woman with him. Thirdly, the Apostle speaketh of one woman, and not many, whereas there were many that followed our Sauiour Christ, whereas one alone to follow the Apostle, might breed occasion of ill suspicion, and offence, which many could not so easily. Fourthly, those that are mentioned in the Gospell, our Sauiour Christ did not leade about, but they did voluntarily follow him: but the Apostle here saith, that he had authoritie, as the rest of the Apostles, to leade about a woman, which argueth the right that an husband hath ouer his wife, or of a master ouer his maid. Fiftly, it is not all one, if women could trauell out of *Galilie* to *Ierusalem*, which was nothing neere an hundred miles, that women could follow the Apostles into all parts of the world. Sixtly, if the cause why such women are supposed to haue followed the Apostles, was to minister to them of their substance, the leading them about was not burdenous to the Church, but helpfull: but the Apostle testifieth, that hee forbare to vse this libertie, because he would not be burdenous to the Church of Corinth, or to any of them. Seuenthly, seeing it is certaine that Peter had a wife, and the rest of the Apostles are by antiquitie reputed to haue beene all maried; it is not credible that Peter, or any of the rest, would leaue the company of their owne wiues, and leade strange women about with them. As for the obiection that you make in your note vpon the text, To what end should he talke of burdening the Corinthians with finding his wife, when he himselfe cleerely saith, that he was single? I answer, Although I thinke he was single, yet is it not so cleere as you make it; for *Clemens Alexandrinus* thinketh hee had a wife, which he left at *Philippi*, by mutuall consent. But albeit hee were single, it was lawfull for him to haue maried, and *Barnabas* also, as well as all the rest of the Apostles. Againe, to what end should he talke of burdening the Church with a woman, which was not his wife, when such women as you say ministred to the Apostles of their goods? Whereby it should follow that none of the Apostles burdened the Churches where they preached with their owne finding, which is cleane contrary to the Apostles words and meaning. Wherefore the translation of *Beza*, and of our Church, is most true, and free from all corruption.

ART. 19. *If the Puritans and grosser Caluinists disagree about the translations, one part preferring the Geneua English Bible, the other the Bible read in their Church; and if the Lutherans condemne the Zuinglians and Caluinists translations, and contrariwise: and if all Sectaries reproue each anothers translation: what doth it argue, but that the translations differ according to their diuers opinions? See their bookes written one against another.* Luc. 3. v. 36. Act. 1. v. 14. c. 2. v. 23 c. 3. v. 21. c. 26. v. 20 2 Thess. 2. v. 15. & c. 9. v. 6.

TRK. 19. Here againe is nothing but a generall charge of disagreeing about translations, of Puritans and Caluinists, Lutherans and Zuinglians, and of all Sectaries reprouing one anothers translation, with as generall a demonstration. See the bookes written one against another, which would aske longer time, than is needfull to answer such a vaine cauill, when it is aswayes sufficient to denie that which is affirmed without certaine proofe.

ART. 20. *If the English Geneua Bibles themselues dare not follow their Master Beza, whom they professe to translate, because in their opinion he goeth wide, and that in places of controuersie; how wilfull was he in so translating? See chap. 12. numb. 6. 8. chap. 13. numb. 1.*

TRK. 20. It is a very impudent slander. The *Geneua* Bibles doe not professe to translate out of *Bezaes* Latine translation, but out of the Hebrew and Greeke, and if they agree not alwayes with *Beza*, what is that to the purpose, if they agree with the truth of the originall text? *Beza* oftentimes followeth the purer phrase of the Latine tongue, which they neither would, nor might follow in the English. If in dissenting from *Beza*, or *Beza* from them, they or he dissent from the truth, it is of humane frailtie, and not of hereticall wilfulnesse. The places being examined, shall discouer your vanitie.

ART. 21. *If for the most part they reprehend the old vulgar translation, and appeale to the Greeke; and yet in places of controuersie sometime for their more aduantage (as they thinke) they leaue the Greeke, and follow our Latine translation; what is it else, but voluntary and partiall translation? See chap. 2. numb. 8. chap. 6. num. 10. 21. chap. 7. numb. 39. chap. 10. numb. 6.*

TRK. 21. Wee neuer leaue the Greeke to follow your vulgar translation, as in the places by you quoted I will proue manifestly: but I haue already proued, that you leaue the Latine, and appeale to the Greeke, in translating *Simulachra*, Idols, both *Col.* 3. and 1 *Iohn* 5.

MART. 22. *If otherwise they auoid this word* iustifications *altogether, and yet translate it when they cannot chuse, but with a commentarie* that it signifieth good workes that are testimonies of a liuely faith, doth not this hereticall commentarie shew their hereticall meaning, when they auoid the word altogether? See chap. 8. num. 1. 2. 3.* Beza. Luk 1. Rom. 2. Apoc. 19. 8. Beza in c. 10. Apoc. v. 8.

FVLK. 22. To auoid the word altogether, and yet sometime to translate it, I see not how they can stand together, for he that doth sometimes translate it, doth not altogether auoid it. But you will say, they doe altogether auoid it in all such places where they doe not translate it: That is altogether false; for the Geneua translation *Luk.* 1. telleth you that the Greeke word signifieth iustifications, and yeeldeth a reason why it doth in that place otherwise translate it. And if to translate the Greeke word δικαίωμα otherwise than iustification, must needs shew an hereticall meaning, then must you needs say, that your vulgar Latine Translator had an hereticall meaning; for in the second place by you quoted, namely *Rom.* 2. *v.* 26. he translateth it *Iustitias*, likewise *Rom.* 1. *v.* 32. *Iustitiam*, so likewise *Rom.* 5. *v.* 18. And if it be an hereticall commentarie, to say, that good works are a testimonie of a liuely faith, you will also condemne the Apostles of heresie, which teach it to be impossible to please God without faith, *Heb.* 11. and that whatsoeuer is not of faith, is sinne, *Rom.* 14. If there be any good workes that are not testimonies of a liuely faith. But it is sufficient for you to call what you will heresie, and hereticall falsification, and corruption, for your disciples are bound to beleeue you, though you say the Gospell be heresie, and the Apostles themselues heretikes. *Gregory Martin* calleth this an hereticall commentarie, what need you seeke other proofe?

MART. 23. *When by adding to the text at their pleasure, they make the Apostle say, that by Adams offence* sinne came *on all men, but that by Christs iustice* the benefit *onely* abounded toward *all men, not that iustice* came *on all, whereas the Apostle maketh the case alike, without any such diuers additions, to wit,* that wee are truly made iust by Christ, as by Adam we are made sinners: is not this most wilfull corruption for their heresie of imputatiue and fantasticall iustice? See chap. 11. num. 1.* Rom. 5. v. 18. No. Test. Ann. 1580 Bib. 1579. Rom 5. v. 19.

imputation or fantastical iustice

FVLK. 23. The verse by you quoted, *Rom.* 5. *v.* 18. is a manifest *eclipsis* or defectiue speech, to make any sense whereof, there must needs be added a Nominatiue case, and a Verbe. Now by what other Nominatiue case, and Verbe, may the sense be supplied, but by that which the Apostle himselfe giueth before, verse 15? vnto which all that followeth must be referred for explication: where he saith, as you your selues translate it, If by the offence of one many died, much more the grace of God, and the gift in the grace of one man Iesus Christ, hath abounded vpon many. Seeing therefore that defectiue speech must be supplied for vnderstanding in this probation, what is so apt as that which the Apostle himselfe hath expressed before in the proposition? Although you in your translation are not disposed to supplie it, because you had rather the text should bee obscure, and wondred at, than that it should be plaine and easie, or able to be vnderstood: albeit in other places you sticke not to adde such words as be necessary for explication of the text, as euery Translator must doe, if hee will haue any sense to bee vnderstood in his translation. For that defectiue speech which in some tongue is well vnderstood, in some other is altogether void of sense, and must be explicated by addition of that which is necessarily or probably to be vnderstood. So you translate *Matth.* 8. *Quid nobis?* What is betweene vs? *Mark.* 2. *Post dies*, after some dayes, *Accumberet*, he sate at meat, and many such like. But where you charge our translation to say, the benefit (onely) abounded toward all men, not that iustice came on all, you doe shamefully adde to our translation, for the word (only) is of your owne slanderous addition, and the rest is your malitious collection: for wee meane not to extenuate the benefit of Christs redemption, but by all meanes to set it forth to the vttermost, as the word (abounded) doth shew, if you doe not blemish the light of it by your blockish addition of this word (only.) And that wee are truly made iust by Christ, and yet by imputation, as wee are truly made sinners by Adam, and yet partly by imputation, as wee are actually by corruption, wee doe at all times and in all places most willingly confesse, for the iustice of Christ which is imputed vnto vs by faith, is no false or fantasticall iustice, as you doe no lesse blasphemously than fantastically affirme; but a true and effectuall iustice, by which wee are so truly made iust, that wee shall receiue for it the crowne of iustice, which is eternall life, as the Apostle proueth at large, *Rom* 4. and 5. whom none but an hell-hound will barke against, that he defendeth imputatiue and fantasticall iustice. Iam. 2. v. 14. Rom. 3. v. 28. Luth. tom. 2. fol. 405. edit. Witch. Ann. 1551. * Whitak. pag. 198.

MART. 24. *But if in this case of iustification, when the question is whether onely faith iustifie, and wee say no, hauing the expresse words of Saint Iames; they say, yea, hauing no expresse Scripture for it; if in this case they will adde* onely *to the very text, is it not most horrible and deuilish corruption? So did Luther,* whom our English Protestants honour as their Father, and*

ad in adam we were not imputative but reall sinners; so in Christ we are not imputative but reall saints, for as we were on Adam in nature so are we on with Christ in Grace.

mind his for addition of words in translations of scripture for explication sake where words are wanting in on language may be well vnder stood in a notar.

mind his dark speaking in a public libel of Christ rose reall union wt Christ is our iustification, & not imputed any thing from Christ to us.

so her how reall union & imputative fantasticall iustice & implicity merit are reconciled metamorphosed & inuolued & pfer by prolepsis & zeugisis bth of ye papist & protestants prolepsis but if

o only blessed bayning of God ye Holy father son & spirit in unitie

yet wt Luther we say a lon, as wt Christ rose we saue dun all we run we are vn profitable by Luther 17. in. v. Esa. 64. 6.

But wt Iames 2. 17. 24. 26. we do not say by a dead faith of words only idle & fruitless, wt workes not ye workes of God wt is ye life of ye faith & wt out wt in sum measure faith can not be

and in this heresie of onely faith, *are his owne children. See chap.* 12.

FVLK. 24. In the question of iustification by faith only, where S. Iames saith no, we say no also, neither can it bee proued that wee adde this word only to the text in any translation of ours. If Luther did in his translation adde the word only to the text, it cannot be excused of wrong translation in word, although the sense might well beare it. But seeing Luther doth himselfe confesse it, he may be excused of fraud, though not of lacke of iudgement. But why should our translation be charged with Luthers corruption? Because our English Protestants honour him as their father. A very lewd slander: for wee call no man father vpon earth, though you doe call the Pope your father; albeit in another sense Luther was a reuerend father of the Church for his time. But as touching the doctrine of only faith iustifying, it hath more patrons of the Fathers of the ancient primitiue Church, than *Martin* can beare their bookes, though he would breake his backe, who in the same plaine words doe affirme it as Luther doth, that only faith doth iustifie. And the Apostle which saith that a man is iustified by faith without the workes of the Law, speaketh more plainly for iustification by faith only (as wee doe teach it) than if he had said a man is iustified by faith onely. Which text of *Rom.* 3. and many other, are as expresse Scripture to proue that we teach and beleeue, as that S. Iames saith against iustification by faith only, where he speaketh of another faith, and of another iustification, than S. Paul speaketh of, and wee vnderstand, when we hold that a man is iustified by faith only, or without workes of the Law, which is all one.

MART. 25. *If these that account themselues the great Grecians and Hebricians of the world, will so translate for the aduantage of their cause, as though they had no skill in the world, and as though they knew neither the signification of words, nor proprietie of phrases in the said languages, is it not to be esteemed shamelesse corruption?*

Their ignorance of the Greeke and Hebrew tongue, or their false and wilfull translation thereof against their knowledge. *Brentius Melanch.* See *Linda. Dubi. Dial.* 1. c. 12.

FVLK. 25. Yes: but if it cannot be proued that so they translate, then is this an impudent slander, as all the rest are, and so it will proue when it commeth to be tried.

MART. 26. *I will not speake of the German Heretikes, who to maintaine this heresie, that all our workes, be they neuer so good, are sinne, translated for* Tibi soli peccaui, To thee only haue I sinned, *thus,* Tibi solùm peccaui, *that is,* I haue nothing else but sinned; whatsoeuer I doe, I sinne: *whereas neither the Greeke nor the Hebrew will possibly admit that sense. Let these passe as Lutherans, yet wilfull corrupters,* * *and acknowledged of our English Protestants for their good brethren. But if Beza translate,* ἐν ὄντων ἡμῶν ἀδυνάτων, when we were yet of no strength, *as the Geneua English Bible also doth interpret it, whereas euery young Grecian knoweth that* ἀδυνὰς *is weake, feeble, infirme, and not altogether without strength; is not this of purpose to take away mans freewill altogether? See chap.* 10. *num.* 13.

Psal. 51. σοὶ μόνῳ. לך לבדך

* *Mistak. pag.* 198.

FVLK. 26. I know not what German heretikes those be, which maintaine that heresie, that all our workes, be they neuer so good, are sinne, except they be the *Libertines*, with whom wee haue nothing to doe: for wee neuer say, that good workes are sinne, for that were all one to say that good were euill. But that all our good workes are short of that perfection which the Law of God requireth, wee doe humbly confesse against our selues. Or else, whatsoeuer seemeth to be a good worke, and is done of men void of true faith, is sinne. For these assertions wee haue the Scripture to warrant vs. And if to proue the latter, any man hath translated those words of Dauid in the 51. Psalme, *Lecha, Lebadecha, Tibi solùm*, or *Tantummodo tibi peccaui, &c.* To thee only, or altogether to thee I haue sinned, in respect of his naturall corruption, which he doth expresse in the next verse, he hath not departed one whit from the Hebrew words, nor from the sense which the words may very well beare, which he that denieth, rather sheweth himselfe ignorant in the Hebrew tongue, than he that so translateth. For what doth *Lebad* signifie but *Solùm*, or *Tantùm?* and therefore it may as well be translated *Solùm tibi*, as *Soli tibi*. And the Apostle *Rom.* 3. prouing by the latter end of that verse, all men to bee vniust, that God only may be true, and euery man a lier, as it is written, that thou maist be iustified in thy words, &c. fauoureth that interpretation of *Bucer*, or whosoeuer it is beside. *But if Beza translate,* ἐν ὄντων ἡμῶν ἀδυνάτων, when wee were yet of no strength, *as the Geneua English Bible doth also interpret it, whereas euery young Grecian knoweth that* ἀδυνὰς *is weake, feeble, infirme, and not altogether without strength; is not this of purpose to take away mans freewill altogether? Chap.* 10. *num.* 13. Nay it is to shew (as the Apostles purpose is) that we haue no strength to fulfill the Law of God without the grace of Christ, euen as Christ himselfe saith, without mee you can doe nothing, *Ioh.* 15. *v.* 5. But euery young Grecian (say you) knoweth that ἀδυνὰς is weake, feeble, infirme, and not altogether without strength. And is there then any old Grecian that will proue, that ἀδυνὰς alway signifieth him that is weake, but not void of strength? Doth ἀδυνὰς alwayes signifie him that hath some strength? Certaine it is, that the Apostle speaketh here of those that were void of

Rom. 5. v. 6.

לך לבדך

לבד

strength, for the same he calleth in the same verse ἀσεβεῖς, vngodly, or void of religion, for whom Christ died. How say you then, had vngodly persons any strength to bee saued, except Christ had died for them? Therefore he that in this place translateth ἀδυνὰς, weake, feeble, infirme, must needs vnderstand men so weake, feeble, and infirme, as they haue no strength: for how might it else be truly said, What hast thou, which thou hast not receiued? 1 *Cor.*4.*v.*7. Yes, say you, we haue some peece of free-will at least, some strength to clime to heauen, euen without the grace of God, without the death and redemption of Christ. If you say no, why cauill you at Bezaes translation and ours? The Greeke word ἀδυνὰς, as great a Grecian as you would make your selfe, signifieth weake or infirme, sometime that which yet hath some strength, sometime that which hath no strength at all, as I will giue you a plaine example out of S. Paul, 1 *Cor.*15.*v.*43. The dead body is sowen ἐν ἀσθενείᾳ, in weaknesse; it riseth againe in power. Doth not weaknesse here signifie priuation of all strength? It is maruell but you will say a dead body is not altogether void of strength. Beza telleth you out of S. Paul, *Rom.*8.*v.*6. That the wisdome of the flesh without Christ is death, it is enmitie against God, it is neither subiect vnto the Law of God, neither can it bee; where is the strength of free-will that you complaine to be taken away by our translation? Beza doth also tell you, that S. Paul calleth all the ceremonies of the Law ἀσθενῆ, as they are separated from the spirit of Christ, the weake and beggerly elements, *Galat.*4. Are they not void of strength and riches, which are void of Christs grace and spirit? But your purpose was only to quarrell, and seeke a knot in a rush, and therefore you regarded not what Beza hath written to iustifie his translation.

all ceremonies separate from y spirit beggerly elements

MART. 27. *If Calvin translate,* Non ego, sed gratia Dei quæ mihi aderat; *may not meane Grecians controll him, that he also translateth falsly against free-will, because the preposition σὺν doth require some other participle to be vnderstood, that should signifie a cooperation with free-will, to wit,* συγκοπιάσασα, *which laboured with mee? See chap.*10. *num.*2. 1 Cor. 15. ἡ σὺν ἐμοὶ.

FVLK. 27. The Greeke is ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοὶ, the grace of God which is with me. A meane Grecian will rather vnderstand the verbe substantiue, than the participle, as you doe, and then must needs againe vnderstand the Verbe ἐκοπίασα, hath laboured. For thus the sense must be, if your Participle be vnderstood, I haue laboured more than they all, yet not I, but the grace of God which laboured with mee hath laboured. Who would commit such a vaine tautalogie? The sense is therefore plaine, which the Apostles words doe yeeld, in the iudgement of better Grecians than euer G. Martin was, or will be: I haue not laboured more than the rest of the Apostles, of mine owne strength or will, but the grace of God which is in mee, or with mee, hath giuen mee greater strength and abilitie to trauell in the Gospell, than to them. But you are afraid lest it should be thought that the Apostle had done nothing, like vnto a blocke, forced only: a blockish feare, and a forced collection: for when the Apostle first saith he hath laboured, and after denieth, and saith, I haue not laboured; what sensible man will not gather, that in the former he laboured as a man endued with life, sense, and reason; and in the latter, that hee laboured not by his owne strength or vertue, but by the grace of God, to which he attributeth all that he is in such respect? By the grace of God I am that I am (saith he) which manifestly excludeth naturall free-will to that which is good and appertaining to the glory of God: for which cause hee denieth that hee laboured more than the rest; not I, but the grace of God which was present with mee.

MART. 28. *If, when the Hebrew beareth indifferently, to say,* Sinne lieth *at the doore; and vnto thee the desire* thereof *shall be subiect, and thou shalt rule* ouer it; *the Geneua English Bible translate the first without scruple, and the latter not, because of the Hebrew Grammar: is not this also most wilfull against free-will? See chap.*10. *num.*9. Gen.4.v.7. Ann.1579.

FVLK. 28. I grant this to be done willingly against free-will, but yet no false nor corrupt translation: for in the Participle *Robets*, which signifieth lying, is a manifest Enallage or change of the gender, to declare that in *Chataoth*, which word being of the feminine gender, signifieth sinne, is to be vnderstood *Auon*, or some such word as signifieth the punishment of sinne, which may agree with the Participle in the masculine gender, that the *Antithesis* may be perfect: If thou doest well, shall there not bee reward or remission? If thou doest euill, the punishment of thy sinne is at hand. But that the latter end of the verse cannot be referred to sinne, but vnto Cain, not onely the Grammar, but also the plaine words and sense of the place doth conuince: for that which is said of the appetite, must haue the same sense which the same words haue before, of the appetite of Eue towards her husband Adam, that in respect of the Law of nature, and her infirmitie, she should desire to be vnder his gouernment, and that he should haue dominion ouer her. So Abel the younger brother should be affected toward his elder brother Cain, to whom רובץ חטאת עון

by

by the law of nature he was louing and subiect, and therefore no cause, why Caine should enuie him as he did. Otherwise it were a strange meaning, that sinne which is an insensible thing, should haue an appetite or desire toward Cain, who rather had an appetite to sinne, than sinne to him. But you are so greedy of the later part, that you consider not the former. I know what the Iewish Rabbines fauourers of Hethenish free will, absurdly do imagine to salue the matter, but that which I haue said may satisfie godly Christians.

MART. 29. *If Caluine affirme that ἀπὸ εὐλαβείας cannot signifie,* propter reuerentiam, *because ἀπὸ is not so vsed, and Beza auoucheth the same more earnestly, and the English Bible translateth accordingly, which may be confuted by infinite examples in the Scripture it selfe, and is confuted by Illyricus the Lutheran: is it not a signe either of passing ignorance, or of most wilfull corruption, to maintaine the blasphemie that hereupon they conclude? See chap. 7. numb. 42. 43.*

Caluin. in 5. Heb. Bib. an. 1579.

FVLK. 29. If Beza, Caluine, and the English translations be deceiued about the vse of the Preposition ἀπὸ, it proueth not that they are deceiued in the translation of the word εὐλαβείας, which is the matter in question. They haue other reasons to defend it, then the vse of the Preposition, although you slaunder Caluine, in saying he affirmeth, that ἀπὸ is not vsed for *propter*. For he saith no more, but that the Preposition is ἀπὸ, not ἕνεκα or some such like, that may designe a cause *quæ causam designet*, that is, that certainely may point out a cause, and cannot otherwise be taken. Likewise Beza saith, *Atqui non facile mihi persuaserim, proferri posse vllum exemplum in quo ἀπὸ ita vsurpetur:* But I cannot easily perswade my selfe, that any example may be brought foorth, in which ἀπὸ is so vsed, that is, for *propter*, or *secundum*, for which διὰ, κατὰ, or ἕνεκα were more proper and vsuall. Now if Illyricus haue helped you with a few examples where ἀπὸ is so taken, what say Beza or Caluine against it, but that it doth not vsually and certainely signifie so. Their iudgement vpon the place remaineth still grounded vpon other arguments, although that reason of the acception of ἀπὸ be not so strong, as if ἀπὸ had neuer beene so taken. But as for the blasphemie, you say, they conclude vpon that place, will redound vpon your owne necke, for their exposition is honourable and glorious to God the Father, and Christ his Sonne, and to the holy Ghost, by whom that Epistle was indited, to the confusion of your Popish blasphemies, of the sacrifice propitiatorie offered in the Masse.

MART. 30. *If Beza in the selfe same place contend, that εὐλάβεια doth not signifie reuerence or pietie, but such a feare as hath horrour and astonishment of minde: and in another place saith of the selfe same word, cleane contrarie: what is it but of purpose to vphold the said blasphemie? See chap. 7. numb. 39. 40.*

FVLK. 30. Beza in the same place, doth bring many examples to proue, that the Greeke word εὐλάβεια doth signifie a great feare, and so is to be taken *Heb. 5.* But it is an impudent lye to say, he doth contend, that it neuer signifieth reuerence, or piety: and therefore that he saith it signifieth pietie in another place, is nothing contrarie to that hee spake in this place, for the word signifieth both, as no man that will professe any knowledge in the Greeke tongue can denie.

MART. 31. *If he translate for, Gods* foreknowledge *Gods* prouidence, *for* soule, carcasse, *for* hell, graue: *to what end is this but for certaine hereticall conclusions? And if vpon admonition he alter his translation for shame, and yet * protesteth that he vnderstandeth it as hee did before, did hee not translate before wilfully according to his obstinate opinion? See chap. 7.*

προγνώσει Act. 2. v. 23. ψυχὴ ἅδου. Ibid. v. 27. Annota. in no. test. poſt. edit.

FVLK. 31. Beza doth indeede translate προγνώσει *prouidentia*, but he expoundeth himselfe in his annotation, *id est, æterna cognitione*, for what hereticall conclusion he should so doe, you do not expresse, neither can I imagine. To your other quarrels, of soule, and carcasse, hell and graue, I haue said enough in answere to your Preface, Sect. 46. & 47.

MART. 32. *If to this purpose he auouch that,* Sheol, *signifieth nothing else in Hebrue but a graue, whereas all Hebricians know that it is the most proper and vsuall word in the Scripture for* Hell, *as the other word* Keber, *is for a graue: who would thinke he would so endanger his estimation in the Hebrue tongue, but that an hereticall purpose against Christs descending into hell, blinded him? See chap. 7.*

Annotat. in Act. 2. v. 24. שאול קבר

FVLK. 32. Nay rather all learned Hebricians know that *Sheol* is more proper for the graue, than for hell, and that the Hebrewes haue no word proper for hell, as wee take hell, for the place of punishment of the vngodly, but either they vse figuratiuely *Sheol*, or more certainely *Topheth*, or *Gehinnom*. For *Sheol* is in no place so necessarily to bee taken for hell, but that it may also be taken for the graue. That *Keber* signifieth the graue, it is no proofe that *Sheol* doth not signifie the same, and therefore you shew your selfe to be too young an Hebrician, to carpe at Bezaes estimation in the knowledge of the tongue.

MART. 33. *And if all the English Bibles translate accordingly, to wit, for* Hell Graue, *wheresoeuer the Scripture*

Scripture may meane any lower place that is not the Hell of the damned: and where it must needs signifie that Hell, there they neuer auoide so to translate it: is it not an euident argument, that they know very well the proper signification, but of purpose they will neuer vse it to their disaduantage in the questions of Limbus, *Purgatorie, Christs descending into Hell? chap. 7.*

FVLK. 33. I haue said before, there is no place in the old Testament, where *Sheol* must needes signifie that hell, in which are the damned, but the place may be reasonably and truely translated the graue: although, as in diuerse places, by death is meant eternall death, so by graue is meant hell, or damnation. Concerning the questions of *Limbus*, Purgatorie, and the descending of Christ into hell, they are nothing like: for the last is an article of our faith, which wee doe constantly beleeue in the true vnderstanding thereof, but the other are fables and inuentions of men, which haue no ground in the Scripture, but only a vaine surmise, builded vpon a wrong interpretation of the words of the Scripture, as in the peculiar places shall be plainely declared.

MART. 34. *If further yet in this kinde of controuersie, Beza would be bold to affirme (for so hee saith) if the Grammarians would giue him leane, that* Chebel with fiue points signifieth,* funem, *no lesse than* Chebel *with sixe points: is he not wonderfully set to maintaine his opinion, that will change the nature of words, if he might, for his purpose?*

* Annot. in Act. 2. v. 24. חבל חבל That is, hee would translate, Solutis funibus mortis, not, Solutis doloribus inferni.

FVLK. 34. Wonderfully I promise you, for he translateth the word for all this *doloribus*, & saith: *Nihil tamen ausus sum mutare ex coniectura:* Yet I durst change nothing vpon coniecture. *Annotat. in Act. 2. v. 24.* You say he would change the natures of words. Nothing so, but if the word might beare that signification, he thinketh it more agreeable to the Hebrew phrase, which the Euangelist doth often follow. Is not this a great matter to make an euident marke of corruption?

MART. 35. *If passiues must be turned into actiues, and actiues into passiues, participles disagree in case from their substantiues, or rather be plucked and separated from their true substantiues, solœcismes imagined, where the construction is most agreeable, errours deuised to creepe out of the margent, and such like: who would so presume in the text of holy Scriptures, to haue all Grammar, and words, and phrases, and constructions at his commaundement, but Beza and his like, for the aduantage of their cause? See chap. 5. numb. 6. and the numbers next following in this Chapter.*

FVLK. 35. But if all these bee proued to be vaine cauils, and friuolous quarrels, as in the cha: 5. numb. 6. and in the numbers following in this chapter it shall be plainely declared, then I hope all men of meane capacitie and indifferent iudgement will confesse, that ignorance hath deceiued you, malice hath blinded you, hatred of the truth hath ouerthrown you, the father of lyes and slaunders hath possessed you.

MART. 36. *For example Saint Peter saith,* Heauen must receiue Christ. *He translateth,* Christ must be contained in heauen, *which Caluine himselfe misliketh, the Geneua English Bible is afraid to follow, Illyricus the Lutheran reprehendeth: and yet M. Whitakers taketh the aduantage of this translation, to proue that Christs naturall body is so contained in heauen, that it cannot bee vpon the altar. For he knew that this was his Masters purpose and intent in so translating. This it is, when the blinde follow the blinde, yea rather, when they see and will be blinde: for certaine it is (and I appeale to their greatest Gracians) that howsoeuer it be taken for good in their diuinitie, it will be esteemed most false in their Greeke schooles both of Oxford and Cambridge: and howsoeuer they may presume to translate the holy Scriptures after this sort, surely no man, no not themselues, would so translate Demosthenes, for sauing their credit and estimation in the Greeke tongue. See chap. 17. numb. 7. 8. 9.*

Act. 3. 21. Δεξασθαι. Pag. 41.

FVLK. 36. Beza translateth *quem oportet cœlo capi, Act. 3. v. 21.* You say, *Heauen must receiue Christ.* Beza saith, *Christ must be receiued of Heauen.* Call you this turning of actiues into passiues, and passiues into actiues? Or will you deny vs the resolution of passiues into actiues, or actiues into passiues? What difference is there in the sense, betweene these propositions? Your purse containeth monie, and mony is contained in your purse. The Church must receiue all Christians, or all Christians must bee receiued of the Church. But Caluine, you say, misliketh this translation, and the Geneua Bible is afraid to follow it. Yet neither of them both misliketh this sense, nor can, for it is all one with that which you translate, *whom heauen must receiue.* Caluine only saith, the Greeke is ambiguous, whether heauen must receiue Christ, or Christ must receiue heauen. But when you grant that heauen must receiue Christ, you cannot deny for shame of the world, but Christ must be receiued of heauen: wherefore you vnderstand neither Caluine, nor Illyricus, who speake of the other sense, *that Christ must receiue heauen.* And M. Whitaker, not of Bezaes translation, but of the text, and euen of your owne translation, may proue, that Christs naturall body is contained in heauen. And as for your appeale to the greatest Græcians, and the Greeke schooles, both of Oxford and Cambridge, is vaine

vaine and friuolous, for the least Grammarians that be in any countrie Schooles, are able to determine this question, whether these propositions be not all one in sense, and signification. *Ego amo te*, and *Tu amaris à me*, I loue thee, or thou art loued of me. But it is strange Diuinitie, that Christ should be contained in heauen. Verily how strange so euer it seemeth to *Gregorie Martine*, it was not vnknowne to *Gregorie Nazianzen*, as good a Græcian, and as great a Diuine as hee is. For in his Second Sermon περὶ υἱοῦ, not farre from the beginning, he writeth thus of our Sauiour Christ, Δεῖ γὰρ αὐτὸν βασιλεύειν ἐκεῖ τέως, καὶ οὐ πρὶν ἐκεῖνος ἀνῆλθε μέχρι καιρὸν ἀποκαταστάσεως. For he must raigne vntil then, and be receiued or contained of heauen vntill the times of restitution. Here you see Nazianzen citing this very place of S. *Peter Act.* 3. For the meane verbe of actiue signification, doubteth not freely to vse the passiue verbe in the same sense, that Beza translateth the place, against which you declaime so tragically. And if you thinke it to bee such an hainous offence, to render passiuely in the same sense, that which is vttered actiuely in the text, so that no man for his credite would so translate Demosthenes, as Beza doth Saint Luke: I pray you what regard had you of your credit and estimation? When *Math.* the 4. you translate out of Latine, *Qui dæmonia habebant*, such as were possest: and *Luke* the second, *Vt profiterentur*, to bee enrolled. Belike you haue a priuiledge to doe what you list, when other men may not doe that which is lawfull.

MART. 37. *But there is yet worse stuffe behinde: to wit, the famous place Luke* 22. *where Beza translateth thus,* Hoc poculum nouum testamentum per meum sanguinem, qui pro vobis funditur: *whereas in the Greeke, in all copies without exception, hee confesseth that in true Grammaticall construction it must needes be said,* quod pro vobis funditur, *and therefore hee saith it is either a plaine* solœcophanes, (*and according to that presumption he boldly translateth*) *or a corruption crept out of the margent into the text. And as for the word* Solœcophanes, *wee vnderstand him that he meaneth a plaine solœcisme and fault in Grammar, and so doth Master Whitakers: but Master Fulke saith, that he meaneth no such thing, but that it is an elegancie and figuratiue speech, vsed of most eloquent Authors: and it is a world to see, and a Græcian must needes smile at his deuises, striuing to make S. Lukes speech here as he construeth the words, an elegancie in the Greeke tongue. He sendeth vs first to Budees commentaries, where there are examples of* Solœcophanes: *and indeed Budee taketh the word for that which may seeme a solœcisme, and yet is an elegancie, and all his examples are of most fine and figuratiue phrases, but alas how vnlike to that in S. Luke. And here Master Fulke was very fowly deceiued, thinking that Beza and Budee tooke the word in one sense: and so taking his marke a misse, as it were a counter for gold, where he found* Solœcophanes *in Budee, there he thought all was like to Saint Lukes sentence, and that which Beza meant to be a plaine solœcisme, he maketh it like to Budees elegancies. Much like to those good searchers in Oxford (as it is said) masters of Arte, who hauing to seeke for Papisticall bookes in a Lawyers studie, and seeing there bookes with red letters, cryed out, Masse bookes, Masse bookes: whereas it was the Code or some other booke of the Ciuill or Canon law.*

Pag. 34-35. Against D. Sand. Rocke, pag. 308.

See *Comm. Bud. Figurata constructio*, or σχῆμα Ἀττικόν.

FVLK. 37. This must needes be a famous place, for the reall presence of Christs bloud in the sacrament, that neuer one of the auncient or late writers obserued, vntill within these few yeares. But let vs see what fault *Beza* hath committed in translation. The last word in the verse τὸ ἐκχυνόμενον, he hath so translated, as it must be referred to the word τῷ αἵματι signifying bloud, with which in case it doth not agree. That is true: but that hee confesseth that all Greeke copies without exception haue it, as it is commonly read: it is false: onely he saith: *Omnes tamen vetusti nostri codices ita scriptum habebant*, All our olde Greeke copies, had it so written. He speaketh onely of his owne, or such as he had, and not of all without exception, for since hee wrote this note, there came to his hands one other auncient copie, both of Greeke and Latine, in which this whole verse of the second deliuerie of the cuppe, is cleane left out. For immediately after these words, τοῦτό ἐστι τὸ σῶμά μου πλὴν ἰδοὺ ἡ χεὶρ, doth follow, and so in the Latine, *Veruntamen ecce manus qui tradet me, &c.* Moreouer *Beza* telleth you, that *Basil* in his Ethicks ἐρεῖ, citing this whole text of S. Luke, readeth, τῷ ὑπὲρ ὑμῶν ἐκχυνομένῳ in the datiue case, agreeing with τῷ αἵματι the word next before. By which it is manifest, that in S. Basils time, the reading was otherwise than now it is in most copies. Againe, where you say, he confesseth that in true grammaticall construction it must needes be said, *Quod pro vobis funditur*, his words are not so, but that those words, if we looke to the construction, cannot be referred to the bloud, but to the cuppe, which in effect is as much as you say: His iudgement in deede is of these words, as they are now read, that either it is a manifest *Solœcophanes*, or else an addition out of the margent into the text. And as for the word *Solœcophanes*, you vnderstand him that he meaneth a plaine solœcisme, and fault in Grammar, and so doth Master Whitakers. How you vnderstand him it is not materiall, but

but how he is to be vnderstood indeed. M. Whitakers (whom you call to witnesse) doth not so vnderstand him, but sheweth that if he had called it a plaine *Solœcisme*, hee had not charged S. Luke with a worse fault, than *Hieronyme* chargeth S. Paul. But what reason is there, that you or any man should vnderstand Beza, by *Solœcophanes*, to meane a plaine *Solœcisme*? Thinke you he is so ignorant, that hee knoweth not the difference of the one from the other, or so negligent of his termes, that he would confound those, whom he knoweth so much to differ? *But Master Fulke* (say you) *saith that he meaneth no such thing, but that it is an elegancie, and figuratiue speech, vsed of most eloquent authors: and it is a world to see, and a Grecian must needes smile at his deuises, striuing to make St. Lukes speech heere, as he construeth the words, an elegancie in the Greeke tongue.* Thus you write: but if I giue not all Grecians, and Latinists iust occasion, before I haue done with you, to laugh at your proud ignorance, and to spit at your malicious falshood, let mee neuer haue credit, I say not of a Grecian or learned man, which I desire not, but not so much as of a reasonable creature. Ah sir, and doth M. Fulke say, that this speech of S. Luke is an elegancy in the Greeke tongue? I pray you where saith he so? you answer mee quickly. Against *D. Saunders Rocke. pag.* 308. I tremble to heare what wordes you haue there to charge me withall. In deed in that page I begin to speake of that matter against Saunder, who chargeth Beza as you doe, and moreouer affirmeth that Beza should teach, that S. Luke wrote false Greeke, because he saith, that heere is a manifest *Solœcophanes*. But that neyther you shall quarrell, that I chose some peece of my saying for my purpose, nor any man doubt how honestly you charge me, I will heere repeat whatsoeuer I haue written touching that matter, in the place by you quoted.

But the Protestants doe not only make themselues Iudges of the whole bookes, but also ouer the very letter (saith he) of Christs Gospell, finding fault with the construction of the Euangelists, and bring the text it selfe in doubt. Example hereof he bringeth: Beza in his annotations vpon Luk. 22. of the words, This cup is the new Testament in my bloud which is shed for you: In which text, because the word blood in the Greeke is the datiue case, the other word that followeth is the nominatiue case, Beza supposeth that S. Luke vseth a figure called Solœcophanes, *which is appearance of incongruitie, or else that the last word which is* shed for you, *might by errour of writers, being first set in the margent out of Matthew and Marke, bee remoued into the text. Hereupon M. Sander out of all order and measure raileth vpon Beza, and vpon all Protestants. But I pray you (good Sir) shall the only opinion of Beza, and that but a doubtfull opinion, indite all the Protestants in the world of such high treason against the word of God? For what gaineth Beza by this interpretation? Forsooth the Greeke text is contrary to his Sacramentarie heresie; for thus hee should translate it:* This cup is the new Testament in my bloud, which cup is shed for you. *Not the cup of gold or siluer (saith hee) but the liquor in that cup, which is not wine, because wine was not shed for vs, but the bloud of Christ. Why then the sense is this: This bloud in the cup which is shed for you, is the new Testament in my bloud. What sense in the world can these words haue? By which it is manifest, that the words* which is shed for you, *cannot be referred to the cup, but to his bloud: for the cup was the new Testament in his bloud, which was shed for vs; which sense no man can denie, but he that will denie the manifest word of God. Neither doth the vulgar Latine translation giue any other sense, although M. Sander is not ashamed to say it doth. The vulgar Latine text is this:* Hic est calix novum Testamentum in sanguine meo, qui pro vobis fundetur. *What Grammarian in construing would referre* qui *to* calix, *and not rather to* sanguine? *Againe Erasmus translateth it euen as Beza:* Hoc poculum novum Testamentum per sanguinem meum qui pro vobis effunditur. *Now touching the coniecture of Beza, that those words by errour of the Scriuener might be remoued from the margent into the text, is a thing that sometime hath happened, as most learned men agree, in the 27. of Matthew, where the name of Ieremie is placed in the text, for that which is in Zacharie, and yet neither of the Prophets was named by the Euangelist, as in most ancient records it is testified. The like hath beene in the first of Marke, where the name of Esay is set in some Greeke copies, and followed in your vulgar translation, for that which is cited out of Malachie, which name was not set downe by the Euangelist, but added by some vnskilfull writer, and is reproued by other Greeke copies. But this place you say is not otherwise found in any old copie, as Beza confesseth: Then remaineth the second opinion, that S. Luke in this place vseth* Solœcophanes, *which is an appearance of incongruitie, and yet no incongruitie. Wherein I cannot marvell more at your malice (M. Sander) than at your ignorance, which put no difference betweene* Solœcismus *and* Solœcophanes, *but euen as spightfully, as vnlearnedly, you affirme that Beza should teach, that S. Luke wrote false Greeke, whereas* Solœcophanes *is a figure vsed of the most eloquent writers that euer tooke pen in hand, euen Cicero, Demosthenes, Greeke and Latine, prophane and diuine, and euen of S. Luke himselfe in other places, whereof for examples, I referre you to Budæus vpon the word* Solœcophanes. *The apparance of incongruitie*

Sr for ye mi tolde for ye wd is in Zacharie. mat. 27. yet neither named by ye euangelist

wy lite in ye. 1. of marke. ofte. for ye in malachie not named by euangelist but added by some vnskilfull writer

gruitie is, that it seemeth that τὸ ἐκχυνόμενον, *which is the nominatiue case, should agree with* τῷ αἵματι, *which is the datiue case, whereas indeed* τὸ *is vsed as a relatiue, for* ὃ, *as it is often, and the verbe* ἐστὶ, *which wanteth, is vnderstood, as it is commonly in the Greeke tongue, and so the translation must bee,* Hoc poculum novum Testamentum est in sanguine meo, qui pro vobis effunditur, *or* effusus est. *So that this is nothing else, but an impudent and vnskilfull quarrelling against Beza, whereas you Papists defend against the manifest institution of the cup, and the practise of the Primitiue Church, the Communion in one kinde, of bread onely.* Conc. Const. Sess. 13. 21.

Where finde you that I affirme S. Lukes speech here to be an elegancie in the Greeke tongue? Yea or *Solœcophanes* to be nothing else but an elegancie and figuratiue speech? A figure indeed I say that it is, but are all figures elegancies, or all figuratiue speeches elegancies of speech? Some figures (I trow) serue to excuse similitudes of faults in speech. But I say *Solœcophanes* is vsed of the most eloquent writers. Very well, doth it thereof follow, that it is alwayes an elegancie? Haue not the most eloquent Authors vsed *Hyperbatons, Perissologies,* and other figures that are counted faults of speech, and not elegancies and fine speeches? *But all the examples of Budee* (you say) *to whose Commentaries I send you, are of most fine and figuratiue phrases.* If they be such, they doe the better proue that for which I called him to warrantize, namely, that *Solœcophanes* is not a *Solœcisme*, or false Greeke, wherewith Sander accuseth Beza to charge S. Luke. But where you vtter your foolish pitie, in saying, *Alas how vnlike they are to that in S. Luke*; I thinke the case is not so cleere as you make it, for I suppose those examples that hee bringeth of the figure of the whole construction changed after a long *Hyperbaton*, or *Parenthesis*, may well be taken for figuratiue speeches, but not for elegancies and fine figuratiue phrases: as againe those popular sayings which being taken out of the common peoples speech, *Budæus* saith, the most eloquent Orators haue translated into their finest writings. Peraduenture, as Musitians vse sometime a discord to set forth the harmonie of concords, so they by hardly auoiding of a *Solœcisme*, would shew the grace of congruitie and elegancie. But of this whole matter let the iudgement be with them that are learned and eloquent in both the tongues. It is sufficient for mee, that hee which vseth *Solœcophanes* in Greeke, committeth not a *Solœcisme*, or speaketh false Greeke, as Saunder tearmeth it. But where you say, that *M. Fulke was foulely deceiued, and tooke his markes amisse, as it were a counter for gold, to thinke that Beza and Budee tooke the word in one sense*, you say your pleasure, but you shall well know, that M. Fulke is not so young a babe, to take a counter for gold, as you are a bold bayard, to pronounce of all mens meanings what you list. For how are you able to proue, that Beza by *Solœcophanes* meaneth a plaine *Solœcisme*? Thinke you that Beza is so simple a childe also, to terme copper by the name of gold? If he had meant a *Solœcisme*, could he not haue said so? But you must play *Procustes* part, for neither my saying, nor Beza his meaning, were large enough for you to frame your slanderous cauill against the truth, and therefore with a loud lie you must lengthen my saying, and with proud and false presumption you must stretch out his meaning. These be your Arts, this is your eloquence, these are the sinewes of your accusations. What those good searchers in Oxford were, which being Masters of Art, could not discerne betweene Masse bookes, and Law bookes, for my part I neuer heard, but I thinke it to be a matter of as good credit as that you report of mee and Beza.

Ar. 38. *This was lacke of iudgement in M. Fulke at the least, and no great signe of skill in Greeke phrases, and he must no more call D. Sanders vnlearned for not vnderstanding Bezaes meaning, but himselfe, who indeed vnderstood him not: for if Beza meant that it was an elegancie vsed of the finest Authors, and such as Budee doth exemplifie of, why doth he say,* that he seeth not why Luke should vse *Solœcophanes, but thinketh rather* it is a corruption crept into the margent? *Tell vs M. Fulke, wee beseech you, whether is the better and honester defense, to say, that it is an elegancie and fine phrase in S. Luke, or to say, it is a fault in the text, it came out of the margent, the Gospell is here corrupted. Thinke you Beza such a foole, that he would rather stand vpon this latter, if he might haue vsed the former, and had so meant by* Solœcophanes? *yea what needed any defense at all, if it had beene an vsuall and knowne elegancie, as you would proue it?*

Luke. 38. I had rather it should be counted want of iudgement in mee, so it were by a man of iudgement, than to be taken so often with falsification, and lacke of truth. For my skill in Greeke phrases, although I neuer professed any, yet I see nothing brought by you to change mine opinion of Saunders vnlearned slander, in railing against Beza, for saying that S. Luke should write false Greeke. And if *Solœcophanes* doe differ as much from *Solœcismus*, as gold doth from copper, (as you seeme to say, when you write that I take

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a counter for gold) I might thinke my selfe very vnlearned indeed, if I did vnderstand Beza speaking of *Solœcophanes*, as though he spake of *Solœcismus*. But you demand why Beza saith, that he seeth not why S. Luke should vse *Solœcophanes*, if hee meant that it was an elegancie vsed of the finest Authors. Still you thrust in your lie, in euery corner: who saith he meant it was an elegancie? Beza saith, he seeth no cause why S. Luke should vse *Solœcophanes*, that is, depart from the vsuall and ordinary construction; and therefore passeth to another coniecture. But you speake mee faire to tell you, whether is the better and honester defense, to say that it is an elegancie and fine phrase, or to say it is a fault in the text, it came out of the margent, the Gospell is here corrupted. First I answer you, that Beza affirmeth neither, but rather translateth as Basil did reade. Secondly, I say there is no dishonestie in either of both coniectures, for this *Solœcophanes*, though it be no elegancie, yet may be defended from *Solœcisme*, or false Greeke. And certaine it is, that some words haue crept out of the margent into the text, as the name of *Ieremie* in all copies that are extant, *Matth.*27. and of *Esay* in many, *Mark.*1. And yet wee say not the Gospell is corrupted, which foule phrase it seemeth you haue great pleasure in, notwithstanding you your selfe out of Lindanus charge all the Greeke copies of the Epistle to the Corinthians, to be corrupted by Marcion the mischieuous mouse of Pontus. You aske further, whether I thinke Beza such a foole, to stand rather vpon the latter, if hee might haue vsed the former, and had so meant by *Solœcophanes*? Way rather, thinke you Beza such a foole, that he would meane a plaine *Solœcisme*, and call it only an appearance of *Solœcisme*? What he rather stood vpon, his translation doth best shew, which is both with S. Basils reading, and with the appearance of incongruitie, which is none indeed. Yea what needed any defense at all, say you, if it had beene an vsuall and knowne elegancie? So well you loue a lie when you haue made it, that you can neuer leaue it vntill you haue worne it all to naught. Now you haue it, not only an elegancie, but an vsuall and knowne elegancie. Verily I neuer said it was an elegancie, as my words are plaine to be read of euery man, and much lesse that it was an vsuall and knowne elegancie. Only I say it is vsuall and common in the Greeke tongue, that the prepositiue article is vsed for the relatiue, and so much in the next section you your selfe doe grant mee: and as for defense you talke of, I see none needfull, except it be for that this phrase here vsed of S. Luke, is lawfull, though it be not so common as the ordinary construction.

MART. 39. *For you say further, that* τὸ *is taken for* ὁ, *and* ἐστὶ *is vnderstood, and that this is a common thing in the best Greeke Authors; but you must adde, that the said relatiue must alwayes be referred to the antecedent of the same case, as this speech,* τὸ ποτήριον τὸ ἐκχυνόμενον, *may be resolued thus,* τὸ ποτήριον ὃ ἐκχυνόμενόν ἐστι, *or rather* ὃ ἐκχυνόμενον: *but that* ἐν τῷ αἵματί μου, τὸ ἐκχυνόμενον, *may be resolued,* ὃ ἐκχυνόμενόν ἐστι, *you shall neuer bee able to bring one example, and you wilfully abuse whatsoeuer knowledge you haue of the Greeke tongue, to deceiue the ignorant, or else you haue no skill at all, that speake so barbarously and rustically of Greeke elegancies. For if you haue skill, you know in your conscience, that* ἐν τῷ ἐμῷ αἵματι τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, *is as great a* Solœcisme *in Greeke; and no more elegancie, than to say in Latine,* In meo sanguine fusus pro vobis, *which in the Schoole deseruerth whipping. And yet you aske very vehemently (concerning these words,* Hic calix novum Testamentum in meo sanguine qui pro vobis fundetur) *what meane Grammarian would referre* qui *to* calix, *and not to* sanguis? *I answer, that a meere Latinist, for ignorance of the Greeke tongue, would referre it rather as you say: but he that knoweth the Greeke, as you seeme to doe, though he be a very young Grammarian, will easily see it cannot be so referred: as in the like, Act.*14. Sacerdos quoque Iouis qui erat ante ciuitatem eorum. *Here* qui *is ambiguous, but in the Greeke wee see that* qui *must be referred to* Iouis, *and cannot be referred to* Sacerdos.

ἡ ἐκεῖνος τὸ ὃς τὸ ὅστ

FVLK. 39. First I take that you grant mee, that it is a common thing in the Greeke tongue, that the article prepositiue is taken for the subiunctiue, and the Verbe substantiue may bee vnderstood, where it is not expressed: which if you would not haue granted, might haue beene extorted from you by confession of all Grecians, and Greeke writers. Secondly, where you teach mee a generall rule, to adde to the former concession, that the said relatiue must alwayes be referred to the antecedent of the same case, as in the example you bring, τὸ ποτήριον τὸ ἐκχυνόμενον, you shall pardon mee to learne of you. I take you for no such *Aristarchus*, that you haue power to make new rules in the Greeke Grammar, and such as shall controll not onely *Homer*, but all good Authors that euer did write in that language, of *Solœcisme* and incongruitie. For if the relatiue must alwaies be referred to the antecedent of the same case, to agree with it in case, or else it is false Greeke, I will abide by it, there is no Greeke Author whose workes are extant, but he hath committed *Solœcisme*. The examples that hereof might be brought out of euery

seuerall

seuerall writer, if they were heaped together, would make a booke as bigge as *Ilias*. But in this so cleare a case, to cite any examples, I see not to what purpose it should be, vnlesse it were to make little children that learne πάσσω in the Grammar schooles, to bee witnesses of your intollerable arrogancie, and incredible ignorance. One example I will bring you out of S. Marke, not vnlike this of S. Luke, but that the Verbe ἐστὶ is expressed, καὶ φέρουσι αὐτὸν ἐπὶ Γολγοθᾶ τόπον ὃ ἐστι μεθερμηνευόμενος, κρανίου τόπος and they bring him to the place *Golgotha*, which is being interpreted the place of sculs. This example is more then sufficient, for so plaine a matter. For although it be an elegancie for the relatiue to agree in case with the Antecedent sometimes, yet to make a perpetuall rule thereof it proceedeth of too much rashnesse, want of knowledge and consideration. *But I shall neuer be able to bring one example like to this of Saint Luke, where the relatiue not agreeing in case with the Antecedent, the Participle may be resolued by the verbe Substantiue that is not expressed: and I wilfully abuse whatsoeuer knowledge I haue of the Greeke tongue, to decime the ignorant, or else I haue no skill at all, to speake so barbarously, and rustically of Greeke elegancies, and I know in my conscience, it is as great a* Solœcisme *in Greeke, and no more elegancie than to say in Latine,* In meo sanguine fusus pro vobis, *which in the schoole deserueth whipping*: and I know not what beside. But touching the similitude of the *Solœcisme*, if you had made your example alike, that is put in the relatiue in the Latine, as it is in the Greeke, *In meo sanguine qui fusus pro vobis*, there is no more *Solœcisme* in the one, than in the other. But all this while I bring no example, and you vrge an example, yea so extreamely, that you say confidently, I shall neuer be able to bring one: but what if I bring two or three? who then abuseth his knowledge in the Greeke? who hath no skill at all? who deserueth whipping? Haue you so read all authors, and beare them, and all their phrases so well in minde, that you dare before all the world auouch, that I shall neuer be able to bring one example? But to let all the world see your vanitie, I will begin with *Theognis*, who in the 863. of his *Elegiake* sentences writeth thus:

Πολλοῖς ἀχθεῖσι θεὸς ἐλθεῖ ἀνδρὶ πόνον ὄλεθρον
Ἐσθλόν, ὃς οὐδ' ἐπῶν βέλτερος ἐστὶν ἐών,
Οὔτε φίλοις—

See you here the relatiue ὃς being the nominatiue case not agreeing with his antecedent, ὄλεθρον of the accusatiue case, but comming before the Verbe ἐστὶ that is included in the particle ἐών; What can you here say? will you cauill at the subiunctiue article, then read a few verses after, and see whether this *Poet* vseth not as indifferently the prepositiue article as the subiunctiue, for the relatiue.

Πεῖν' οἶνον τὸν ἐμοῦς κερυφῆς ἀπὸ τειχέος ἥπιο
Ἀμπελοι ἤνεγκαν τοῦ ἐρεύγεσθ' ὁ γέρων.

And within two verses,

Τοῦ πίνων ἀπὸ μὲ χάλεπας σκεδάσεις μελαγχολίας

speaking of the same Wine.

Also *Theocritus* in 25. *Eidyll.*

Οὐλομένοις ἐρέεσσι, τὰ καὶ θεοὶ ἐκθαμεύοντι.

And in the 24. Edyll.

Καὶ πόκα τὸν θεὸν ὧνδε τὸν ὕμνεισι.

From Theocritus let vs passe to Hesiodus, out of whom it were ouer-tedious to cite, how often he vseth the article prepositiue for the relatiue, and not agreeing in case with the antecedent: but an example or two shall serue, where the verbe substantiue is vnderstood, and not expressed, nor any other verbe to gouerne the relatiue, yet not agreeing in case with the Antecedent.

Κρίνης τ' ἀστυνόμου καὶ ἀπόρρυτα, ἢ τ' ἀδικοῦντες.

Againe in ἐν ὕμνῳ.

Οἷαν τε κρίνας οἱ ἐπ' ἔργμασι τέτῳ ἀέξει.

Here methinkes, I heare you grudge against poetrie, and poeticall license, as doubtlesse you would quarrell against profane authorities, if I should bring you any like examples out of Prosaicall writers.

Wee must see therefore, whether wee are not able to bring examples of the like phrase, out of the holy Scriptures. First that *Solœcophanes* is found in Saint Luke, I will referre you to the first Chapter of his Gospell, vers. 74. and chap. 8. v. 4. Likewise Act. 27. v. 3. and Act. 13. v. 6. But for the like *Solœcophanes* to this in question Luc. 22. I will send you first to Saint Paul, Col. 1. vers. 26. πεπληρῶσαι τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον, τὸ ἀπεκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ. In this verse τὸ μυστήριον, must needes bee the accusatiue case, as τὸν λόγον is, by apposition, then is τὸ ἀπεκεκρυμμένον, for all the word, as τὸ εὐκρυπτόμενον, the nominatiue case, signifying *quod abscondituin*

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abſconditum fuit, which the later part of the verſe ἐφανερώθη, doth moſt plainely declare. For what elſe ſhould be the nominatiue to the verbe ἐφανερώθη; and euen ſo your vulgar Latine text hath it tranſlated: *vt impleam verbum Dei, myſterium quod abſconditum fuit à ſæculis & generationibus, nunc autem manifeſtatum eſt ſanctis eius.* But becauſe this is not ſo euident, for that the nominatiue caſe and the accuſatiue of the neuter gender be of one termination, I will bring you yet more plaine examples out of the reuelation of S. Iohn, chap. 1. verſ. 4. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Grace to you and peace from him, or from God, (as ſome copies haue), which is, and which was, and which is to come. Would not your Grammar ſay it is a plaine *Solœciſme*, becauſe he ſaith not, τοῦ ὄντος, and τοῦ ἐρχομένοις, what haue you here to quarrell? Is not ἀπὸ τοῦ ὤν, and ὁ ἐρχόμενος, the ſame phraſe that is in Luke, τοῦ αἵματι, τὸ ἐκχυνόμενον; Well, let vs go a little further, to the next verſe of the ſame Chapter, where we read thus, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. And from Ieſus Chriſt which is a faithfull witneſſe, the firſt borne from the dead, and Prince ouer the Kings of the earth. The more vſuall conſtruction would require, that hee ſhould haue ſaid, ἀπὸ Ἰησοῦ Χριστοῦ τοῦ μάρτυρος τοῦ πιστοῦ, τοῦ πρωτοτόκου καὶ τοῦ ἄρχοντος. But that hee vſeth the ſame *Solœcophanes*, which Saint Luke doth, chap. 22. (If the reading bee not altered) where the article prepoſitiue is put in the place of the ſubiunctiue, and agreeth not in caſe with the antecedent, as often it doth, but being the nominatiue caſe, commeth before the verbe ἐστὶ, which is not expreſſed, but muſt needes be vnderſtood: as euen your vulgar tranſlator doth acknowledge, rendring it in both verſes thus: *ab eo qui eſt, & qui erat, & qui venturus eſt*, and *à Ieſu Chriſto qui eſt teſtis fidelis, &c.* Theſe examples I doubt not, but they are ſufficient to ſatisfie any reaſonable man, to ſhew, that I haue not inuented a new conſtruction that neuer was heard of, to ſaue Bezaes credit, and whereof I am able to giue not ſo much as one example. But that I may ouerthrow M. Martins vaine inſultation, with a whole cloude of examples, I will yet adde one or two more. In the ſame reuelation, chap. 8. v. 9. Thus we read καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς, and there died the third of all creatures which are in the ſea, which had liues. Your vulgar Latine text turneth it thus. *Et mortua eſt tertia pars creaturæ, eorum quæ habebant animas in mari.* And there died the third part of the creatures, of thoſe things which had life in the ſea. In which tranſlation, although the order of the words which Saint Iohn vſeth, is ſomewhat inuerted: yet the ſenſe remaineth the ſame, and τὰ ἔχοντα is tranſlated, *quæ habebant*, which agreeth not with τῶν κτισμάτων in caſe, as euery childe that can decline a Greeke noune, doth know: where otherwiſe the moſt common conſtruction were to haue ſaid, τῶν κτισμάτων, τῶν ἐχόντων. Therfore the phraſe and conſtruction is the ſame, which is *Luk.* 22. τὸ αἷμα, τὸ ἐκχυνόμενον. What can fine M. Gregorie, which carpeth at my skill, that ſpeake ſo barbarouſly, and ruſtically of Greeke elegancies, what can Maſter Gregorie Martin I ſay, the great linguiſt of the Seminarie of Rhemes, alledge, why theſe phraſes are not alike? or rather changing the words, in figure the very ſame? And if hee haue any thing to cauill againſt this example, as I ſee not what he can haue, yet haue I an other out of the ſame booke, c. 3. v. 12. καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου τῆς καινῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου. And I will write vpon him the name of my God, and the name of the Cittie of my God, the new Ieruſalem, which deſcendeth out of heauen from my God. The vulgar Latine tranſlation differeth not from this, which ſaith: *Et ſcribam ſuper eum nomen dei mei, & nomen ciuitatis dei mei, nouæ Ieruſalem, quæ deſcendit de cœlo à deo meo.* Here the antecedent is of the genitiue caſe, the relatiue of the nominatiue, which commeth before the verbe ἐστὶ, vnderſtood in the participle καταβαίνουσα, as in *Luk.* 22. it is in the participle, ἐκχυνόμενον. By theſe examples, in ſeeking whereof, I promiſe you, I ſpent no great time, you may learne to be wiſer hereafter, and not to condemne all men, beſide your ſelfe, out of your Readers chaire at Rhemes, of ignorance, vnskilfulneſſe, barbarouſneſſe, ruſticity, yea wilfulneſſe, and madneſſe, where you your ſelfe deſerue a much ſharper cenſure, through your immoderate inſultation, the matter thereof being both more falſe and forged, than we might iuſtly haue borne, if we had beene ouertaken with a little Grammaticall ignorance. By theſe examples I truſt you ſee, or if you will needes be blinde, all the young Græcians in England, may ſee, that as in the Latine tranſlation, you confeſſe the relatiue ſtandeth more likely to be referred to the word *Sanguine*, than to the word *Calix*, ſo in the Greeke, there is no help to remoouе it from the next manifeſt and neceſſarie antecedent, to a word further of, with which, the ſignification of the participle cannot agree. For who would ſay that a cuppe is ſhed for vs? And though you make a *metonymye* of the cuppe, for that which is in the cuppe, what is that I pray you? Not wine you will ſay, I am ſure, but the bloud of Chriſt.

martin the great linguist of the seminarie of rhemes

in his readers chaire (in the obiect) at rhemes the seminarie of rhemes

Christ. If you so resolue it, then followeth that vaine nugation which I haue noted against Saunder. This bloud in the cuppe, which bloud is shed for you, is the new Testament in my bloud. Is that bloud in the cuppe diuers from that bloud in which the new Testament is confirmed? If it be the same, how often was it shed? If it were shed in the cuppe, how holdeth your vnbloudie sacrifice? Or how can you say that it was shed in the cuppe, where, by your rule of concomitants, it is not separated from the body, as it was in his passion? If it were not separated, as certainly his bloud was not separated from his body, in the supper, how can that which was in the cup, be his bloud that was shed for vs? for the word of shedding signifieth separation. Wherefore it cannot bee referred to that in the cup, but to his bloud which was shed on the crosse for vs, so that there is, a manifest *enallage*, or change of the temps. The present being put for the future, as it is manifest by the other Euangelists, where the word of shedding, can be referred to nothing else, but to his bloud shedde vpon the crosse: wherefore the Greeke text can here resolue you of no ambiguitie, as in the place you cite, *Act.* 14. Neither was there euer any ancient writer that stumbled vpon this ambiguity, but all with one consent referre the word of shedding to his bloud, and not to the cuppe, or the content thereof, so many as speake of it.

MART. 40. *And this is one commoditie among others, that we reape of the Greeke text, to resolue the ambiguitie that is sometime in the Latine: whereas you neither admit the one nor the other, but as you list, neither doth the Greeke satisfie you, be it neuer so plaine and infallible, but you will deuise that it is corrupted, that there is a solœcisme, that the same solœcisme is an elegancie, and thereupon you translate your owne deuise, and not the word of God. Which whence can it proceed, but of most wilfull corruption? See chap.* 17. *num.* 10. 11. 12.

FVLK. 40. This is nothing but generall rayling, and impudent slaundering, as in the particular sections before is proued. For wee neither deuise that the text is corrupted, to alter any thing of the text, no not where it is vndoubtedly corrupted, as in the name of *Ieremie. Math.* 27. Neither deuise we a *Solœcisme*, when we admonish that there is a *Solœcophanes*, which of no Papist that euer I heard of was before obserued. Neither make we a *Solœcisme* to be an elegancie, when we say against them that confound a *Solœcisme* with *Solœcophanes*, that *Solœcophanes* is a figure vsed sometimes of most eloquent writers, neither is it streight way a vertue of elegancie of speach whatsoeuer eloquent writers sometimes haue vsed: wherefore wee translate nothing of our owne deuise, but wee translate the word of God without any wilfull corruption.

MART. 41. *If in ambiguous Hebrue words of doubtfull signification, where the Greeke giueth one certaine sense, you refuse the Greeke, and take your aduantage of the other sense: what is this but wilfull partialitie? so yo do in,* Redime eleemosynis peccata tua. Dan. 4. *and* Inclinaui cor meum ad faciendas iustificationes tuas propter retributionem. *And,* Nimis honorati sunt amici tui Deus, &c. *And yet at an other time you follow the determination of the Greeke for an other aduantage: as Psal.* 98. *Adore his footestoole,* because he is holy. *Whereas in the Hebrue it may be as in our Latine,* because it is holy. *See chap.* 13. *num.* 18. *chap.* 9. *num.* 23. 24. *chap.* 18. *num.* 1. 2. *So you flee from the Hebrue to the Greeke, and from this to that againe, from both to the vulgar Latine, as is shewed in other places. And as S. Augustine saith to Faustus the Manichee, You are the rule of truth: whatsoeuer is for you, is true? whatsoeuer is against you, is not true.*

Ps. 118. Octon. Numb. Ps. 138. קדושהוא Lib. 11. cont. Faust. cap. 2.

FVLK. 41. If Hebrue words be ambiguous, wee take that sense which agreeth with other places that are plaine, and without all ambiguitie, and this is no partialitie, but wisedome and loue of the truth: not to ground any new doctrine vpon such places onely, where the Hebrew word is ambiguous, and may haue diuerse significations. As you doe the redemption of sinnes by almes, vpon that place of Daniel 4. Where you confesse that the Hebrue word is ambiguous, and are not able to bring any one plain text for it, where the words are not ambiguous. But we ground our refusall vpon a hundred plain texts, that ascribe the whole glory of our ransome and redemption from sinnes, to the onely mercy of God. But as well this text, as the other two, that you cite in the Chapters by you quoted, shall be throughly discussed, to see if you can haue any aduantage at our translators of the same. But on the contrarie side (you say) that at an other time wee follow the determination of the Greeke for an other aduantage, as in that text, Psal. 89. Adore his foote-stoole, because he is holy, whereas in the Hebrue it may bee as in your Latine, because it is holy. I answere, that wee follow not the determination of the Greeke, as mooued by the onely authoritie thereof, for any aduantage, but because wee learne our interpretation out of the very Psalme it selfe. For whereas the Prophet in the 5. verse hath said, Exalt ye the Lord our God, and worshippe at the foote-stoole of his feete, for he is holy: in the last verse of the same, he repeateth againe the like exhortati-

on. Exalt ye the Lord our God, and worshippe him in his holy hill, for the Lord our God is holy. In this verse for his foote stoole he placeth the holy hill, which expresseth where his foote stoole was, namely the holy Arke, and for *Cadosh hu*, holy is he, now he saith *Cadosh Iehoua*, holy is the Lord our God, which putteth the other verse out of ambiguitie. Wherefore if we take testimonie of the Greeke, we flie not to the Greeke from the Hebrue, but shew that the Hebrue may so be vnderstood, hauing other more certaine arguments, then the testimonie of the Greeke. Againe, it is vtterly false that you say, we flie from both Hebrue and Greeke to the Latine, for wee neuer flie from the Hebrue, but acknowledge it as the fountaine and spring, from whence we must receiue, the infallible truth of Gods word, of the olde Testament, following the Latine or Greeke so farre, as they follow the truth of the Hebrue text, and no farther. As for the saying of S. Augustine to *Faustus* the *Manichee*. (You are the rule of truth) doth most aptly agree to you Papists and to your Pope : for you will not afford vnto the Scriptures themselues, any authoritie or certainetie of truth, but vpon your approbation and interpretation. Wherefore not onely that which hee saith to *Faustus* the *Manichee*, agreeth aptly to you : whatsoeuer is for you is true, whatsoeuer is against you, is not true: but that also which he reporteth, Tyconius the Donatist said of his sect (*Quod volumus sanctum est*, whatsoeuer we will is holy) you your selues take vpon you. For no doctrine is good nor holy, though it be prooued neuer so plainely out of the holy Scripture, except it be allowed by you for catholike and holy.

קדוש הוא קדוש יהוה

MART. 42. *What shall I speake of the Hebrue particle* vau? *which (Gen. 14. vers. 18.) must in no case be translated*, because, *least it should prouethat Melchisedeck offered sacrifice of bread and wine, as all the Fathers expound it : but (Luc: 1. vers. 42.) where they translate the eqninalent Greekee particle καὶ, there Beza proueth the said particle to signifie*, because, *and translateth accordingly, and the English Bezites likewise. I will not vrge them why, we like the sense well, and Theophylact so expounded it. But if the Greeke copulatine may bee so translated, why not the Hebrue copulatine much more, which often in the Scripture is vsed in that sense? See chap. 17. numb. 13. 14.*

והוא כהן

Quia benedictus, sorge benedictus fructus ventris tui.

FVLK. 42. That the Hebrue particle *Vau*, is sometimes to bee taken for a casuall coniunction, and signifieth, because: no man denieth : but that it must be taken so. *Gen.* 14. because καὶ is taken so, *Luc.* 1. 42. what reason is this ? But all the fathers (say you) expounde *Melchisedechs* bringing foorth of bread and wine, to be a sacrifice. I grant that many doe, but not all : yet doe not they ground vpon the coniunction causall, for Cyprian *Lib.* 2. *Epist.* 3. *ad Cecilium* readeth thus, *Fuit autem sacerdos*, and hee was a Priest. So doth Hierome *Epist. ad Euagrium*, expounding the very Hebrue text, say, *Et Melchisedech rex Salem protulit panem & vinum, erat autem sacerdos Dei excelsi.* The word *protulit* also hath Ambrose, *de mysteriis initiand.* Augustine vpon the title of the 33. Psalme. Cyprian in the Epistle before named, and the vulgar Latine hath *proferens*. Hierome *Epist. ad Euagrium*, sheweth that the best learned of the Hebrues iudgement was, that Melchisedech *Victori Abraham obuiam processerit, & in refectionem, tam ipsius, quam pugnatorum ipsius, panes vinumq; protulerit.* Melchisedech came foorth to meete Abraham the Conquerour, and for refection, as well of him, as of his warriours, brough foorth bread and wine. And after many interpretations of the Greeke writers which hee rehearseth, in the end he will determine nothing of his owne iudgement. The author of *Scholastica historia, Cap.* 64. agreeth with the interpretation of the Hebrues. *At verò Melchisedech rex Salem obtulit ei panem & vinum : quod (quasi exponens) Iosephus ait : ministrauit exercitui xenia, & multam abundantiam rerum opportunarum simul exhibuit, & super epulas benedixit Deum, qui Abraha subdiderat inimicos. Erat enim sacerdos Dei altissimi.* But Melchisedech king of Salem, offered vnto him bread and wine, which Iosephus (as it were expounding of it) saith : he ministred to his armie the duties of hospitality, " and gaue him great plentie of the things necessarie, and beside the feast, or at the feast, " he blessed God, which had subdued vnto Abraham his enemies : for hee was a Priest of " the highest God. Therefore not all the fathers so iudged of Melchisedeches bread and wine. But against all them that referred the same to his Priesthood, we oppose the Apostle to the Hebrues, *cap.* 7. who searching of purpose whatsoeuer was in Melchisedech, wherein he resembled Christ, so that he omitted not the interpretation of his name, not of his citie, maketh no mention of his sacrifice of bread and wine, whereas nothing seemeth to haue greater resemblance, than that, which deceiued many of the auncient fathers, but yet was not obserued of the holy Ghost.

MART. 43. *But I would aske rather, why* κεχαριτωμένη *may not in any case be translated*, full of grace: *whereas* ἠλεημένε *is translated*, full of sores. *Both wordes being of like forme and force. See chap.* 18. *numb.* 4. 5.

Luc. 1. v. 28.
Luc. 16. v. 20.

The

FVLK. 43. The former word being a participle, is best translated by a participle freely beloued: for the other, if wee had a participle in English, to say sored or botched, we would vse it, but for lacke of a participle, wee are constrained to vse the noune, full of sores. I may likewise aske you, whether you would translate κεχρυσωμένος, full of gold, or gilded? And so of all other verbes of that forme, where there is in English a participle: why ought not likewise κεχαριτωμένος be translated by the participle?

MART. 44. *Againe, why say they* (Heb. 13.) Let your conuersation be without couetousnesse, *and say not,* Let mariage be honourable in all, and the bed vndefiled; *both being expressed alike by the Apostle, and by way of exhortation, as the rest that goeth before and followeth? See chap. 15. numb. 15.* ἀφιλάργυρος, ὁ τρόπος. τιμιος ὁ γαμος.

FVLK. 44. Although the sense were not greatly different, yet the particle δὲ following in the latter part of the verse, πόρνους δὲ, &c. but fornicators and adulterers God will iudge, sheweth that the former part of the verse is an affirmation, rather than an exhortation. Againe the purpose of the Apostle is plaine, to dissuade them from whoredome and adulterie, and not only to exhort maried men to vse mariage temperately, but for auoiding of whoredome and adulterie, which God will punish, to shew the remedie that God hath prouided for mans infirmitie, to be honourable and void of filthinesse.

MART. 45. *Are wee too suspicious, thinke you? How can* feare *be translated, that which hee feared*; Heb. 5. v. 7. repentance, *them that repent or amend their life*; tradition, *the doctrine deliuered*; temples, *shrines*; idols, *deuotions*; euery humane creature, *all ordinances of man*; foreknowledge, *prouidence*; soule, *carcase*; hell, *graue*; altar, *temple*; table, *altar*; *and such like?* * Beza Act. 26. v. 20. 2 Thess. 2. & 3

FVLK. 45. Wee thinke you not more suspicious, than malicious. From his feare, may well (for explications sake) be translated, from that which he feared, *Heb.* 5. *v.* 7. euen as hope is sometime taken for that which we hope for, as *Col.* 1. *v.* 5. *Tit.* 2. *v.* 13. So may repentance in Beza *Act.* 26. *v.* 20. signifie them that repent, as circumcision often signifieth them that are circumcised: neither is there any change of the sense, to say, the fruits worthy of repentance, or the fruits worthy of them that repent, or amend their life. And I pray you, what doth tradition, 2 *Thess.* 2. & 3. signifie, but the doctrine deliuered? Doth not the Apostle declare what his tradition was, when hee deliuereth this doctrine, that if any man will not worke, let him not eat? 2 *Thess.* 3. *v.* 10. The word ναὸς, as it is vsed *Act.* 19. *v.* 24. signifieth neither temples nor shrines, but certaine idolatrous coynes, on which was stamped the figure of Dianaes temple, more like to your Popish shrines, than to the Temple of God. Where Idols are translated deuotions, I know not, except you meane *Act.* 17. *v.* 23. where the word is σεβάσματα, which your vulgar Latine Translator 2 *Thess.* 2. calleth *quod colitur*, that which is deuoutly worshipped, and so the word signifieth whatsoeuer is religiously worshipped or adored, and not Idols, as you say, nor *Simulacra*, Images, as your Translator calleth them *Act.* 17. For it is deriued of σεβάζω, or σεβάζομαι, which signifieth to adore, to worship, to honour deuoutly, or religiously. Euery humane creature, signifieth in that place, 1 *Pet.* 2. euery magistrate, of what creation or ordination soeuer he be, and so is meant by that translation (all ordinances of men) not all lawes of men, which yet were not impious, if you adde the restraint, for the Lord, for whom nothing can be, that is against his Law. The rest of your quarrels be all answered before.

MART. 46. *What caused these strange speeches in their English Bibles?* Thou shalt not leaue my soule in the graue. Thou hast deliuered my soule from the lowest graue. A couetous man is a worshipper of Images. By laying on of the hands of the Eldership. Haile freely beloued. SINNE lieth at the doore, and thou shalt rule ouer HIM. Breake off thy sinnes with righteousnesse, *for* Redeeme with almes. Iealousie is cruell as the graue, *for* as hell, *Cant. Cant.* 8. *Bib. ann.* 1579. The griefes of the graue caught mee, *Psalm.* 116. *And* God will redeeme my soule from the power of the graue. O graue I will be thy destruction, *Os.* 13. *and such like. What made Caluin so translate into Latine, that if you turne it into English, the sense is, that God powred water vpon vs abundantly, meaning the holy Ghost? What else, but because he would take away the necessitie of materiall water in baptisme, as in his Commentarie and Bezaes it is euident?* Psalm. 86. 13. *Bib.* 1579. Psalm. 48. Tit. 3. v. 6.

FVLK. 46. These speeches are not strange in Gods Church, howsoeuer they sound in your eares. So many of them as translate for *Sheol*, the graue, haue their answers *sect.* 32. and *chap.* 7. which is appointed for that question. The couetous man a worshipper of Images, *sect.* 5. of this chapter, and *chap.* 3. *numb.* 12. The laying on of hands of the Eldership, is warranted by the signification of the Greeke word πρεσβυτέριον, which signifieth a company of Elders, as it is translated by your owne vulgar Latine Interpreter, *Luk.* 22. *verse* 66. *Seniores plebis*, The Elders of the people: and *Act.* 22. *v.* 5. he calleth πᾶν τὸ πρεσβυτέριον, *Omnes majores natu.* And for a Consistorie of Elders, is the word *Presbyterium* vsed in

Latine by Cyprian, *lib.3.epist.11.* and *lib.2.epist.8.10.* Of haile freely beloued we spake lately, *sect.43.* Of the text *Gen.4.v.7.* Sinne lieth at the doore, &c. *sect.28.* and *chap.10. sect.9.* of *Dan. 4. breake*, for *redeeme thy sinnes, sect.41.*

If Caluin *Tit.3.* did wrongly interpret that which is spoken of water, to bee meant of the holy Ghost, what is that to our translation? But certaine it is, that Caluin neuer meant to take away the necessitie of materiall water from the Sacrament of Baptisme, although hee taught that the want of the externall Sacrament, where it cannot beo had, doth not depriue Gods elect from eternall saluation: neither hath Beza any other meaning in his annotation.

MART. 47. *I had meant to haue but briefly skimmed ouer these things, but multitude of matter maketh mee too long, as it chanceth to a man that wadeth thorow mirie and foule places, and yet the greatest demonstration that they are wilfull corrupters is behinde, which only I will adde, and for the rest, referre the reader to the whole booke.*

FVLK. 47. It is a small signe that multitude of matter is cause of your length, when you repeat one matter in so many sections. Your similitude of a man wading in foule and mirie places, doth well agree vnto you, for you haue beene all this while wading in the puddle of your slanders, misprisions, and false accusations, in which you haue so berayed your selfe, as you shall not easily purge your selfe from the mire of them. But because you say the greatest demonstration that wee are wilfull corrupters is behinde, though it be tedious for vs to rake in such a gogmire of your forgeries and false accusations, yet we will take courage, and consider what maine demonstration you can make, to proue vs in our English translations to be wilfull corrupters.

MART. 48. *Doubt you whether they translate of purpose and partialitie, in fauour of their opinions? You shall heare themselues say so, and protest it. If I dealt with Lutherans, this one testimonie of Luther were sufficient, who being asked why he added* only *into the text,* Rom.3. *answered that he did it to explicate the Apostles sense more plainly, that is, to make the Apostle say more plainly, that faith only iustifieth. And his Disciple Illyricus disputeth the matter, that the Apostle saying,* by faith without workes, *saith indeed,* only faith. *But because I deale rather with our English Calninists, and Beza is their chiefe Translator, and a Captaine among them, whom they professe to follow in the title of the new Testament,* Anno 1580. *and by the very name of their Geneua Bibles, let vs see what he saith.*

Tom.2.fol.405. edit. Witteb. Anno 1557.

The expresse testimonies of Beza, (whom the English heretical translations follow herein, that hee doth wilfully and of purpose translate against such and such Catholike assertions.

FVLK. 48. I thinke there is no man doubteth, but they translated the Scripture with purpose to maintaine their opinions; but whether they haue wittingly and wilfully translated falsly, to maintaine any errors, or hereticall opinions, that is the matter in question, and which hath need of your greatest demonstration, to make it apparant. That Luther might rightly interpret the place *Rom.3.* of only faith iustifying, by the excluding of workes, I haue before acknowledged, and Illyricus doth rightly defend it. But that hee did put in the word (only) in his translation, which is not in the orginall, I will not take vpon mee to excuse, seeing the truth of that doctrine is manifest, without that addition: and Luther himselfe in his latter editions hath reformed it. Againe, what fault soeuer other men haue committed in their translation, we are vniustly charged therewith, except we follow the same in ours. That wee professe to follow Beza by the very name of our Geneua Bibles, it is a very ridiculous argument. For our Bibles are so commonly called, because they were translated and first printed at Geneua, not by Beza, who at that time had scarce finished his translation of the new Testament, and neuer dealt with translating of the old, so farre as wee know, but by certaine godly and learned English-men, which liued there in Queene Maries time, to enioy the libertie of a good conscience, which they could not haue in their owne Country.

MART. 49. *First, concerning μετανοεῖν, which the vulgar Latine and Erasmus translate,* Agite pœnitentiam, Repent, *or* Doe penance: This interpretation *(saith he)* I refuse for many causes, but for this especially, that many ignorant persons haue taken hereby an occasion of the false opinions of SATISFACTION, wherewith the Church is troubled at this day. *Loe, of purpose against satisfaction, he will not translate the Greeke word as it ought to be, and as it is proued to signifie, both in this booke, and in the annotations vpon the new Testament. A little after speaking of the same word, he saith:* Why I haue changed the name *pœnitentia,* I haue told a little before; * *protesting that he will neuer vse those words, but* resipiscere, *and* resipiscentia, *that is, amendment of life: because of their heresie, that repentance is nothing else but a meere amendment of former life, without recompence, or satisfaction, or penance for the sinnes before committed. See chap.13.*

Matt.5.v.8.
* Loco supra citato.

a mend ment of life only hee repentance

FVLK. 49. Of purpose against the heresie of satisfaction, Beza will not translate the Greeke word as the vulgar Latine Translator doth, but yet as the Greeke word ought to be translated. Erasmus finding the vulgar Latine vnsufficient, hath added *vitæ prioris*, that is, repent ye of

of your former life. Neither doth Beza finde fault with the English word repent, but with the Latine *Agite pœnitentiam*, when you translate it, doe penance, meaning thereby, paine or satisfaction for sinnes passed, to bee a necessary part of true repentance, which is not contained in the Greeke word μετανοεῖν, which signifieth changing of the minde, that is, not only a sorrow for the sinne past, but also a purpose of amendment, which is best expressed by the Latine word *Resipiscere*, which is alwayes taken in the good part, as μετανοεῖν is in the Scripture, whereas the Latine words *pœnitere*, and *pœnitentia*, are vsed in Latine, of sorrow or repentance that is too late. As *pœnitere* and *pœnitentia* may be said of Iudas griefe of minde, which caused him to hang himselfe, but not μετανοεῖν, or μετάνοια, or *resipiscere* and *resipiscentia*: and therefore the holy Ghost speaking of his sorrow, vseth another word, μεταμελεῖν, and μεταμέλεια. And this is the cause why Beza refused the word *pœnitentia*, hauing a Latine word that more properly doth expresse the Greeke word, as wee might lawfully doe in English, if wee had another English word proper to that repentance, which is alwayes ioyned with faith, and purpose of amendment, for want whereof, wee are constrained to vse the words repent and repentance, which may be taken in good part, or in euill. For we say repentance too late, and Iudas repented too late, but there is no μετάνοια that can be called too late. But where you say, that *resipiscere* and *resipiscentia*, is nothing but amendment of life, and that repentance in our heresie, is nothing else but a meere amendment of former life, you speake vntruly; for those words doe signifie not only amendment of life, but also sorrow for the sinnes past, although without recompence or satisfaction, which you call penance, for the sinnes before committed: for wee know no recompence or satisfaction made to God for our sinnes, but the death of Christ, who is the propitiation for our sinnes, 1 *Iohn* 1. Neither hath your blasphemous satisfaction any ground in the Greeke word μετανοεῖν, but only a foolish colour by the Latine translation *Agite pœnitentiam*, which it is like your Latine Interpreter did neuer dreame of, and therefore he vseth the word *Resipiscere*, 2 *Tim.* 2. of them to whom God should giue μετάνοιαν, repentance to the acknowledging of the truth, & *resipiscant*, and so they may repent, or as you translate it, recouer themselues from the snare of the deuill. Seeing therefore repentance is the gift of God, it is no recompence or satisfaction made by vs to God, to answer his iustice, but an earnest and true griefe of minde for our transgression of Gods Law, and offending against his maiestie, with a certaine purpose and determination of amendment, so neere as God shall giue vs grace. Hitherto therefore we haue no demonstration of any wilfull corruption, but a declaration of the cause that moued Beza to vse a more exact translation, and such as commeth neerer to the original word, than that which the vulgar translation hath vsed, vpon which, occasion of a great blasphemie hath beene taken, and is yet maintained.

MART. 50. *Againe, concerning the word* Iustifications, *which in the Scripture very often signifie the commandements, he saith thus,* The Greeke Interpreters of the Bible (*meaning the Septuaginta*) applie this word to signifie the whole Law of God, and therefore commonly it is wont to be translated word for word, *Iustificationes*: which interpretation therefore only I reiected, that I might take away this occasion also of cauilling against iustification by faith, *and so for* Iustificationes *hee putteth* constituta, *Tullies word for sooth, as hee saith. Can you haue a more plaine testimonie of his heretical purpose?* δικαιώματα. Luk. 1. v. 6.

FVLK. 50. Concerning the Greeke word δικαιώματα, which Beza translateth *Constitutionibus*, constitutions, and you confesse that in Scripture it doth very often signifie the commandements, he saith first, that as the whole Law of God is diuided into three parts, Morall, Ceremoniall, and Iudiciall, so the Hebrewes haue three seuerall words, to expresse the seuerall precepts of those Lawes. For the Hebrew word which signifieth the Ceremoniall precepts, the Greekes vse to translate δικαιώματα. So the sense is, that Zacharie and Elizabeth were iust, walking in all the Morall commandements, and obseruing the holy rites and ceremonies, as much as concerned them. But the third word, which signifieth Iudgements, S. Luke doth not adde, because the exercise of Iudiciall cases did not belong vnto them, being priuate persons. After this he saith, that the Greeke Interpreters of the Bible transferred this word vnto the whole Law of God, and especially to the holy ceremonies: so verily, exceedingly commending the Law, that it is a certaine rule of all iustice. And therefore men are wont commonly in respect of the word, to turne it, Iustifications. And this word in this place, Beza indeed confesseth that he refused to vse, for auoiding of cauillations against iustification by faith, seeing he hath none other word, neither would hee for offence seeke any new word, to expresse iustification by faith, whereas the word δικαιώματα in this text, *Luk.* 1. *verse* 6. signifieth not that by which they were made iust, but the commandements or precepts of God, by walking in which

which, they were declared to be iust. For by the workes of the Law (such as S. Luke here speaketh of) no flesh shall bee iustified before God. Therefore δικαιώματα in this place, must haue an other sense, than iustifications, namely, commaundements, as you say it is often taken, or constitutions, as Beza calleth them, which before God and the world, are not of such difference, that you should charge him with wilfull corruption, for translating that word constitutions, which you confesse signifieth very often, commaundements. Wherefore here appeareth no hereticall purpose, except you will say, that iustification by faith, which S. Paul so often, so diligently, and so purposedly doth teach, is an heresie.

MART. 51. *Againe, when he had reiected this translation (Act. 2. vers. 27.)* Non derelinques animam meam in inferno, Thou shalt not leaue my soule in Hell: *because (as he saith) hereupon grew the errours of Christs descending into Hell, of Limbus, and of Purgatorie: at length he concludeth thus*: Whereas the doubtfull interpretation of one or two words hath brought foorth so many monsters, I chose rather * simply, for soule, to say, carkasse, for hell, graue: than to foster these foule errours. Loe how simply *anima*, carkasse, *Infernus*, graue.

FVLK. 51. Beza sheweth, that because the doubtfull interpretation of the Hebrue word *Sheol* into ἅδης, which doth not properly signifie hell, but a darke place, such as the pit is, wherein the dead are put, and of the Poets is taken for hell, had bredde such monsters, as *Limbus patrum*, Purgatorie, and Christs descending into them: therefore hee did plainly translate that verse, as it is meant, of the rayling vp of Christs bodie out of the graue, which if he had translated out of Hebrew, as he did out of Greeke, had not beene offensiue, nor vntrue, as I haue shewed in answere to your Preface, *Sect.* 46. and of this Chapter, *Sect.* 32. But seeing Beza himselfe, hath altered that translation, and it was neuer followed of our English translators, what demonstration is this, that wee are wilfull corrupters of the holy Scriptures?

Sheol in most sense not properly signifies hell but a darke place such as ye pit is wherein ye dead are put & yet it is taken for hell, had bred such monsters as Limbus patrum purgatorie & Christ descending into them. So say.

MART. 52. *Againe, when he had translated for*, Whom heauen must receiue, *thus*, who must bee contained in heauen: *he saith*, whereas we haue vsed the passiue kinde of speech, rather than the actiue (*which is in the Greeke:*) wee did it to auoide all ambiguitie. For it is very expedient, that there should be in the Church of God, this perspicuous testimonie against them, that for ascending by faith into heauen, so to be ioyned to our head, obstinately maintaine that Christ must be called againe out of heauen vnto vs. *Meaning his presence in the B. Sacrament, and inueying no lesse against the Lutherans, than the Catholikes, as the * Lutherans doe here against him, for this wilfull interpretation, and that by Caluines owne iudgement, who thinketh it a forced translation.* ὃν δεῖ οὐρανὸν δέχεσθαι. Act. 3. v. 21. Flos. Ily.

FVLK. 52. Trueit is, that he meant concerning the manner of Christs presence in the blessed Sacrament, and that so he translated, to exclude the carnall manner of presence, which the Papists haue inuented: but all this while the translation is true, and warranted by Gregorie Nazianzene, as I haue shewed before, *Sect.* 36. of this Chapter. For hee that saith, Heauen must receiue Christ, (as you doe) cannot denie, except he be madde, but that Christ must be receiued of heauen. So that Beza doth none otherwise translate, than you doe, *Qui dæmonia habebant*, which is actiuely thus to be translated, those who had Deuils, and you say, which were possest of Deuils, that is, were had of Deuils. That the Lutherans finde fault with Bezaes translation, it prooueth it not to be false, hee hath iustified it sufficiently in his answere to Selneccerus, and the Diuines of Iena. Neither doth Caluine (as you say vntruely) thinke it a forced translation, but not weying the sentence sufficiently, supposeth that the words are placed ambiguously, for that it seemeth to be doubtfull, whether we should say, that heauen must receiue Christ, or that Christ must receiue heauen. But if it be once granted (as it is of you) that heauen must receiue Christ, there is neither Caluine, nor Illyricus, nor any man that beareth the face, but of a young Grammarian, yea of a reasonable man, which can deny, that conuersion by the passiue: Christ must be receiued of heauen. Therefore if you had any respect of your credit, with men of vnderstanding, you would not for shame, rehearse this quarrell so often, which hath not so much as any colour or shew of reason to maintaine it, but that you abuse the names of Illyricus and Caluine, as misliking it, whose arguments by no meanes will serue your turne, because that which is denied by them, or doubtfull to them, is plaine and confessed by you.

MART. 53. *But Beza goeth forward still in this kinde, Rom. 5. vers. 18. whereas Erasmus had put* propagatum est, *indifferently, both of Adams sinne which made vs truely sinners, and of Christs iustice, which maketh vs truely iust: he reiecting it, among other causes why it displeased him, saith:* That old errour of the Sophists (*meaning the Catholikes*) which for imputatiue iustice put an inherent qualitie in the place, is so great, and so execrable to all good men, that I thinke nothing is so much to be auoided as it.

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FVLK. 53. A manifest ecclipsis, or want of words, being in that verse, for which Erasmus hath put *propagatum est*, which word is ambiguous, and may giue occasion of errour, for men to thinke, that the righteousnesse of Christ commeth by propagations as the guiltinesse of Adam doth: Beza thought good to supply the lacke, rather by such wordes as are warranted by the text, vers. 12. 15. and 16. and can giue no occasion of errour. And therefore, thus he rendreth that verse, *Nempe igitur, sicut per vnam offensam reatus venit in omnes homines ad condemnationem: ita per vnam iustificationem, beneficium redundauit in omnes homines ad iustificationē vitæ.* Now therefore, as by one offence guiltinesse came vpon all men vnto condemnation: so by one iustification, the benefit abounded toward all men vnto iustification of life. In this verse, these words, guiltinesse came, and, the benefit abounded, are added for explication sake, and are taken out of the verses going before, in which the Apostle speaketh of the same matter. Therefore Beza to auoide occasion of the heresie of the Papists, of iustice inherent, among other causes which hee rehearseth, refuseth that word, by which Erasmus supplied the text, and vseth such words for that purpose, as the Apostle himselfe in the verses precedent doth offer, for this necessarie supplie: which seeing it must be made, that there may be a sense and vnderstanding: who can mislike that it should be made, by the Apostles owne words? or who can suppose that the Apostle would leaue any other words to be vnderstood, than such as he himselfe had before expressed? And as for the heresie of inherent iustice, it can haue no hold in this verse, except some such word be added for supply, as the Apostle neuer vsed in this case. That Christs iustice doth make vs as truely iust, as Adams sinne made vs truely sinners, there is no question, but by what meanes we are made iust, we say as the Scripture teacheth vs to speake, that iustice is imputed to vs through faith, *Rom.* 4. The Papists say it is a qualitie inherent within vs, for which words and matter, they haue no warrant in the holy Scripture.

vs wch not by union with Christ rather yon either of Christ & members in my body all in yor hands ad being on body in wch Christ yor head

MART. 54. *These few examples proue vnto vs that the Scriptures translated verbatim, exactly, and according to the proper vse and signification of the words, doe by the Heretikes confession make for the Catholikes, and therefore Beza saith he alereth the words into other: and (I thinke) it may suffice any indifferent Reader to iudge of his purpose and meaning in other places of his translation, and consequently of theirs that either allow him, or follow him, which are our English Caluinists, and Bezites. Many other waies there are to make most certaine proofe of their Wilfulnesse, as when* the translation is framed according to their false and hereticall commentarie: and, when they will auouch their translations out of prophane writers, Homer, Plutarch, Pliny, Tully, Virgil, and Terence, and reiect the Ecclesiasticall vse of words in the Scriptures and Fathers: which Beza doth for the most part alwaies. But it were infinite to note all the markes, and by these, the wise Reader may conceiue the rest.*

mind his wolle & answer.

Cal. Heb. 5. 7. & Tit. 3. 6. Beza 2. Thessal. 2. 15. & 3. 6.

FVLK. 54. These examples proue nothing lesse. For to runne ouer them all briefly, the first two, we translate *verbatim*, A man is iustified by faith, without the workes of the law, and, repent, and, repentance, we say for μετανοεῖν and μετάνοια. What make these for Poperie? If Luc. 1. v. 6. we should call δικαιώματα, iustifications what should Poperie gaine, but a vaine cauill? when you your selues confesse, that those iustifications are often vsed for cōmandements? *Act.* 2. *v.* 27. all our English translations are as you would haue them, Thou shalt not leaue my soule in hel, nor suffer thy holy one to see corruption, by which verse no descent into *limbus*, but the resurrection frō death can be proued. If we translate as you do *Act.* 3. *v.* 21. whom heauen must receiue, we will easily conuince that Christ must be receiued of heauen. In the last example the question is not, how the word is to be translated, but by what word the want of the text is to be supplied, which wee supply not with words of our owne, but with the Apostles owne words.

Haue you not gained greatly by translating *verbatim*, exactly, and according to the proper vse and signification of the words? I like well that euery indifferent Reader may iudge by these examples, of Bezaes purpose in other places of his translation. But you haue two other waies, to make certaine proofe of their wilfulnesse: The first is, when the translation is framed according to their hereticall commentarie. A reasonable man would thinke rather, that the commentarie were framed according to the text, than the text to the commentarie. But to iustifie the truth of those translations, for the first text you quote, it is handled *Sect.* 36. of this Chapter, and so consequently cap. 7. The second is answered *Sect.* 46. the other two concerning tradition *Sect.* 23. of the preface, and in the Chapter following. The second way of proofe is, when they will auouch their translations out of prophane writers. I thinke there is no better way, to know the proper, or diuers signification of words, than out of auncient writers, though they bee neuer so prophane who vsed the wordes most indifferently, in respect of our controuersies, of which they were altogether ignorant. As for the Ecclesiasticall vse of words in the

the Scripture, and the Fathers, which Beza (you say) doth for the most part reiect, it is vntrue: except there be good and sufficient cause, why he should so do, warranted by the Scripture it selfe, or necessarie circumstances of the places, which hee doth translate. For if the Scripture haue vsed a word in one signification sometimes, it is not necessary that it should alwaies vse it in the same signification, when it is prooued by ancient writers that the word hath other significations, more proper to the place, and agreeable to the rule of faith, which perhaps the vsuall signification is not. As for example, the Scripture vseth very often this word παῖς for a boy, or seruant: but when the same word is applied to our Sauiour Christ, in the praier of the Apostle, *Act.* 4. 27. Who would not rather translate it childe, or sonne, as the word doth sometime, but more seldome signifie? How the Fathers of the Church haue vsed words, it is no rule for translators of the Scripture to follow, who oftentimes vsed words, as the people did then take them, and not as they signified in the Apostles time. As μετανοία for a publike testification of repentance, which wee call penaunce: χειροτονία for imposition of hands, and such like, in which sense these words were neuer vsed before the Apostles times, and therefore it is not like, that they would beginne a new vse of them, without some manifest explication of their meaning, without the which no man could haue vnderstood them: as they haue done in the vse of these words πίστις, βάπτισμα, ἐκκλησία, and such like. It is not a fault therefore, prudently to seeke euen out of prophane writers, what is the proper signification of words, and how many significations a word may haue, and reuerently to iudge, which is most apt for the place to be translated, and most agreeable with the holy Ghosts meaning in that text: and not alwaies to be tyed to the vsuall signification of words, as they are sometimes taken in the Scripture, and much lesse as they are vsed of the auncient Fathers.

MART. 55. *But would you thinke that these men could notwithstanding speake very grauely and honestly against voluntarie and wilfull translations of Scripture, that so notoriously offend therein themselues? Harken what Beza saith against Castaleo and the like:* The matter (*saith he*) is now come to this point that the Translatours of Scripture out of the Greeke into Latine, or into any other tongue, thinke that they may lawfully do any thing in translating. Whom if a man reprehend, he shall be answered by and by, that they doe the office of a translatour, not that translateth word for word, but that expresseth the sense. So it commeth to passe, that whiles euery man will rather freely follow his owne iudgement, than bee a religious interpreter of the holy Ghost, he doth rather peruert many things than translate them. *Is not this well said, if he had done accordingly? but doing the cleane contrarie, as hath beene prooued, he is a dissembling hypocrite in so saying, and a wilfull Heretike in so doing, and condemned by his owne iudgement.* *Annot. act. 10. v. 46.*

O wyse wisdom do we moude from God a lon so doliuer vs from Satan & his ministers, when they are so transformed into ministers of righteousnes & like angels of light to deceiue if it were possible: & very elect: 2. cor. 11. 13. 14. 15. matth. 24. 24. o. Sr. ney.

FVLK. 55. No wise man doubteth, but they could both speake very grauely and auoide most religiously all voluntarie, and wilfull translations of Scripture, that might tend to maintaine any errour. And the rather they will be perswaded, that Beza hath auoided that lewde kinde of translation, for which he reproueth *Castaleo*, when they shall see, that you so malicious an enemie vnto him, hauing spent all your inuention to seeke holes in his translation, can finde nothing but such childish cauils, as when they bee discouered, men will maruell that you were not ashamed to moue them.

MART. 56. *But after this generall view of their wilfull purpose and heretical intention, let vs examine their false translations more particularly, and argue the case with them more at large, and presse them to answere, whether in their conscience it be so or no, as hitherto is said: and that by seuerall Chapters of such* Controuersies *as their corruptions concerne: and first of all (without further curiositie whence to begin, in cases so indifferent) of* Traditions.

VLK. 56. The more particularly you examine our translations, the freer, I hope, they shall bee found from falshood, and wilfull corruption. And the more at large you argue the case, and presse vs to answer, the more you shall make the case to appeare worse on your side, and the truth clearer on our part. And as God is witnesse of our conscience and sinceritie in setting forth his word, without adulteration, or corruption, so I appeale to the consciences of all indifferent Readers, whether hitherto you haue gotten any aduantage against vs in this whole Chapter, which yet you professe to be the abridgement, and summe of your whole Treatise.

Martin.

MARTIN.

CHAP. II.

Hereticall translation of holy Scripture, against Apostolicall TRADITIONS.

*THis is a matter of such importance, that if they should grant any Traditions of the Apostles, and not pretend the written word only, they know that by * such Traditions mentioned in all antiquitie, their Religion were wholly defaced and ouerthrowne. For remedie whereof, and for the defacing of all such Traditions, they bend their translations against them in this wonderfull manner: Wheresoeuer the holy Scripture speaketh against certaine Traditions of the Iewes, partly friuolous, partly repugnant to the Law of God, there all the English translations follow the Greeke exactly, neuer omitting this word* Tradition. *Contrariwise, wheresoeuer the holy Scripture speaketh in the commendation of Traditions, to wit, such Traditions as the Apostles deliuered to the Church, there all their said translations agree, not to follow the Greeke, which is still the selfe same word, but for* Traditions, *they translate* ordinances *or* instructions. *Why so, and to what purpose? Wee appeale to the worme of their conscience, which continually accusseth them of an hereticall meaning, whether by vrging the word* Traditions *wheresoeuer they are discommended, and by suppressing the word wheresoeuer they are commended, their purpose and intent be not, to signifie to the Reader, that all Traditions are naught, and none good; all reproueable, none allowable.*

* See the annotations of the new Testament. 2 Thess. 2. 15. παράδοσις.

FVLKE.

TRaditions indeed is a matter of such importance, as if you may be allowed whatsoeuer you will thrust vpon vs vnder the name of vnwritten Traditions, the written word of God shall serue to no purpose at all. For first, as you plainly professe, the holy Scripture shall not bee accounted sufficient to teach all truth necessary to saluation, that the man of God may be perfect, prepared to all good workes. Secondly, with the Valentinian heretikes, you accuse the Scriptures of vncertaine vnderstanding without your Traditions, vnder pretense of which, you will bring in what you list, though it be neuer so contrary to the holy Scriptures plaine words, by colour of interpretation, as you doe the worshipping of images, and many other like heresies. As for the mention that is made of Apostolicall Traditions in diuers of the ancient Fathers, some of them are such as you your selues obserue not, and not for the tenth part of those that you obserue, can you bring any testimonie out of the ancient Fathers, as is proued sufficiently by so many propositions as were set downe by the Bishop of Sarisbury M. Iewell, whereof you can bring no proofe for any one to haue beene taught within six hundred yeeres after Christ. Now concerning the Traditions of the Apostles, what they were, who can bee a better witnesse vnto vs than Ignatius the disciple of the Apostles, of whom Eusebius writeth, that when hee was led towards Rome, where he suffered martyrdome, he earnestly exhorted the Churches by which he passed, to continue in the faith, and against all heresies which euen then began to bud vp, he charged them to retaine fast the Tradition of the Apostles, which by that time he protested to be committed to writing: for by that time were all the bookes of the new Testament written. The words of Eusebius concerning this matter are *l. 3. c. 35.* θεσπεσίως ἀφεῖς ἔχειν τὴν ἀποστόλων παράδοσιν, ἣν ἀσφαλείας ἐγγεγράφως ἤδη μαρτυρούσῃ, διαπαντὸς ἀναγκαῖον ἡγεῖτο. And he exhorted them straitly to keepe the tradition of the Apostles, which testifying that it was now for assurance committed to writing, hee thought necessary to be plainly taught. Against this Tradition of the Apostles, which for certaintie and assurance is contained in their holy and vndoubted writings, wee say nothing, but striue altogether for it. But because the word Traditions is by you Papists taken to signifie a doctrine secretly deliuered by word of mouth, without authoritie of the holy Scriptures, wee doe willingly auoid the word in our translations, where the simple might be deceiued, to thinke that the holy Ghost did euer commend any such to the Church, which he would not haue to be committed to writing in the holy Scriptures: and in stead of that word so commonly taken, although it doth not necessarily signifie

signifie any such matters, wee doe vse such words, as doe truly expresse the Apostles meaning, and the Greeke word doth also signifie. Therefore wee vse the words of ordinances, or instructions, or institutions, or the doctrine deliuered, all which being of one sense, the Greeke word παράδοσις doth signifie, and the same doth tradition signifie, if it be rightly vnderstood: but seeing it hath beene commonly taken, and is vrged of the Papists to signifie only a doctrine deliuered beside the word of God written, in such places where the holy Ghost vseth the Greeke word παράδοσις in that sense, wee translate by that word (tradition) where he vseth it for such doctrine as is grounded vpon the holy Scriptures, our Translators haue auoided it, not of any hereticall meaning, that all παράδοσεις (traditions) are naught, but that all such as haue not the holy Scripture to testifie of them, and to warrant them, are euill, and to bee auoided of all true Christians, which cannot without blasphemie acknowledge any imperfection in the holy Scriptures of God, which are able to make a man wise vnto saluation, if they should thinke any doctrine necessary to saluation not to be contained therein.

MART. 2. *For example*, Matt. 15. *thus they translate*; Why doe thy Disciples transgresse the TRADITION of the Elders? *And againe*; Why doe you also transgresse the commandement of God by your TRADITION? *And againe*; Thus haue you made the commandement of God of no effect by your TRADITION. *Here (I warrant you) all the bels sound Tradition, and the word is neuer omitted, and it is very well and honestly translated, for so the Greeke word doth properly signifie. But now on the other side, concerning good Traditions, let vs see their dealing. The Apostle by the selfe same word both in Greeke and Latine, saith thus*: Therefore, brethren, stand and hold fast the TRADITIONS which you haue learned either by word, or by our Epistle. *And againe*; Withdraw your selues from euery brother walking inordinately, and not according to the TRADITION which they haue receiued of vs. *And againe, according to the Greeke which they professe to follow*; I praise you brethren, that in all things you are mindfull of mee, and as I haue deliuered vnto you, you keepe my TRADITIONS.

παραδόσεις

2 Thess. 2. v. 15 παραδόσεις, traditiones.

2 Thess. 3. 6.

1 Cor. 11. 2. παραδόσεις παρέδοσαν, τὰς παραδόσεις τοῦτο.

FVLK. 2. No maruell though you cannot abide the bels sounding against mans Traditions, which sound must needs pierce your conscience more than it offendeth your eares, seeing you know that many of those things which you defend vnder the name of Traditions, against the holy Scriptures, haue not God for their author, which forbiddeth to be worshipped in such sort, but man, or rather Sathan, which hath inspired such things vnto men, thereby to dishonour God, and to discredit his holy and most certaine written word. Yet you say it is well and honestly translated. God knoweth how faine you would there were no such text extant in the Gospell against your superstition and will-worshipping. But now let vs see our craftie dealing (as you count it) against good Traditions. In the first text, 2 *Thess.* 2 *v.* 15. you may see your vnderstanding of Traditions quite ouerthrowne: for the Apostle speaketh of such Traditions as were deliuered to them partly by preaching, and partly by his Epistle. Therefore Tradition doth not signifie a doctrine deliuered by word of mouth only. But yet you will say it signifieth here a doctrine deliuered by word of mouth also, which is not written. How proue you that? Because all that the Apostle preached was not contained in his Epistles to the Thessalonians, therefore was it no where written in the Scriptures? What the Tradition was in the second text, 2 *Thess.* 3. *v* 6. is expressed by and by after, That he which will not labour must not eat. Was this doctrine neuer written before? When God commandeth euery man to labour in his vocation. As for the third place, 1 *Cor.* 11. 2. your owne vulgar Latine Translator both teacheth vs how to translate it, and also discharge th our translation of heresie and corruption, for he calleth παραδόσεις in that place *praecepta*, precepts, or instructions, or commandements, or ordinances; I see no great difference in these words: by which his translation he sheweth, that in the other places, 2 *Thess.* 2. & 3. he meaneth the same thing by *Traditiones*, Traditions, that wee doe by ordinances or instructions, and might as well haue vsed the word *praecepta* in those two places, as he did in this one, if it had pleased him.

MART. 3. *Here wee see plaine mention of S. Pauls Traditions, and consequently of Apostolicall Traditions, yea and Traditions by word of mouth, deliuered to the said Churches without writing or Scripture. In all which places looke (gentle Reader) and seeke all their English translations, and thou shalt* * *not once finde the word* Tradition, *but in stead thereof*, ordinances, instructions, preachings, institutions, *and any word else rather than* Tradition: *insomuch that Beza their master translateth it* traditam doctrinam, the doctrine deliuered, *putting the singular number for the plurall, and adding* (doctrine) *of his owne*; *so framing the text of holy Scripture according to his false commentarie, or rather putting his commentarie in the text, and making it the text of Scripture. Who would thinke their malice and partialitie against Traditions were so great,*

* Yet M. Fulke saith, it is sound there, p. 153. against D. Saunders Rocke. If hee giue not vs an instance, let him giue himselfe the lie.

2 Thess. 2. & 3. παραδόσεις.

great, that they should all agree with one consent so duly and exactly in these and these places to conceale the word, which in other places doe so gladly vse it, the Greeke word being all one in all the said places?

FVLK. 3. There is no question but the Apostles by word of mouth, that is, by preaching and teaching, deliuered the doctrine of the Gospell to the Churches; but that they preached, taught, or deliuered any doctrine, as necessary to saluation, which they proued not out of the holy Scriptures, and which is not contained in the new Testament or the old, this is not yet proued, neither euer can it be proued. Such matters of ceremonies, order, and discipline, which are mutable, no man denies, but they might and did deliuer, but yet in them nothing but agreeable to the generall rules set downe in the Scripture. But in all these places the word Tradition cannot once be found. Yet M. Fulke saith it is found. Yea doth? Where saith he so? You answer, *pag.* 153. against D. Saunders Rocke: therefore if he giue not an instance, let him giue himselfe the lie. But he that chargeth Fulke to say it is found, lieth the more: for so he saith not; reade the place who will. He speaketh against Saunder, who affirmed that the very name of Tradition vsed in the better part, cannot be suffered to be in the English Bible: as though there were some decree of the Synod, or Act of Parliament against it, and saith, it may be and is suffered in that sense which the holy Ghost vseth it, but not to bring praier for the dead, or any thing contrary to the Scripture vnder the name of Traditions Apostolike. By which words I meane, that there is no prohibition or edict to the contrary, but if any man will vse the word Tradition in translation of the Bible, he is permitted so to doe, I doe not affirme it is so found. But as if I should say, The Papists in England are suffered to liue as becommeth good subiects, I affirme not that they are, or shall be found so to liue. But to omit this foolish quarrell, Beza our Master is said to haue translated παραδόσεις, the doctrine deliuered, putting the singular number for the plurall, and adding (doctrine) of his owne. What an hainous matter here is. The word doctrine is a collectiue, comprehending many precepts or traditions, and in the next chapter the Apostle vseth the same word in the singular number. Againe, 1 *Thess.* 4 *v.* 2. he calleth the same παραγγελίας, precepts or documents, which word signifieth the same that παραδόσεις, witnesse your vulgar Latine Translator, which giues one word for both, *præcepta*, 1 *Cor.* 11. & 1 *Thess.* 4. And that the word doctrine is added to the text, it is a fond cauill: for the word doctrine is contained in παράδοσις, which signifieth a deliuerie, but whereof, if not of doctrine? Our Sauiour Christ also, *Matth.* 15. *v.* 9. by the testimonie of Esay, reproueth the Tradition of the Pharisees, teaching the doctrines precepts of men, which testimonie of Esay could take no hold of them, if Traditions were not doctrines and precepts. So that in this translation of Beza (crie out as loud as you can) there is neither fraud nor corruption, malice nor partialitie, but a prudent declining of that tearme, which might giue occasion of error, and the Apostles meaning truly and faithfully deliuered. To shew that one word may be diuersly translated, especially when it signifieth diuers things, to wise men is needlesse. I haue said before, you your selues translate, or else you should be taken for mad men, the Latine word *Tradere* (of which Tradition is deriued) sometimes to deliuer, sometimes to betray, and yet the Greeke and Latine word being all one in all the said places.

MART. 4. *Yea they doe elsewhere so gladly vse this word Tradition, when it may tend to the discredit thereof, that they put the said word in all their English Bibles, with the like full consent as before, when it is not in the Greeke at all: As when they translate thus,* If yee bee dead with Christ from the rudiments of the world, why as though liuing in the world, ARE YE LEAD WITH TRADITIONS? *And as another * English translation of theirs readeth more heretically,* Why are yee burdened with Traditions? *Tell vs sincerely, you that professe to haue skill in the Greeke, and to translate according to the Greeke, tell vs wee beseech you, whether this Greeke word δόγμα doe signifie Tradition, and δογματίζεσθε, to be lead or burdened with Traditions. You cannot be ignorant that it doth not so signifie, but as a little before in the same chapter, and in other places, your selues translate,* δόγματα, ordinances, decrees; *so* τί δογματίζεσθε, *must be (as in the vulgar Latine it is)* Quid decernitis? *Why doe you* ordaine *or* decree? *or, why are you lead with* decrees?

Col. 2. 20. τί δογματίζεσθε.

* Of the yeere 1579.

Col. 2. 14. Ephes. 2. 15. δόγμασιν. ἐν δόγματι.

FVLK. 4. It grieueth you that Tradition should bee mentioned so often in the ill part as it is. And it seemeth you would defend the Colossians against S. Paul, who reproueth them because they were led with ordinances, according to the precepts and doctrines of men. But you seeme to make light of such Traditions, and therefore you count that the more hereticall translation, which saith, why are you burdened with Traditions? Wherefore (I pray you) is that more hereticall? Doe you not thinke that such Traditions, as are the commandements and doctrines of men, are burdenous to mens consci-

ences ? But they that haue skill in the Greeke tongue must tell you sincerely, whether this word δόγμα doe signifie tradition, and δογματίζεσθαι to be lead or burdened with traditions. I answer you, if δόγματα (as you confesse) signifie ordinances and decrees, or doctrines, and the word tradition signifieth the same, why should not δογματίζεσθαι signifie to be lead or burdened with traditions, as well as with ordinances, customes, or decrees ? These words differ much in sound, but not greatly in signification. *Dogmata Pythagorea*, that might neuer be put in writing, what were they but the traditions of Pythagoras ? Such were the Philosophicall decrees called δόγματα, whereof Tully speaketh in his booke *de finibus*, which were *dictata*, taught by word of mouth, which to set foorth, among them was counted an hainous offence : might not those rightly bee called Traditions ?

MART. 5. *Iustifie your translation if you can, either out of Scriptures, Fathers, or Lexicon : and make vs a good reason why you put the word* traditions *here, where it is not in the Greeke ; and would not put it in the places before, where you know it is most euidently in the Greeke. Yea you must tell vs, why you translate for tradition,* ordinance ; *and contrary for ordinance,* tradition ; *so turning cat in pan (as they say) at your pleasure, and wresting both the one and the other toone end, that you may make the very name of Traditions odious among the people, be they neuer so authentical, euen from the Apostles ; which your conscience knoweth, and you shall answer for it at the dreadfull day.*

παραδόσεις they translate ordinance, & δόγματα tradition, cleane contrary.

FVLK. 5. First out of Scripture I iustifie it thus : Those *dogmata* against which the Apostle writeth, were according to the precepts and doctrines of men : but such the Scripture calleth traditions, *Matth.* 15. Therefore these were traditions. Secondly, out of the Fathers : Chrysostome vpon this place saith, *Traditiones Græcorum taxat*, he reproueth the traditions of the Greekes, saying all is but a humane doctrine. Secondly, S. Ambrose vpon this text : Loue not the world, saith hee, nor those errours *quos humana adinuenit traditio*, which the tradition of men hath inuented. And afterward : *Sagina enim carnalis sensus humana traditio est* : For the tradition of man is the pampering of carnall sense, by which he saith men are so burdened, that they cannot be ioyned to the head which is aboue. Yet burdening with traditions is called of you the more hereticall translation. Say as much to Ambrose, that he maketh an hereticall commentarie. The Interpreter of Theodoret, printed at Collen 1573. hath translated in the very text, for διδασκαλίας, *traditiones hominum*, traditions of men. You see now this matter is not so void of testimonie of the Fathers, as you supposed. The reason you require vs to make, is made often before. Wee thought it not meet to expresse the Greeke word in both places by the same English word, because the English word as it is vsed by you, is not so indifferent to signifie the doctrine of God deliuered out of the Scriptures, as to signifie doctrines of men deuised beside the Scriptures. If wee must answer why wee call tradition ordinance, and ordinance tradition ; let your vulgar Latine Interpreter answer vs, or you for him, why he calleth tradition precept, and vsage or precept, tradition. The one hee doth, 1 *Cor.* 11 *v.* 2. the other *Act.* 6. *v.* 14. where the Greeke is ἔθη, signifying there precepts or obseruations commanded, he translateth *traditiones*, as in the other place the Greeke being παραδόσεις, he translateth *præcepta*. If this be lawfull for him, why should it be counted corruption or false translation in vs ? seeing we are moued with as good reason as can be yeelded for him. As for authenticall and Apostolicall Traditions, that are grounded vpon the doctrine of the Apostles expressed in their writings, we shall be ready to receiue them whensoeuer they shall be brought forth. If they cannot be proued by the Scriptures, which are written that wee might beleeue, and beleeuing haue eternall life, and which are able to make vs wise vnto saluation, we haue nothing to doe with them, we may well spare them, nay wee dare not admit them, lest wee should answer for blasphemie against the holy Scriptures, in that dreadfull day, if by admitting of such traditions, wee should professe, that the doctrine contained in the holy Scriptures is vnperfect or insufficient to saluation.

MART. 6. *Somewhat more excusable it is, but yet proceeding of the same hereticall humour, and on your part (that should exactly follow the Greeke) falsly translated, when you translate in S. Peters Epistle thus* : You were not redeemed with corruptible things from your vaine conuersation receiued by the tradition of the Fathers : *where the Greeke is thus rather to be translated,* from your vaine conuersation deliuered by the Fathers. *But your fingers itched to foist in the word* tradition, *and for* deliuered, *to say* receiued, *because it is the phrase of the Catholike Church, that it hath* receiued *many things* by tradition, *which you would here controll by likenesse of words in this false translation.*

1 Pet. 1. 18.

ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς παραδοτοῦ.

FVLK. 6. I maruell why you should count it an hereticall humour, to vse the word traditions in the euill part, which the holy Ghost so vseth, and your owne vulgar Translator also ; but

but that you are more partiall in allowing the traditions of men, then wee in auoiding the tearme sometimes, onely for doubt lest traditions of men, should creepe into the place of Gods commandements. But how is it falsly translated on our part, that professe to follow the Greeke, which is truly translated in your vulgar Latine text, which professeth to translate the Greeke, as well as we? belike because wee say, receiued by the tradition of the fathers, which according to the Greeke should be. deliuered by the fathers, but that our fingers itched to foyst in the word tradition. What I pray you? hath your vulgar translator foysted in that word? did his fingers itch against such Catholike phrases, that he would controule them by a false translation? doe you not perceiue that while you raile vpon vs, you reuile your owne vulgar Latine translation, which hath the same word tradition, for which you storme against vs? But for, *deliuered*, wee haue said, *receiued*. See whether frowardnesse driueth you, the Apostle saith, they were deliuered from the vaine conuersation of their fathers tradition. Doe you then vnderstand, that it was deliuered by the fathers, but not receiued by their sonnes? Certainely they were deliuered from that vaine conuersation which they had receiued. For receiuing doth necessarily import deliuering. And because you called for a Lexicon in the next Section before, *Scapula* will teach you, that παραδίδοτος doth signifie, as indifferently, *à patre traditus*, as *à patre acceptus*, deliuered by the father, and receiued by the father. What wrangling then is this, about the Moone shine in the water, to crie out false translation, foysting, itching fingers, and I know not what?

MART. 7. *But concerning the word* tradition, *you will say perhaps the sense thereof is included in the Greeke word*, deliuered. *We grant. But would you be content, if wee should alwaies expresly adde*, tradition, *where it is so included? then should we say* 1 Cor. 11. 2. I pray you that as I haue deliuered you (*by tradition*) you keepe my precepts *or* traditions. *And againe* v. 23. For I receiued of our Lord, which also I deliuered vnto you (*by tradition*) *&c. And Luc.* 1. *v.* 2. As they (*by tradition*) deliuered vnto vs, which from the beginning saw &c. *and such like, by your example, wee should translate in this sort. But wee vse not this licentious manner in translating holy Scriptures, neither is it a translators part, but an interpreters, and his that maketh a commentarie: neither doth a good cause neede other translation than the expresse text of the Scripture giueth.* *Traditio παραδίδωμι.*

FVLK. 7. We will say it is contained in the Greeke word παραδόσεις which signifieth receiued by tradition or deliuerie from the Fathers, and not in the verbe παραδίδωμι which signifieth otherwise many times, than simply to deliuer, and when it signifieth to deliuer, it doth not alway signifie to deliuer by word of mouth, without writing, as you vnderstand tradition: but as well by writing, as by preaching. As when S. Paul saith, I receiued of the Lord, that which I deliuered vnto you, speaking of the institution of the supper, he meaneth that which the Euangelists had written, and he himselfe doth write. So 2 *Thess.* 2. when he willeth them to hold the traditions, which they had learned of him, he speaketh not onely of such as they learned by his preaching: but such also as they learned by his Epistle. Wherefore if you should expresly adde the word tradition in your partiall signification, wheresoeuer you finde the word deliuered, you should not onely translate ridiculously, but also heretically and falsly. Words in diriuation and composition, do not alwaies signifie according to their primitiue.

MART. 8. *And if you will yet say, that our vulgar Latine translation hath here the word*, tradition: *we grant it hath so, and therefore we also translate accordingly. But you professe to translate the Greeke, and not the vulgar Latine, which you in England condemne as Papisticall, and* say it is the worst of all, though* Beza your Master pronounce it to be the very best: and will you not withstanding follow the said vulgar Latine, rather than the Greeke, to make traditions odious? Yea such is your partialitie one way, and inconstancie an other way, that for your hereticall purpose you are content to follow the old Latine translation, though it differ from the Greeke, and againe an other time you will not follow it, though it be all one with the Greeke most exactly, as in the place before alledged, where the vulgar Latine translation hath nothing of tradition, but* Quid decernitis, *as it is in the Greeke: you translate*, Why are yee burdened with traditions? Discouer. of the Rocke. pag. 147. *Prefat. in nouum Test.* 1556. Col. 2. 20.

FVLK. 8. You may be sure we will say, that wee know to be true, and sufficient to discharge our translation from your foolish and malicious quarrelling. But we professe (you say) to translate the Greeke, and not the vulgar Latine. And I pray you, what doth your vulgar Latine interpreter professe to translate, but the Greeke? if he then translating out of Greeke, could finde tradition in the Greeke word, why should not wee finde the same, especially being admonished by him: who if he translated truely, why are wee blamed for doing as he did: if his translation be false, why is it allowed as the only authenticall text. We follow not therefore the Latine translation, but ioyne with it wheresoeuer it

followeth the Greeke, as we doe in ten thousand places more than this, and willingly depart not from it, but where it departeth from the Greeke, or else vseth such words as would be offensiue, if they were translated into English, or occasion of errour, as you doe likewise, when you depart from the proper and vsuall signification of words, which your Latine translator vseth: as when you call *fœnerator*, a creditor, which signifieth an vsurer, *Luk.* 7. *Stabulum*, an Inne, and *stabularius*, an host, *Luc.* 10. *Vna Sabathi*, the first of the Sabaoth, *Iohn* 2. *Ecclesia*, the assembly, *Act.* 7. *Baptismata*, washings, *Marc.* 7. and such like. But we in England (you say) condemne the Latine translation, as papisticall. We accuse it as not true, in many places, and we say it is the worst of all, though Beza, our Master, pronounce it to be the very best. This toucheth mee somewhat, for in the margent is noted Discouerie of the Rocke, *pag.* 147. where indeede speaking of the Hebrue text, of the old Testament, and the Greeke of the new, the Greeke translation of the Septuaginta, and the common Latine translation, I say the Tridentine Councell alloweth none for authenticall but the common Latine translation, that is, the worst of all. Now what saith Beza contrarie to this? speaking of the diuers Latine translations of the new Testament onely, he saith of the vulgar Latine, that hee followeth it for the most part, and preferreth it before all the rest, *maxima ex parte amplector & cæteris omnibus antepono*. So that I speake of the whole Bible, Beza of the new Testament onely. I speake of the vulgar Latine text, in comparison of the originall Hebrue and Greeke, and the Septuagintaes translation: Beza of the Latine translation of the new Testament, in comparison of all other Latine translations, that were before him, as Erasmus, Castallion, and such like. According to your olde manner therefore, you rehease out of my writings, either falsifying the words, or peruerting the meaning. These things considered, you haue no cause to accuse vs of partialitie and inconstancie, for following, or leauing your Latine text, which wee neuer did but vpon good ground, and reason sufficient.

MART. 9. *So that a blinde man may see, you frame your translations to bolster your errours and heresies, without all respect of following sincerely either the Greeke or the Latine. But for the Latine no marueil, the Greeke at the least, why doe you not follow? Is it the Greeke that induceth you to say ordinances for traditions, traditions for decrees, ordinances for iustifications, Elder for Priest, graue for hell, image for idoll? tell vs before God, and in your conscience, whether it be, because you will exactly follow the Greeke: nay tell vs truely, and shame the Deuill, whether the Greeke words doe not sound, and signifie most properly that, which you of purpose will not translate, for disaduantaging your heresies? And first let vs see concerning the question of Images.*

Δόγματα. δίκαιωμα. πρεσβύτερος. εἴδωλα.

FVLK. 9. A blinde man may see, that you cauill, and slaunder, quarrell and raile, without respect either of conscience towards God, or honestie toward the world: in so much, that most commonly, you forget the credit of your owne vulgar Latine translation, so you may haue a colour to finde fault with ours. And yet againe you aske, whether it be the Greeke, which induceth vs to say, for δόγματα, ordinances, and for δόγματα, traditions, &c. I tell you, the Greeke alloweth vs so to say, which is sufficient, when other godly causes moue vs beside, so to translate. Is it the Latine that induceth you to say, for an vsurer, a creditor: for a stable, an Inne? for, what was done, what was chaunced: for, fastening to, crucifying: for, be you saued, saue your selues: for creature, creation: for, confessed, promised: for a boate, a shippe: for a shippe, a boate: for singing, piping: for hay, grasse: for refection, refectorie: for foolishnes, madnesse: for an image, an Idoll, &c. I blame not all these as false translations, yet euery man may see, they are neither vsuall, nor proper: yet as for some of these (though not for all) I know you may giue good reason, so may wee, for any shew of alteration, or departing from the vsuall signification of the Greeke word, that you are able to alledge against vs.

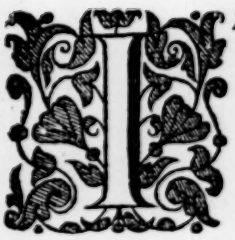
Fœnerator. Stabulum. Quod factum. Act 5. *Affixerunt, act.* 2. *Saluamini, act.* 7. *Confessus, act.* 7. *Nauicula, luc.* 5. *Nauis, mat.* 4. *Cœnitum, mat.* 11. *Fanum, mat.* 14. *Refectio, mat.* 14. *Inspiratio, luc.* 6. *Simulachrum.*

Martin.

MARTIN.

CHAP. III.

Hereticall translation against sacreed IMAGES.



Beseech you, what is the next and readiest, and most proper English of Idolum, idololatra, idololatria? *is it not* idoll, Idolater, idolatrie? *are not these plaine English words, and well knowne in our language? Why sought you further for other tearmes and words, if you had meant faithfully? What needed that circumstance of three words for one,* Worshipper of Images, *and,* worshipping of Images? *whether (I pray you) is the more naturall and conuenient speech, either in our English tongue, or for the truth of the thing, to say as the holy Scripture doth,* Couetousnesse is idolatrie, *and consequently,* The couetous man is an Idolater: *or as you translate,* Couetousnesse is worshipping of Images, *and,* The couetous man is a worshipper of images.

εἴδωλον. εἰδωλολάτρης εἰδωλολατρεία

Bib. 1577. Eph. 5. Col. 3.

FVLKE.

IF you aske for the readiest and most proper English of these words, I must needes answere you, an image, a worshipper of images, and worshipping of images, as we haue sometimes translated. The other, that you would haue, Idoll, Idolater, and Idolatrie, bee rather Greekish than English words: which though they be vsed of many English men, yet are they not vnderstood of all, as the other be. And therefore I say, the more naturall, and conuenient speech for our English tongue, and as conuenient for the truth of the thing it is to say, couetousnesse is the worshipping of images, and the couetous man is a worshipper of images: as to say couetousnesse is idolatrie, and the couetous man is an idolater, as I haue prooued before. Seeing *Idolum* by your owne interpreter is called *Simulachrum*, and *Simulachrum* signifieth as much as *Imago* an Image, *Cap.* 1. *numb.* 5.

MART. 2. *Wee say commonly in English, Such a rich man maketh his money his God: and the Apostle saith in like manner of some,* Whose belly is their God, Phil. 3. *and generally euery creature is our idoll, when wee esteeme it so exceedingly that wee make it our God. But who euer heard in English, that our mony, or belly, were our images, and that by esteeming of them too much, we become wrrshippers of Images? Among your selues are there not some euen of your Superintendents, of whom the Apostle speaketh, that make an Idoll of their money and belly, by couetousnes and belly cheere? Yet can wee not call you therefore in any true sense,* worshippers of images, *neither would you abide it. You see then that there is a great difference betwixt Idoll & image, idolatrie and worshipping of images: and euen so great difference is there betwixt Saint Pauls words and your translation.*

The absurdity of this translation, *A couetous man is a worshipper of images.*

FVLK. 2. Before you can shew that absurditie of this translation, a couetous man is a worshipper of images, you must defend your owne vulgar Latine translation, which calleth εἰδωλολατρεία *simulachrorum seruitus*, which I haue prooued to signifie the seruing or worshipping of images, *cap.* 1. *numb.* 5. Now to our English phrase, a rich man maketh his money his God, a Glutton his bellie, and so of other Creatures honoured aboue measure. I say the worshipping of Images may be after two sorts, either when they are worshipped as gods, (as among the grosser sort of the Gentiles and Papists) and then it is against the first commaundement, Thou shalt haue none other gods but me: or else when men pretend to worshippe God by them, as the Israelites did in the calfe, *Exod.* 32. and in Ieroboams calues, and in the brasen serpent, as the wiser sort of the Gentils and Papists pretend to do in worshipping their images: and then it is a sinne against the second commaundement. Thou shalt make to thy selfe no grauen images, Thou shalt not fall downe to them nor worshippe them. By similitude therefore of them that trusted in images as their gods, and so honoured them, which were not able to help them, the Apostle calleth the couetous man a worshipper of images, and couetousnesse worshipping of images: and not properly: but because their money is the same occasion of departing from God, that the images was to the worshipper of them. So if we will speak vnproperly,

vnproperly, as the Apostle saith, their bellie is their God, we may say, it is their Idoll, or their image, which they worshippe as God: not that the bellie, or any such thing is God, or an idoll, or an image properly, but that it is so tearmed, for that to such vile creatures, is giuen that diuine honour, which is due to God: but by worshippers of idols, and images, is giuen to idols or images. I confesse the vse of the English tongue, in these speeches, is rather to call them idols, than images, and to extend the name idoll (which is alwaies taken in the euill part) to that which the word image cannot so aptly signifie: yet in truth of the thing there is no difference betweene idoll and image, worshipping of idols, and worshipping of images, whether you speake of such as be idols and images so properly called, or of such as be onely by similitude, figuratiuely so named. If any of our Superintendents be such as you speake of, I wish them amended or else remooued. For my part I know none to be such, although I wish to the best, encrease of Gods grace, to despise the world, and to be more earnest in setting foorth Gods glorie. As for the great difference you speake of, betwixt Saint Pauls words, and our translation, I see none as yet.

MART. 3. *Will you see more yet to this purpose? In the English Bible printed in the yeere 1562. you read thus:* How agreeth the Temple of God with images? *Can we be ignorant of Satans cogitations herein, that it was translated of purpose to delude the simple people and to make them beleeue that the Apostle speaketh against sacred images in the Churches, which were then in plucking downe in England, when this your translation was first published in print? Whereas in very truth you know, that the Apostle here partly interpreteth himselfe to speake of men, as of Gods Temples wherein he dwelleth, partly alludeth to Salomons Temple, which did very well agree with images (for it had the Cherubins, which were the representations of Angels, and the figures of Oxen to beare vp the lauatorie) but with idols it could not agree: and therefore the Apostles words are these,* How agreeth the Temple of God with idols? 2 Cor. 6.

Salomons Temple did well agree with image, but not with idols.

FVLK. 3. We had need to see more, before wee be conuicted of corruption: for hitherto wee haue seene nothing, but a foolish cauill, grounded vpon the common vse of the word idoll in English, in which speech it is taken onely for vnlawfull images, although in the Greeke it signifieth as generally, as *Imago* in Latine, and by Tully himselfe is vsed for the same. But in the English Bible printed 1562. we read thus 2 *Cor.* 6. How agreeth the Temple of God with images? Here you cannot be ignorant of Satans cogitations, that it was translated of purpose, to make the simple people beleeue, that the Apostle speaketh against sacred images in Churches, which were then in plucking downe in England when this translation was first published in print. You are so cunning in Satans cogitations, that he hath inspired into you a manifest vntruth: for this text was so translated, and printed neere 30. yeeres before 1562. in King Henrie the eights time, when images were not in plucking downe. And when it was printed againe 1562. which was the fifth yeere of her Maiesties reigne (God be thanked) there was no neede to plucke downe images out of Churches, which were pluckt downe in the first and second yeeres of her reigne. Wherefore that purpose is vainely imagined of you, for the Translators purpose was the same that the Apostles, to shew that the religion of God, hath nothing to doe with images, made by mans deuise, to honour them as gods, or to honour God by them. And where you say that the Apostle alludeth to Salomons temple, which did well agree with images, but not with idols: I answere you, Salomons temple did not agree with images made by the deuise of man, to honour God by them, or in them. For the Cherubins were not of mans deuise: but of Gods commandement: the oxen to hold vp the lauatory, the pomegranats, and other ornaments, were not for any vse of religion to worshippe God in them, or by them, but for vse and garnishing of the house appointed by God in his law, and by direction of his spirit in Salomon. For the commandement, Thou shalt not make to thy selfe, is no restraint vnto God, but vnto men of their owne braine, or priuate intent, to make images to serue in religion. Therefore the Apostle speaking of such images as were forbidden by Gods law, is not otherwise to be vnderstood, and no more is our translation.

μὴ ποιήσεις. The brasen serpent, first an image, and lawfull: afterward an idoll, & vnlawfull. *Numb.* 21. *Lib.* 10. *de Ciuit. c.* 8. 4. Reg. 18. Exod 32. The molten calfe, an idoll. 1 Cor. 10. εἰδωλολάτραι.

MART. 4. *When Moses by Gods appointment erected a brasen Serpent, and commaunded the people that were stung with serpent, to behold it, and thereby they were healed: this was an image only, and as an image was it erected and kept and vsed by Gods commandement. But when it grew to bee an idoll (saith S. Augustine) that is, when the people began to adore it as God, then king Ezechias brake it in peeces to the great commendation of his pietie and godly zeale. So when the children of Israel in the absence of Moses made a calfe, and said,* These are thy Gods ô Israel that brought thee out of Egypt, *was it but an image which they made? was that so hainous a matter, that God would so haue punished them as he did? No they made it an idoll also, saying,* These are thy gods ô Israel. *And therefore the Apostle saith to the Corinthians,* Be not idolaters,

as

as some of them : *which also you translate most falsly*, Bee not worshippers of Images, as some of them.

FVLK. 4. The brasen serpent first and last was an image, holy when it was commanded by God to be made as a sacrament of our redemption by Christ, lawfull when it was reserued only for memory of that excellent miracle ; vnlawfull, cursed, and abominable, when it was worshipped, and therefore iustly broken in peeces by the godly King Ezechias. You cite Augustine as it pleaseth you, to follow your owne context : *Quem sanè serpentem propter facti memoriam reseruatum, cùm postea populus errans, tanquam idolum colere cepisset Ezechias, &c.* Which serpent truly being reserued for the memory of the fact, when afterward the people going astray, began to worship as an Idoll, Ezechias the King seruing God with religious power, with great praise of his pietie, brake in peeces. Here it is certaine, that Augustine (as most Ecclesiasticall writers) vseth the word *Idolum* for an image abused. But that the people began to adore it as God, hee saith not, for they onely worshipped God by it, falsly indeed, and superstitiously, but yet not beleeuing that image to be God himselfe, but a holy representation of his power, which was shewed by it in the dayes of Moses. That Ezechias by religious or Ecclesiasticall power and authoritie, did put downe idolatrie, you passe it by, as though you saw it not in S. Augustine. But you bring another example, to proue that images, except they be worshipped as gods, be no Idols. In truth, seeing all religious worship is due only to God, although the Idolaters intend not to worship their images as Gods, yet by worshipping of them, they make vnto themselues Gods of them, and so offend both against the first and second commandements. Yet how proue you, that the Israelites made a god of their calfe ? Because they said, These are thy gods, ô Israel, that brought thee out of the land of Ægypt. But euen by that same speech it is manifest, that they worshipped not the calfe, as beleeuing it to be God ; but contrariwise protested thereby, that they meaned not to change their God, but to worship the same God which brought them out of the land of Ægypt, by that image, which they could not bee ignorant that it was made but yesterday, of their earings, and therefore could not thinke it was the same God that brought them out of the land of Ægypt, but that they would worship God by that visible shape which they saw before them. And Aaron by his proclamation confirmeth the same: To morrow (saith he) shall be holy day to *Iehoua*, that is, to the onely true God, whom they dishonoured, pretending to worship him by that image. So hainous a thing it is, to make images to represent God, and to worship them for his honour, although the worshipper doe not beleeue them to be Gods. Therefore where wee haue in some translations, 1 *Cor.* 10. called those Idolaters worshippers of Images, we haue not erred : for an Image it was they worshipped, thinking to worship God thereby. But if either Image, or Idoll, worshippers of Images, or Idolaters, would please you, wee haue both in our translations, the one expressing what wee meane by the other, that these cauillations were needlesse, but that malice against the truth incenseth you to picke quarrels, and that translation which vseth the tearmes of Idols and Idolaters, was then in printing at Geneua, when Images were in pulling downe in England, namely the first and second yeeres of the Queenes raigne, being finished the 10. of Aprill 1560. which notably confuteth the fond purpose that you slander our Translators to haue had.

MART. 5. *Wee see then that the Iewes had images without sinne, but not idols. Againe, for hauing idols, they were accounted like vnto the Gentiles, as the Psalme saith,* They learned their workes, and serued their grauen idols. *But they were not accounted like vnto the Gentiles for hauing images, which they had in Salomons Temple, and in the brasen serpent. S. Hierome writeth of the Ammonites and Moabites (who were Gentiles and Idolaters) that comming into the Temple of Hierusalem, and seeing the Angelicall images of the Cherubins couering the Propitiatorie, they said, Loe, euen as the Gentiles, so Iuda also hath idols of their Religion. These men did put no difference betweene their owne idols, and the Iewes lawfull images. And are not you ashamed to be like to these ? They accused Salomons Temple of idols, because they saw their lawfull images : you accuse the Churches of God of idolatrie, because you see there the sacred images of Christ and his Saints.* Psalm. 165. In c. 25. Ezech. The Protestants are like to the Ammonites and Moabites.

FVLK. 5. Wee know that the Iewes had images without sinne, and so hauewee : but to haue images in any vse of religion, without Gods expresse commandement, neither is it lawfull for them nor vs, because wee haue a generall commandement to the contrary. They were accounted like the Gentiles therefore, for hauing images contrary to Gods commandement, of their owne appointment, and worshipping them ; not for hauing images appointed by God, which yet it was not lawfull for them to worship. But the Protestants (you say) are like to the Ammonites and Moabites, of whom S. Hierome writeth, that comming into the Temple, and seeing the Cherubins couering the Propitiatorie, In Ezech. c. 25.

rorie, they said, Loe, euen as the Gentiles, so Iuda also hath idols of their religion; as we accuse the Church of God of idolatrie, because we see there the sacred images of Christ and his Saints.

This that you say S. Hierome writeth, hee only reporteth it, as a ridiculous fable of the Iewes. *Ridiculam verò in hoc loco Hebræi narrant fabulam*: The Hebrewes in this place tell a ridiculous fable. But fables are good enough to bolster false accusations. Secondly, he reporteth them to say, *Sicut cunctæ gentes colunt simulachra, ita & Iuda habet suæ religionis Idola*: As all nations worship images, so hath Iuda also idols of their religion. By which words you see, that he calleth images and idols the same things. For *simulachrum* to be taken as largely as *imago*, I haue proued before, insomuch that man is called *simulachrum Dei*, the image, not the idoll of God, as idoll is taken in the euill part. But neither are you like to Iuda, nor we to Ammon and Moab in this case: for Iuda had Gods commandement to warrant their images, so haue not you, but his commandement against your images. Againe Moab and Ammon (if the tale were true) had idolatrous images of their owne, so haue not wee.

MART. 6. *But tell vs yet (I pray you) doe the holy Scriptures of either Testament speake of all manner of images, or rather of the idols of the Gentiles? Your conscience knoweth that they speake directly against the idols, and the idolatrie that was among the Pagans and Infidels: from the which as the Iewes in the old Testament, so the first Christians in the new Testament were to bee prohibited. But will you haue a demonstration that your owne conscience condemneth you herein, and that you applie all translation to your heresie? What caused you, being otherwise in all places so ready to translate* images, *yet* Esay 31. *and* Zachar. 13. *to translate* idols *in all your Bibles with full consent? Why in these places specially, and so aduisedly? No doubt because God saith there, speaking of this time of the new Testament,* In that day euery man shall cast out his idols of siluer and idols of gold: *And,* I will destroy the names of the idols out of the earth, so that they shall no more be had in remembrance. *In which places if you had translated* images, *you had made the prophecie false, because images haue not beene destroied out of the world, but are and haue beene in Christian Countries with honour and reuerence, euen since Christs time. Marry in the idols of the Gentiles wee see it verified, which are destroied in all the world so farre as Gentilitie is conuerted to Christ.*

The holy Scripture speaketh against the idols of the Gentiles, not against all manner of images.

FVLK. 6. Verily the commandement of God, being a commandement of the first Table, vnto which whatsoeuer is said in the Scriptures of images, or the worship of them forbidden, must be referred, speaketh generally of all manner of images, made by the deuice of man, for any vse of religion, whether they be of Iewes, Pagans, or false Christians. But we are offered a demonstration, that our owne conscience condemneth vs herein, and that wee applie all translation to our heresie; and that is this: In *Esay* 31. *and* Zachar. 13. with one consent all translate Idols, because God speaketh of the time of the new Testament, where if they had translated Images, they had made the prophecie false, because Images in Christian Countries are with honour, but Idols of the Gentiles are destroied out of the world so farre as Gentilitie is conuerted to Christ. A goodly demonstration I promise you. That the Translators had no such respect, it is plaine, for that they doe not vnderstand the 31. of *Esay* of the time of Christ, but of the reformation made by Ezechias. But in *Esay* 44. which is a manifest prophecie of the Church of Christ, they all vse the word Image. Also *Mich.* 5. and in diuers other places, where the destruction of Idolatrie is prophecied, by the religion of Christ, which is verified only in true Christians: for otherwise both the Idolatrie of Pagans, and of false Christians, hath remained in many places, and yet remaineth to this day.

MART. 7. *And what were the Pagans idols, or their idolatrie? S. Paul telleth vs, saying,* They changed the glory of the incorruptible God, into the similitude of the image of a corruptible man, and of birds and beasts, and creeping things, and they serued (or worshipped) the creature more than the Creator. *Doth he charge them for making the image of man or beast? Your selues haue hangings, and clothes full of such paintings and embroderings of imagerie. Wherewith then are they charged? With giuing the glory of God to such creatures, which was to make them Idols, and themselues Idolaters.* Rom. 1.

What were the Idols of the Pagans.

FVLK. 7. That the Pagans changed the glory of God into the similitude of the image of man, &c. it was the extremitie of their madnesse; but that they made images of man or beast, if you will not confesse, that Iupiter, Mars, &c. were men, and Isis a cow or beast, yet remember that they made images of their Emperors, and committed idolatrie to them: otherwise to make images out of religion, was not the offence of idolatrie in them, nor vs, that haue them in hangings, and paintings, and other lawfull images.

MART. 8. *The case being thus, why doe you make it two distinct things in S. Paul, calling the Pagans, Idolaters; and the Christians doing the same, worshippers of Images; and that in one sentence,* 1 Cor. 5. Bib. 1562.

whereas

whereas the Apostle vseth but one and the selfe same Greeke word, in speaking both of Pagans and Christians? It is a maruellous and wilfull corruption, and well to be marked, and therefore I will put downe the whole sentence, as it is in your English translation: I wrote to you, that you should not company with fornicators; and I meant not at all of the fornicators of this world, either of the couetous, or extortioners, either * the idolaters, &c. but that yee company not together, if any that is called a brother, be a fornicator, or couetous, or * A WORSHIPPER OF IMAGES, or an extortioner. *In the first, speaking of Pagans, your Translator nameth* idolater, *according to the text; but in the latter part speaking of Christians, you translate the very selfe same Greeke word,* worshipper of images. *Why so? Forsooth to make the Reader thinke that S. Paul speaketh here not only of Pagan Idolaters, but also of Catholike Christians, that reuerently kneele in praier before the Crosse, the holy Roode, the images of our Sauiour Christ and his Saints; as though the Apostle had commanded such to be auoided.*

* εἰδωλολάτραις.
* εἰδωλολάτρης.

FVLK. 8. The reason is, because wee count Idolaters and worshippers of Images to be all one. But it is a maruellous wilfull corruption, that in one sentence, 1 *Cor.* 5. wee call the Pagans Idolaters, and the Christians worshippers of Images, and yet the same Greeke word in both. If this were a fault, it were but of one translation of the three, for the Geneua Bible hath Idolater in both, the other worshipper of Idols in the latter place. And wee thinke the latter to be vnderstood of idolatrous Papists, which worship Idols made with hands of men, as Crosses, Roodes, and other Images, to as great dishonour of God, and danger of their soules, as Pagans did. So that if it had beene worshippers of Images in both, the translation had not beene amisse.

MART. 9. *Where if you haue yet the face to denie this your malicious and heretical intent, tell vs why all these other words are translated and repeated alike in both places,* couetous, fornicators, extortioners, *both Pagans and Christians; and only this word* (Idolaters) *not so, but Pagans, Idolaters; and Christians, worshippers of Images. At the least you cannot denie but it was of purpose done, to make both seeme all one, yea and to signifie that the Christians doing the foresaid reuerence before sacred Images (which you call worshipping of Images) are more to bee auoided than the Pagan Idolaters: whereas the Apostle speaking of Pagans and Christians that committed one and the selfe same hainous sinne whatsoeuer, commandeth the Christian in that case to be auoided for his amendment, leauing the Pagan to himselfe and to God, as hauing not to doe to iudge of him.*

FVLK. 9. I thinke the cause was, that Christians might vnderstand who was an Idolater, and what the word Idolater signifieth, which was vsed in the former part of the sentence. And if the Translators purpose was by this explication, to dissuade the Readers from worshipping of Popish Images, I see not what cause he hath to be ashamed thereof, seeing the Greeke word signifieth as much as hee saith; not as though Idols were proper only to the Gentiles, and Images to Christians, for in other places he vseth the name of Images, speaking both of the Pagans, and the Christians, 1 *Cor.* 8. Although for my part I could wish he had vsed one word in both places, and either called them both Idolaters, or both worshippers of Images.

MART. 10. *But to this the answer belike will be made, as one of them hath already answered in the like case, that in the English Bible appointed to be read in their Churches, it is otherwise, and euen as wee would haue it corrected: and therefore (saith he)* it had beene good before we entred into such hainous accusations, to haue examined our grounds that they had beene true. *As though wee accuse them not truly of false translation, vnlesse it bee false in that one Bible which for the present is read in their Churches: or as though it pertained not to them how their other English Bibles be translated: or as though the people read not all indifferently without prohibition, and may be abused by euery one of them: or as though the Bible which now is read (as wee thinke) in their Churches, haue not the like absurd translations, yea more absurd, euen in this matter of Images, as is before declared: or as though wee must first learne what English translation is read in their Church (which were hard to know, it changeth so oft) before wee may bee bold to accuse them of false translation: or as though it were not the same Bible that was for many yeeres read in their Churches, and is yet in euery mans hands, which hath this absurd translation whereof wee haue last spoken.*

W. Fulke, confutat. of Iohn Howlet, f. 35.

Bib. 1577. Col. 3. v. 5.

FVLK. 10. Mine answer was framed to Howlets reason, who would proue that our seruice was naught, because the Scriptures were therein read in false and shamelesse translations: example of which he bringeth, 1 *Iohn* 5. Children keepe your selues from Images: To whom mine answer was apt, when I said, In the Bible appointed to be read in the seruice it is otherwise, and as he himselfe saith it ought to be; which answer as though it were made to the generall accusation of our translations, you with many suppositings, as though this, as though that, would make it seeme to be vnsufficient, whereas to Howlets

cauill,

cauill, it was not only sufficient, but also proper. And therefore this is a vaine supposall, *As though we accuse them not truly of false translation, vnlesse it be false in that one Bible which for the present is read in their Church:* for wee grant you not the other to be false, because this is true, and so are all the rest. *As though it pertained not to them how their other English Bibles be translated.* It pertaineth so farre, that if there were a fault in the former, wee haue amended it in the latter. But in that text, for which I answered, I acknowledge yet no fault, neither is that mine onely answer, for I proue that Image, and Idoll with the Apostle signifieth the same thing. *Or as though the people read not all without prohibition, and may be abused by euery one of them.* There is no such false translation in any of them, that the people can be abused thereby, to run into heresie. Yet againe: *Or as though the Bible which now is read (as wee thinke) haue not the like absurd translation, yea more absurd, euen in this matter of Images, as is declared before.* As though you haue proued whatsoeuer you prate of. Once againe: *Or as though wee must first learne what English translation is read in their Church (which were hard to know, it changeth so often) before we may be bold to accuse them of false translation.* If you will accuse that translation which is read in our Church, as Howlet doth, reason would you should first learne which it is, and that is no hard matter, seeing there was neuer more appointed than two, as oft as you say wee change. *Or* (at last) *as though it were not the same Bible that was for many yeeres read in their Churches, and is yet in euery mans hands, which hath this absurd translation, whereof wee last spake.* As though I could prophecie, when I answered Howlet, for the Bible appointed to be read in the Church, in 1 *Iohn* 5. that you would finde fault with another text in that translation that sometime was read in the Church, and yet is in many mens hands: which although it be well altered in that point which you quarrell at, in the two latter translations, yet I see no absurditie in the first, which for one Greeke word giueth two English words, both of one signification, yea and the latter being plainer, explicating the former, which to English eares is more obscure, and lesse vnderstood.

MART. II. *Surely the Bible that wee most accuse, not only in this point, but for sundry other most grosse faults and heretical translations, spoken of in other places, is that Bible which was authorized by Cranmer their Archbishop of Canterburie, and read all King Edwards time in their Churches, and (as it seemeth by the late printing thereof againe,* Anno 1562.) *a great part of this Queenes raigne. And certaine it is, that it was so long read in all their Churches, with this venomous and corrupt translation of images, alwaies in stead of idols; that it made the deceiued people of their sect to despise, contemne, and abandon the very signe and image of their saluation, the crosse of Christ, the holy Roode, or Crucifix, representing the manner of his bitter passion and death, the sacred images of the blessed Virgin Mary, the mother of God, and of S. Iohn Euangelist, representing their standing by the Crosse, at the very time of his passion. Insomuch that now by experience wee see the foule inconuenience thereof, to wit, that all other images and pictures of infamous harlots, and heretikes, of heathen tyrants, and persecutors, are lawfull in England at this day, and their houses, parlours, and chambers, are garnished with them: onely sacred images, and representations of the holy mysterie of our redemption, are esteemed idolatrous, and haue beene openly defaced in most spightfull manner, and burned, to the great dishonour of our Sauiour Christ and his Saints.* Bib. 1562. Ioh. 19. 26.

FVLK. II. That Bible perhaps you mislike more than the other translations, because Archbishop Cranmer allowed it by his authoritie. But howsoeuer it be, (as I thinke there be more imperfections in it than in the other) it is not your accusation, without due and substantiall proofe, that can make it lesse esteemed with any indifferent or wise man. If it haue caused the people to contemne and abandon all Popish Idols, there is cause that wee should giue God thankes for it. Albeit not the translation onely, but preaching of the Gospell, and Christ crucified especially, by which Christ hath beene truly and liuely painted forth vnto them, and euen crucified among them, hath made them contemne, yea and abhorre all carnall and humane deuices of the image of our saluation, or representation of his passion, by vaine and dead images, to be any helpes of faith, religion, or the worship of God. Where you say it is seene by experience, that all other images of infamous harlots, and heretikes, of heathen Tyrants, and persecutors, are lawfull in England, to garnish houses, when sacred images are esteemed idolatrous, defaced, and burned; I know not well your meaning: for if you haue any true images of the Patriarkes, Prophets, Apostles, or other holy persons, I thinke they be as lawfull to garnish priuate houses, as the other you speake of. Yea the stories of the whole Bible painted, both of the old Testament, and the new, are not forbidden, but in many places vsed. Prouided alwayes, that in the places appointed for the publike seruice of God, such things are not lawfull, for danger of idolatrie, nor in priuate places to be abused, as they are of Papists, but rather, though they were as ancient, and as goodly monuments as the brasen serpent

was,

was, which no images at this day, can be, it is to the great honour of God, that they should be despised, defaced, burned, and stamped to powder, as that was, which sometime was erected by the commaundement of God, by which not onely great miracles were wrought, but the wonderfull mysterie of our saluation through faith in Christ, was prefigured.

MART. 12. *And concerning the Bible, that at this day is read in their Churches, if it be that of the yeare 1577. it is worse somtime in this matter of images then the other. For where the other readeth,* Couetousnes, which is worshipping of Idols: *there this later (whereunto they appeale) readeth thus,* Couetousnes, which is worshipping of images: *And Ephes. 5. it readeth as absurdly as the other,* A couetous man, which is a worshipper of images. *Loe, this is the English Bible, which they referre vs vnto, as better translated, and as correcting the fault of the former. But because it is euident by these places, that this also is partly worse, and partly as ill as the other, therefore this great confuter of Master Iohn Houlet, fleeth once more to the Geneua English Bible, (saying,* Thus we read, *and,* so we translate: *to wit,* a couetous person, which is an Idolater. *Where shall we haue these good fellowes, and how shall wee be sure that they will stand to any of their translations? from the first read in their Churches, they flee to that that is now read, and from this againe, to the later Geneua English Bibles, neither read in their Churches (as we suppose) nor of greatest authoritie among them: and wee doubt not but they will as fast flee from this, to the former againe, when this shall be proued in some places more false and absurd, than the other.*

Col. 3. v. 5.

W. Fulke confut. fol. 35.

Fol. 36. Bib. 1579.

FVLK. 12. It pleaseth you worse perhaps, that lesse fauoureth your pelting distinction of images, and idols, but it is neuer the worse to be liked of them, that be wise and learned, which know that εἰκὼν, and εἴδωλον, in Greeke, doe signifie the same thing, which you cannot deny. And where you say, in your scornefull mood, loe, this is the Bible, which they referre vs vnto, as better translated, and as correcting the fault of the former, you follow your accustomed vaine of lying. For I acknowledge no fault of the former, in this point of images, but confute the frowardnesse of that foolish reason, which accuseth our seruice, of reading the Bible in shamelesse translations, in that text 1 *Iohn 5.* whereas in the Bible appointed for the seruice, it is not as he saith, but euen as hee would haue vs to say. I flie not therefore (as it pleaseth your wisedome to say) from that translation also, to the Geneua Bible, neither doe I alledge the Geneua translation for that cause you pretend, but to shew that albeit wee translate in such words, as you cannot mislike, yet your venemous slaundering pennes, and tongues, can neuer giue ouer your peeuish quarrelling. In the place by you quoted, I defend both as true, and answerable to the Greek, and of one sense and meaning, where the sound of words onely, is diuers, the signification of matter, one, and the same. And yet you must haue your foolish florish in roperipe tearmes. *Where shall we haue these good fellowes, &c?* You shall haue vs, by the grace of God, readie to iustifie all our translation, from shamelesse falsification, and hereticall corruptions, which is your impudent charge against vs. And if in matter of lesser moment, you can descrie the least errour, in any, or in all of our translations, wee shall be willing to confesse the same, and readie to reforme it. For truth is dearer to vs, than credit: although we thinke it better credit, to reforme a fault, than being admonished, wilfully to continue it, or defend it.

MART. 13. *But what matter is it how they read in their Churches, or how they correct their former translations by the later: when the old corruption remaineth still, being set of purpose in the top of euery doore within their Churches, in these words:* Babes keepe your selues from images? *why remaineth that written so often and so conspicuously in the wals of their Churches, which in their Bibles they correct as a fault? their later Bibles say,* Keepe your selues from idols: *their Church wals say,* Keepe your selues from images. *S. Iohn speaking to the lately conuerted Gentiles, biddeth them beware of the idols from whence they were conuerted: they speaking to the old instructed Christians, bid them beware of the sacred image of Christ our Sauiour, of the holy Crucifixe of the crosse, of euery such representation and monument of Christs passion, and our redemption. And therefore in the very same place where these holy monuments were wont to stand in Catholike times, to wit, in the roode loft, and partition of the Church and chancell: there now stands those words as confronting and condemning the foresaid holy monuments,* Babes keep your selues from images. *Which words whosoeuer esteemeth as the words of Scripture, and the words of Saint Iohn, spoken against Christs image, is made a very babe indeede, and sottishly abused by their scribled doores, and false translations, to count that idolatrie, which is indeede to no other purpose, than to the great honour of him whose image and picture it is.*

1 Ioh. 5.

FVLK. 13. Still you harpe vpon the old vntuneable string, that the former is a corruption, which saith, Babes keepe your selues from images, which sentence sore grieueth you, to bee written in the toppe of Church doores, or in place where the roode loft stood. And you

you aske why it remaineth on the wals, which we correct as a fault in the Bibles? But who told you that they correct it as a fault in the Bibles? Is euery alteration with you a correction? The one explicateth the other, that idols of which S. Iohn speaketh, bee images abused in religion. Not that all images be idols (as the word idol in the English speech is taken) nor that all idols be images, but as images that are worshipped. But S. Iohn (you say) speaking to the conuerted Gentiles, biddeth them beware of the idols from whence they were conuerted. That is true, but not onely from them, but from all other idols. Except perhaps you thinke, that Christians by that text should not abhorre the images of Simon Magus, and Selene, and the images of the Valentinians, and Gnostikes, and other Heretikes, which worshipped the image of Christ, and of S. Paul as Irenęus and Epiphanius doe testifie. And it seemeth you so thinke indeed. For you say soone after, whosoeuer esteemeth those words, as the words of Scripture (if images be put for idols spoken against Christs image) is made a very babe. Such babes were Irenæus and Epiphanius, that they condemned this worshipping of images for heresie. Such a babe was Epiphanius, that finding the image of Christ painted in vaile hanging in a Church at Anablatha, he iudged it to be contrarie to the Scriptures, and rent it in peeces. Such a babe was Tertullian that speaking of that very text of Saint Iohn, little children keepe your selues from idols, hee writeth, *Non iam ab idololatria quasi ab officio, sed ab idolis, id est ab ipsa effigie eorum. Indignum enim vt imago Dei viui, Imago Idoli & mortui fiat*: He biddeth them take heede, not now from idolatrie, as from the seruice, but from the idols themselues, that is to say, from the very images, or shapes of them. For it is vnworthy that the image of the liuing God, should bee made the image of an idoll, and that being dead. Finally, such a babe was your vulgar translatour, that hee saith. *Filioli custodite vos a simulachris*, which is all one, as if hee should haue said *ab imaginibus* (as I haue plentifully prooued) children keepe your selues from images. As for the purpose you pretend to haue in honouring Christ by images contrarie to his commaundement, is indeede nothing but dishonouring of him and destruction of your selues.

Irenæus lib. 1. cap. 20. 23. 24. Epiphan. lib. 1. Tom. 2. H. 27.

MART. 14. *But the gay confuter with whom I begaune, saith for further answere:* Admit that in some of our translations it bee, Children keepe your selues from images (*for so he would haue said if it were truely printed*) What great crime of corruption is here committed? *And when it is said againe, this is the crime and fault thereof, that they meane by so translating to make the simple beleeue that idols and images are all one, which is absurd: hee replieth that it is no more absurditie*, than in steed of a Greeke word, to vse a Latine *of the same signification. And vpon this position he graunteth that according to the propertie of the Greeke word a man may say*, God made man according to his idoll, *and that generally*, idolum *may as truly be translated an image, as* Tyrannus *a King (which is very true, both being absurde) and here hee cited many authours and dictionaries idly, to proue that* idolum *may signifie the same that* Image.

W. Fulke. Fol. 35.

Gen. 1. κατ' εἴδωλον. εἰκόνα.

FVLK. 14. But this scornefull replier with whom I haue to doe, is so accustomed, to false and vnhonest dealing, that he can neuer report any thing that I haue written truely, and as I haue written, but with one forgerie or an other, hee will cleane corrupt and peruert my saying. As here, he shameth nothing to affirme, that I graunt, that according to the propertie of the Greeke word, a man may say. God made man according to his idol. I will report mine owne words, by which euery man may perceiue how honestly hee dealeth with mee.

But admit that in some translation it be as you say: Children keepe your selues from images: what great crime of corruption is here committed? You say that it is to make simple men beleeue that idols and images are all one, which is absurde. This is no more absurditie, that in steede of a Greeke word to vse a Latine of the same signification. But you replie, that then where Moses saith that God made man according to his owne image, we should consequently say, that God made man according to his idoll. I answere, howsoeuer the name of Idols in the English tongue for the great dishonor that is done to God in worshipping of images, is become so odious that no Christian man would say, that God made man according to his idoll, no more than a good subiect would call his lawfull Prince a Tyrant, yet according to the Greeke word, εἴδωλον may be as truely translated an image, as τύραννος, a King.

Here if I were disposed to giue the raine to affection, as you doe often being vnprouoked by me, were sufficient occasion offered, to insult against your falshood. But I will forbeare, and in plaine words tell you, that if you be so simple, that you cannot vnderstand the difference of these two propositions, εἴδωλον wheresoeuer it is read in Greeke, may be truely translated an image: and this: wheresoeuer the word image is vsed in English,

glish, you may vse the word idoll, you are vnmeete to reade a Diuinitie Lecture in England, howsoeuer you be aduanced in Rhemes. If not of ignorance, but of malice, you haue peruerted both my words and meaning, let God and all godly men bee iudge betweene you and me. My words are not obscure nor ambiguous, but that euery childe may vnderstand my meaning to be no more but this. That this English word idoll is by vse restrained, onely to wicked images. The Greeke word εἴδωλον signifieth generally all images, as τύραννος did all Kings, vntill Kings that were so called, became hatefull for crueltie, which caused euen the name *tyrannus* to be odious.

MART. 15. *But I beseech you Sir, if the Dictionaries tell you that* εἴδωλον *may by the originall propertie of the word signifie an image, (which no man denieth) doe they tell you also that you may commonly and ordinarilie translate it so, as the common vsuall signification thereof? or doe they tell you that image and idoll are so all one, that wheresoeuer you finde this word image, you may truly call it, idoll? for these are the points that you should defend in your answere. For an example, doe they teach you to translate in these places thus*, God hath predestinated vs to bee made conformable to the idoll of his sonne. *And againe*, As wee haue borne the idoll of the earthly (*Adam:*) so let vs beare the idoll of the heauenly (CHRIST.) *And againe*, We are transformed into the same idoll, euen as our Lords spirit. *And againe*, The law hauing a shadow of the good things to come, not the very idoll of the things. *And again*, *Christ* who is the idoll of the inuisible God? *Is this (I pray you a true translation?* yea, *say you*, according to the propertie of the word: but because the name of idols, in the English tongue, for the great dishonour done to God in worshipping of images, is become odious, no Christian man would say so.

Rom. 8. *Imagini.* 1 Cor. 15. *Imaginem.* 2 Cor. 3. Heb. 10. Col. 1. 2 Cor. 4.

FULK. 15. No man denieth (you say) that εἴδωλον may by the originall proprietie of the word signifie an image. It is well, that being conuicted by all Dictionaries, old and new, you will at length yeeld to the truth. But you doe demaund whether the Dictionaries doe tell me that I may commonly and ordinarilie translate it so, as the common vsuall signification thereof. Sir I meddle onely with the translations of the Scripture, and the Dictionaries tell me that so it vsually signifieth, and therefore so I may translate in the Scripture, or any other auncient Greeke writer, that vseth the word according to the originall proprietie thereof. Peraduenture some later Greeke writers restraining it only to wicked images, may so vse the tearme, as the generall signification thereof will not agree to the meaning in some odde place or other. But that is no matter to plead against our translation of the Scripture, when in that time it was written, the word was indifferent, to signifie any image. Further than this, you aske of mee, if the Dictionaries doe tell mee, that image and idoll are all one, and wheresoeuer I find the word *Imago*, I may truely call it Idoll? No forsooth sir, they teach mee no such thing: neither doe I say that the word image and idoll may be confounded. But the cleane contrarie, if your Mastership had not mistaken mee, because it was not your pleasure to take mee either according to my words, or according to my meaning. *Why Sir, These are the points you should defend in your answere, for an example, doe they teach you to translate in these places thus:* God hath predestinated vs to be made conformable to the idoll of his Sonne. *And again*, we haue borne the idoll of the earthly, &c. I pray you sir, pardon mee to defend that I neuer said, ne thought, you your selfe confesse in the end, that I say, that no Christian man would say so: wherefore when you say that I affirme: this is a true translation according to the propertie of the worde: can I say lesse? Then you lye like a Popish Hypocrite.

MART. 16. *First note how foolishly and vnaduisedly hee speaketh here, because hee would confound images and idols, and make them falsie to signifie one thing: when he saith, the name of* idoll, *is become odious in the English tongue because of worshipping* images, *He should haue said, The dishonour done to God in worshipping Idols, made the name of Idols odious. As in his owne example of* Tyrant, *and King: he meant to tell vs that* Tyrant *sometime was an vsuall name for euery King, and because certaine such Tyrants abused their power, therefore the name of Tyrant became odious. For he will not say (I trow) that for the fault of Kings, the name of Tyrant became odious. Likewise the Romanes tooke away the name of Manlius, for the crime of one Manlius, not for the crime of Iohn at Nokes, or of any other name. The name of Iudas is so odious that men now commonly art not so called. Why so? because he that betraied Christ, was called Iudas: not because he was also Iscariote. The very name of Ministers is odious and contemptible. Why? because Ministers are so lewd, wicked, and vnlearned, not because some Priests be naught. Euen so the name of idoll grew to be odious, because of the idols of the Gentiles, not because of holy images. For if the reuerence done by Christians to holy images were euill, as it is not, it should in this case haue made the name of image odious: and not the name of Idols. But God be thanked, the name of Images is no odious name among Catholike Christians, but onely among Heretikes,*

and Image-breakers, such as the second generall Councell of Nice hath condemned therefore with the sentence of Anathema. *No more than the Crosse is odious, which to all good Christians is honorable, because our Sauiour Christ died on a Crosse.*

FVLK. 16. Nay first note how falslie, and then how foolishlie, and yet how impudently he continueth a slaunder against me, of his owne deuising, that I would confound those English words, images, and idols. For first he will teach mee to speake English, that where I said the name of idoll is become odious in the English tongue, because of worshipping of images; I should haue said. The dishonour done to God in worshipping of idols, made the name of idols odious. And what I pray you were those idols, the worshipping of which made the name odious, but images? May I not be so bold, vnder your correction, to vse the generall name images, which you say are not idols, vntill they bee abused. When the image of Iupiter, King of Creete, was first made, and nothing else done vnto it, would you call it an image, or an idoll. Sure I am, you called the brasen Serpent, first an image, and then an idoll. Euen so I trust I may without offence of English men, say, that the abuse of images, called first without note of infamie εἴδωλα, idols, made the name idols to be odious, and therefore not applied, but to such abused images: and the example I brought of *Tyrannus*, which first did signifie a King, is very plaine and like, but that you are disposed to play the peeuish quarreller. And trow you, I will not say, that for the fault of Kings, the name of Tyrant became odious. Yes verily, I will not spare to say, and so I said before, that for the fault of such cruell Kings, as were called *Tyranni*, though the name it selfe first signified not so, that name of Tyrant became odious. As for your somblitudes of Manlius, and Iudas, two proper names, compared with image, and idoll, King and Tyrant, which be common names, I will not vouchsafe to answere them. But the name of Ministers (you say) is odious, for the faults of Ministers, and not for the faults of Priests. Popish Priests are odious enough, for their owne faults, so that they neede not be charged vniustlie, with the faults of our euill Ministers. Which, I would wish, were fewer, than they bee, but I trust there are not so many euill of them, as your popish Priests haue beene, and are daily found to be. And whosoeuer of our Ministers hath beene found worst, I thinke there may be found, not a Priest, but a Pope of your side, as euill, or worse than he. But if reuerence done by Papists, (which you call Christians) to images, had beene euill, (say you,) it should haue made the name of images, odious also. No sir, that followeth not, so long as that reuerence was accounted good, and lawfull, and now that it is found to be abhominable, the people hauing the other odious word of idols, in vse, neede not abandon the name of images, except they had an other, to signifie lawfull, and good images. The curse of the idolatrous Councell of Nice the second, no Christian man regardeth, which knoweth that by Gods owne mouth in the Scriptures, all makers and worshippers of idolatrous images are accursed.

MART. 17. *But to omit this mans extraordinarie and vnaduised speeches, which be too many and too tedious (as when he saith in the same sentence,* Howsoeuer the name idoll is growne odious in the English tongue, *as though it were not also odious in the Latine and Greeke tongues, but that in Latine and Greeke a man might say according to his fond opinion,* Fecit hominem ad idolum suum, *and so in the other places where is* imago) *to omit these rash assertions I say, and to returne to his other wordes, where he saith, that though the originall propertie of the words hath that signification, yet* no Christian man would say, that God made man according to his idoll, no more than a good subiect would call his lawfull Prince, a Tyrant. *Doth he not here tell vs that, which we would haue, to wit, that we may not speake or translate, according to the originall propertie of the word, but according to the common vsuall, and accustomed signification thereof? As we may not translate,* Phalaris tyrannus, Phalaris the King, *as sometime* Tyrannus *did signifie, and in auncient authors doth signifie: but,* Phalaris the Tyrant, *as now this word* tyrannus *is commonly taken, and vnderstood. Euen so we may not now translate,* My children, keepe your selues from images, *as the word may, and doth sometime signifie, according to the originall propertie thereof, but we must translate,* keepe your selues from idols, *according to the common vse and signification of the word, in vulgar speech, and in the holy Scriptures. Where the Greeke word is so notoriously and vsually peculiar to idols, and not vnto images: that the holy fathers of the second Nicene Councell, (which knew right well the signification of the Greeke word, themselues being Gracians) doe pronounce* Anathema, *to all such as interpret those places of the holy Scripture, that concerne idols, of images, or against sacred images, as now these Caluinists doe, non onely in their commentaries vpon the holy Scriptures, but euen in their translations of the text.*

Ab idolis. ἀπὸ τῶν εἰδώλων 1 Ioh. 5.

FVLK. 17. We cannot yet be rid of this mans extraordinary, and vnaduised surmises, which are too many, and tedious, as where I say, the name Idoll is odious in the English tongue, he

he gathereth, that I meane it to be odious onely in the English tongue, and not in the Latine and Greeke. I haue shewed before, that in Tullies time it was not odious in Latine, and it is not long since M. Martin confessed the Greeke word, according to the originall proprietie, to signifie as generally, as εἴκων, an image, which is not odious. Although in latter times, among Christians, both of the Greeke and the Latine Church, the name of *Idolum* became odious, as well as the word Idoll in English. Therefore it is not my fond opinion, but M. Martins foolish collection, that a man may say in Latine, *Fecit hominem ad idolum suum*: and yet I am charged with rash assertions, when nothing is reproued that I affirme, but that which he himselfe doth imagine.

But now you will returne to those words of mine, where I say, that though the originall proprietie of the words hath that signification; yet no Christian man would say, that God made man according to his idoll, no more than a good subiect would call his lawfull Prince a Tyrant. These words (you say) doe tell vs, that wee may not speake, or translate, according to the originall proprietie of the word, but according to the common, vsuall, and accustomed signification thereof. For speaking I grant, as the words are vsed in our time: but for translating, I say you must regard how the words were vsed in time of the writer, whose words you translate. As if you would translate out of Euripides, τὶς γῆς τυράννος, would you say, Who is Tyrant of this land? or rather, Who is King? Or in Aristophanes, Ζεῦ θεῶν τύραννε, would you translate, Iupiter Tyrant of the gods, or King of the gods? I thinke not. But in S. Iohn, seeing at that time that hee wrote, εἴδωλον signified an image generally, it may be translated an image generally; and seeing he speaketh of the vnlawfull vse of images, it may also be translated an idoll, as the word is now taken to signifie. How the late pettie Prelates of the second Nicene Councell were disposed to vse the word, to colour their blasphemous Idolatrie, it is not materiall. The ancient Dictionaries of Suidas, Phauorinus, Hesychius, with the examples of Homer, Plato, and other ancient Greeke Authors, are of more credit for the true and ancient signification of that word.

MART. 18. *This then being so, that words must be translated as their common vse and signification requireth, if you aske your old question, what great crime of corruption is committed in translating,* keepe your selues from images, *the Greeke being* εἴδωλον, *you haue answered your selfe, that in so translating, idoll and image are made to signifie one thing, which may not be done, no more than Tyrant and King can be made to signifie all one. And how can you say then, that* this is no more absurditie, than in stead of a Greeke word to vse a Latine of the same signification? *Are you not here contrary to your selfe? Are Idoll and Image, Tyrant and King, of one signification? Said you not, that in the English tongue idoll is growne to another signification, than image, as Tyrant is growne to another signification than King? Your false translations therefore, that in so many places make Idols and Images all one, not only forcing the word in the holy Scriptures, but disgracing the sentence thereby,* (as Ephes. 5. *and* Col. 3.) *are they not in your owne iudgement very corrupt, and as your owne consciences must confesse, of a malitious intent corrupted, to disgrace thereby the Churches holy Images, by pretence of the holy Scriptures, that speake only of the Pagans Idols.*

Locucitato, fol. 35.

Eph. 5. A ceuetous man is a worshipper of images, and *Col. 3.* Conetousnesse is worshipping of images.

FVLK. 18. Againe, I repeat, that words must, or may be translated, according to that signification they had in time of the writer, whom you translate. And to my question, what absurditie is it in that text of S. Iohn, for εἴδωλον, to translate image? you answer, by that meanes, idoll and image are made to signifie one thing. But that is not so; for image signifieth more generally, than idoll in English, and image answereth properly to the Greeke word εἴδωλον, idoll, to the meaning of S. Iohn, that is, of wicked images; so that the translation is good. Euen as τυράννος, may bee translated a King generally, according to the word; and if the Author meane of a cruell King, it may bee translated a Tyrant: for King is a generall word, applied to good Kings, and to euill, as image is to lawfull, and vnlawfull images. Therefore our translations, that for εἴδωλον, say an image, are not false, much lesse any malicious corruptions. And if the Translators in so doing, intended to disgrace Popish Images, I thinke they did well, and according to the meaning of the holy Ghost, who forbidding generally all images that may be had in religious reuerence, did not restraine the signification of the word εἴδωλον, to the wicked idols of the Gentiles, but left it at large, to comprehend all such images, and all kindes of worshipping them, as are contrary to the law and commandement of God.

MART. 19. *But of the vsuall and originall signification of words (whereof you take occasion of manifold corruptions) wee will speake more anon, if first wee touch some other your falsifications against holy images: as where you affectate to thrust the word image into the text, when there is no such thing in the Hebrew or Greeke, as in that notorious example,* 2 Par. 36. *(Bib. 1562.)* Carued images that were laid to his charge. *Againe,* Rom. 11. To the image of Baal. *And*

τῷ Βαὰλ. sub. aud. σύλῃ. Num. c. 22. τὸ εἴδωλον αὐτοῦ.

Act. 19. The image that came downe from Iupiter. *Where you are not content to vnderstand image, rather than idoll, but also to thrust it into the text, being not in the Greeke, as you know very well.*

FVLK. 19. Three places you note, where the word Image is thrust into the text, being neither in the Hebrew, nor Greeke. The first, 2 *Par.* 36. *Bib.* 1562. which I confesse is a fault, but I maruell how it crept in: for Thomas Matthewes Bible, which was printed before it, hath not that word, Carued Images. It is reformed also in both the translations that followed.

The second, *Rom.* 11. is no corruption; for seeing you acknowledge, that a substantiue must be vnderstood, to beare vp the feminine article, what reason is there, why wee should not vnderstand εἰκόν, rather than εἴδωλον, seeing it is certaine, Baal had an image, that was worshipped in his Temple? 2 *Reg.* 10. The third place is, *Act.* 19. where the word image is necessarily to be vnderstood, which fell downe from Iupiter, as it was fained. Hereunto Plinie beareth witnesse, *lib.* 16. *cap.* 40. and sheweth by whom it was made, and of what matter: of the like speaketh Herodianus. And the similitude of this Image is yet to be seene in those ancient Coines that yet remaine, which were called ναοί, temples. Wherefore your vulgar translation which turneth τοῦ διοπετοῦς, *Ionis prolis*, is not right, and therefore is corrected by Isidorus Clarius, *à Ione delapsi simulachri*, with the consent of the Deputies of the Councell of Trent.

MART. 20. *Of this kinde of falsification is that which is crept as a leprosie throughout all your Bibles, translating* Sculptile, *and* conflatile, grauen image, molten image, *namely in the first Commandement, where you know in the Greeke it is idoll, and in the Hebrew, such a word as signifieth only a grauen thing, not including this word image: and you know that God commanded to make the images of Cherubins, and of oxen in the Temple, and of the brasen serpent in the desert, and therefore your wisdomes might haue considered, that he forbade not all grauen images, but such as the Gentiles made and worshipped as Gods; and therefore* Non facies tibi sculptile, *concurreth with those words that goe before,* Thou shalt haue none other Gods but mee: *for so to haue an image, as to make it a God, is to make it more than an image; and therefore when it is an Idoll, as were the Idols of the Gentiles, then it is forbid by this Commandement. Otherwise, when the Crosse stood many yeeres vpon the Table in the Queenes Chapell, was it against this Commandement? Or was it Idolatrie in the Queenes Maiestie and her Counsellors, that appointed it there, being the supreme head of your Church? Or doe the Lutherans your pue-fellowes, at this day commit Idolatrie against this Commandement, that haue in their Churches the Crucifix, and the holy Images of the Mother of God, and of S. Iohn the Euangelist? Or if the whole storie of the Gospell concerning our Sauiour Christ, were drawne in pictures and images in your Churches, as it is in many of ours, were it (trow you) against this Commandement? Fie for shame, that you should thus with intolerable impudencie and deceit abuse and bewitch the ignorant people, against your owne knowledge and conscience: For wot you not, that God many times expresly forbade the Iewes, both mariages and other conuersation with the Gentiles, lest they might fall to worship their Idols, as Salomon did, and as the Psalme reporteth of them? This then is the meaning of the Commandement, neither to make the Idols of the Gentiles, nor any other like vnto them, and to that end, as did Ieroboam in Dan and Bethel.*

εἴδωλον. מסכה

The meaning of the first commandement concerning false gods and grauen idols.

The Crosse in the Queenes Chapell.

Images in the Lutheran Churches.

3 Reg. 11. Psal. 105. v. 35.

FVLK. 20. This is a sore complaint, that wee haue falsified the Scripture, as it were with a leprosie, in translating *sculptile* and *conflatile*, a grauen and a molten Image, and namely in the first Commandement, where there is no word of Image, or Imagerie: but indeed in the second Commandement, wee translate the Hebrew word *Pesel*, a grauen Image. You say it signifieth a grauen thing, not including the word image: I answer, you are not able to bring a place in the Bible, where it signifieth any other grauen thing, but onely an Image; and yet it is deriued of a verbe, that signifieth to graue or hew, as the word *Pisilim*, *Iud.* 3. taken for quarries of stone doth declare. Beside this, the word next following, signifying a similitude or image, sufficiently sheweth, that it is not taken generally for any grauen worke, but for such, wherein the likenesse or similitude of God, or any creature, is meant to be resembled: and the same doth also the Greeke word εἴδωλον testifie. As for the Cherubins, Oxen, Brasen serpent, or any thing which God commandeth, is not forbidden by this precept, but that which man maketh of his owne head, to honour as God, or to worship God by it. Wherefore very absurdly, to cloake such abominable Idolatrie, you say that this Commandement, *Non facies sculptile*, doth concurre with those words, Thou shalt haue none other Gods but mee. By which not only two seuerall Commandements are confounded, but also a vaine tautologie committed: or else that added for interpretation, which is more obscure than the text interpreted. Touching the Crosse that stood sometimes in the Queens Chapell, whereof you speake your pleasure, as also of her Maiesties Counsellors, it is not by and by Idolatrie, whatsoeuer

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soeuer is against that Commandement, neither is the hauing of any Images in the Church (which are had in no vse of religion) contrary to this Commandement. And although wee will not accuse the Lutherans of Idolatrie, neither can we, because they worship no Images; yet will wee not excuse them, for suffering of Images to be in their Churches, whereof may ensue danger of Idolatrie, but that in some part they goe against this Commandement, deceiued in their iudgement, and of vs not to bee defended in their errour. After you haue railed a fit, with fie for shame, and such like Rhetorike, you seeme to make the prohibition of Images none other, but such as the prohibition of mariage, and other conuersation with the Gentiles, which was onely for feare of Idolatrie. But when you can shew the like absolute commandement, to forbid mariage, and conuersation with the heathen, as this is for Images in Religion, and worshipping of them, wee may haue some regard of your similitude: otherwise the meaning of this Commandement, is generally to forbid all Images of God, and of his creatures, to honour God by them: for to honour them as Gods, is a breach of the first Commandement, as properly as of the second.

MART. 21. *This being a thing so plaine, as nothing more in all the holy Scriptures, yet your itching humour of deceit and falshood, for the most part doth translate still,* images, images, *when the Latine, and Greeke, and Hebrew, haue diuers other words, and very seldome that which answereth to Image. For when it is image in the Latine, or Greeke, or Hebrew texts, your translation is not reprehended: for wee also translate sometimes images, when the text of the holy Scripture requireth it. And wee are not ignorant, that there were images which the Pagans adored for their gods; and wee know that some idols are images, but not all images idols. But when the holy Scriptures call them by so many names, rather than images, because they were not onely images, but made idols; why doe your translations, like cuckoes birds, sound continually, images, images, more than idols, or other words equiualent to idols, which are there meant?*

Hebr. *Teraphim. Matsebah. Tamunah. Mashiith. Pesel. Tsilamim. Tabnith. Hamanim. Samel. Massecah. Nesabim. Gillulim. Miphletsath.* Gr. εἴδωλα. ἀγάλματα. κατεστάσεις. γλυπτά. μορφή. εἰκών. σῦλα. σύλοι. κενοτυπά. All *image*, and *images*, in their translations.

FVLK. 21. Indeed there is nothing more plaine in all the holy Scriptures, than that the worshipping of Images of all sorts is forbidden: but that our itching humour of deceit and fallehood (as it pleaseth you to speake) hath corrupted the text, to establish any false opinion of the vse of Images, it is not yet proued. But now you set vpon vs with 13. Hebrew words, and 9. Greeke words at once, which wee for the most part doe translate still images, Images: and you say wee sound with Cuckowes birds continually Images, Images, more than Idols or other words equiualent to Idols. How many times the word Image is sounded, I neuer had care to seeke, and now I haue no leisure to number, but I am sure Idols and Idolatrie, in that translation in which least, are named aboue fortie or fiftie times. But to a conscience guiltie of worshipping of Images, contrary to the expresse Commandement of God, the very name of Images must needs sound vnpleasantly. That wee haue no greater change of words to answer so many of the Hebrew tongue, it is of the riches of that tongue, and the pouertie of our mother language, which hath but two words, *Image*, and *Idoll*, and them both borrowed of the Latine & Greeke. As for other words equiualent, wee know not any, and wee are loth to make any new words of that signification, except the multitude of Hebrew words of the same sense comming together, doe sometimes perhaps seeme to require it. Therefore as the Greeke hath fewer words to expresse this thing than the Hebrew, so hath the Latine fewer than the Greeke, and the English fewest of all, as will appeare if you would vndertake to giue vs English words for the 13. Hebrew words; except you would coine such ridiculous inkhorne tearmes, as you doe in the new Testament, Azymes, Prepuce, Neophyte, Scandale, Parasceue, and such like.

MART. 22. *Two places only wee will at this time aske you the reason of. first why you translate the Hebrew and Greeke that answereth to* Statua, Image, *so often as you doe? whereas this word in the said tongues, is taken also in the better part, as when Iacob set vp a stone and erected it for a *title, powring oile vpon it; and the Prophet saith,* Our Lords Altar shall bee in Ægypt, and his *title beside it. *So that the word doth signifie generally a signe erected of good or euill, and therefore might very well (if it pleased you) haue some other English than* image: *Vnlesse you will say that Iacob also set vp an image, and, Our Lords image shall be in Ægypt; which you will not say, though you might with more reason than in other places.*

Matsebah. σῦλον. Gen.28.v.22. Esa.19.v.19.

FVLK. 22. Seeing you aske why wee translate the Hebrew word *Matsebah* so often an image; it had beene reason you should haue told vs how often wee doe so, or at least noted some place, where it cannot signifie an image. We know the word being deriued of the verbe *Iatsab*, that signifieth to stand, may bee taken for some thing erected, that is no image, but a pillar, or as your Latine text calleth it, a title, in both the places by you noted, *Gen.28. Esay 19.* and elsewhere, *Gen.25. 2 Sam.18.* But whensoeuer wee translate it an Image, the circumstance of the place so requireth, as *2 Reg.10.* where it is said, that

Baals Images were taken out of his Temple, broken and burnt. For they were Images of *Baal*, that were worshipped in his Temple, and not titles or pillars. Likewise 2 *Reg.* 17. where it is said, that the Ismaelites made vnto themselues *Statuas*, Images, and groues vnder euery high hill, and vnder euery thicke tree, as appeareth by *Ezechiel* 6. where they be called *Gillulim*, Idols, which had the similitude of men, as Baalim, and such other.

MART. 23. *Secondly, wee demand, why your very last English Bible hath* (Esa. 30. 22.) *for two Hebrew words, which are in Latine* Sculptilia *and* Conflatilia, *twice*, Images, Images; *neither word being Hebrew for an Image, no more than if a man would aske what is Latine for an image, and you would tell him* Sculptile. *Whereupon he seeing a faire painted image in a Table, might happily say*, Ecce egregium sculptile; *which euery boy in the Grammar Schoole would laugh at. Which therefore wee tell you, because wee perceiue your translations endeuour, and as it were affectate, to make* Sculptile, *and* Image *all one: which is most euidently false, and to your great confusion appeareth*, Abac. 2. v. 13. *where for these words*, Quid prodest sculptile? quia sculpsit illud fictor suus, conflatile & imaginem falsam, *which is according to the Hebrew and Greeke; your latter English translation hath*, What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies. Of the yeere 1579. *Pesilim. Massecheth. εἴδωλα.* מסלבי מסכה γλυπτὰ καὶ χωνευτά. Of the yeere 1579.

FVLK. 23. If it had said, the grauen images of siluer, and the molten or cast images of gold, I know not what aduantage it had beene to you, or losse to vs. But neither word (you say) is Hebrew for an image. Alacke this is poore sophistrie, when all the world of Hebricians know, they are Hebrew for nothing else, but for grauen or cast images, and by the figure Synecdoche, are taken generally for images of what making or matter soeuer they be. And the question is not, by what Art images are made, but to what vse, and how they be vsed, that they may be condemned for vnlawfull. This I take to bee the cause, why the Interpreter neglected the difference of the Hebrew words, which sometimes is not obserued, and in English vnpossible alwayes, and vnprofitable to bee kept. As for your owne conceit, whereat you thinke boyes might laugh, I leaue it to your selfe. For if wee were asked, what is Latine for an Image, wee could answer somewhat else than *Sculptile*. But if a boy should aske what *Pesilim*, or *Massecath* in this place of Esay doth signifie, wee would not answer, a grauen thing, or a molten thing, lest hee might shew vs the mantill-tree of a chimney, and a brasse pot hanging ouer the fire, and demand further whether Esay in this text spake of them, and all such things as they are. But it is most euidently false (you say) that *Sculptile* and *Image* are all one, and this appeareth to our great confusion, *Abacuk* the second, &c. But I say to your shame, it will appeare by this very text, that *Pesel* and *Massecah*, signifie one and the same thing, and that most euidently: for thus the text is, What profiteth the Image? (*Pesel*) for his maker (*Iotsero*) hath made it, or (as you will haue it) hath grauen it, *Pesalo*: what followeth now, but *Massecah*, an Image? You had rather say *Conflatile*, a molten Image. But then you must remember, that the maker of it by grauing made it a molten Image, which is a strange peece of worke; except you will say, that first he did cast it, and then hee did graue it: but say which way you will, the same Image is called *Pesel* and *Massecah*, without difference. The last words are *vmoreh shaker*, and a teacher of lies; for which words your translation hath *Imaginem falsam*, a false Image, whereas *Moreh* neuer signifieth an Image. But of that afterward.

MART. 24. *I would euery common Reader were able to discerne your falshood in this place. First you make* Sculpere sculptile, *no more than* to make an Image; *which being absurd you know (because the Painter or Embroderer making an image, cannot bee said* sculpere sculptile) *might teach you that the Hebrew hath in it no signification of image, no more than* sculpere *can signifie to make an image: and therefore the Greeke and the Latine precisely (for the most part) expresse neither more nor lesse, than a thing grauen, but yet meane alwayes by these words*, a grauen idoll, *to which signification they are appropriated by vse of holy Scripture, as* Simulacrum, Idolum, Conflatile, *and sometime* Imago. *In which sense of signifying Idols, if you also did repeat* Images *so often, although the translation were not precise, yet it were in some part tolerable, because the sense were so: but when you doe it to bring all holy Images into contempt, euen the Image of our Sauiour Christ crucified, you may iustly bee controlled for false and hereticall Translators.* Sculptile. γλυπτὸν.

FVLK. 24. I would euery common Reader were able to discerne your foolish malice in this place. For first, while you cauill at the Etymologie of the words, which the Prophet regardeth not, you make him say, that the fashioner thereof hath grauen a grauen thing, a molten thing. Secondly, where you say, that the Hebrew word *Pesel*, hath no signification of an image in it, leaning to the bare deriuation from the verbe *Pasal*, you controll the only vse of it, which is to signifie an image, or idoll, whether it bee grauen, or molten,

molten, or by what workemanship soeuer it be made, which you confesse to be the sense of it. But when we doe it (you say) to bring all holy images into contempt, wee may iustly be controuled, for false and hereticall translatours. First we know no holy images, made with hands at this time so accompted, but they are all prophane and abhominable idols. Secondly, if the translatours purpose were euill, yet so long as the words & sense of the originall tongue will beare him, hee cannot iustly be called a false and hereticall translatour, albeit hee haue a false and hereticall meaning. As you Papists haue in your late translation of the new Testament: yet where you translate, either according to the wordes, or according to the sense, no equitie can condemne you for false translatours.

MART. 25. *As in this very place (which is an other falshood like to the other)* conflatile, *you translate* image, *as you did* sculptile, *and so here again in Abucucke (as before in Esay is noted) for two distinct words, each signifying an other diuers thing from image, you translate,* images, image. *Thirdly, for* imaginem falsam, a false image, *you translate an other thing, without any necessarie pretense either of Hebrue or Greeke, auoiding here the name of image, because this place telleth you that the holy Scripture speaketh against false images, or as the Greeke hath,* false phantasies, *or as you translate the Hebrue, such images as teach lies, representing false Gods which are not, as the Apostle saith,* Idolum nihil est, *And,* Non sunt Dij qui manibus fiunt. *Which distinction of false and true images you will not haue, because you condemne all images, euen holy and sacred also, and therefore you make the holy Scriptures to speake herein accordingly to your owne fansie.* Abac. 2. φαντασίαν ψευδῆ. 1 Cor. 8. Act. 10.

FVLK. 25. Seeing the Prophet regardeth not the Etymologie of the words, but vseth both for one and the same Image; no nor regardeth the matter whereof it is made, as appeareth in the next verse, where he calleth this Idoll wood, and stone, which cannot be molten, euery reasonable man may see, that the word *Massecah* doth in this place signifie generally an Image, which is made to be a teacher of lies. And whereas you repeate, that the two words doe signifie each an other diuerse thing from Image, because the one signifieth a grauen thing, the other a molten thing, you speake without all shame, and sense of honestie: for *Pesel* signifieth not euery grauen, carued, or hewen thing, but onely an image. For who would say, that a morter, or a gutter of hewen stone were in Hebrue to be signified by the word *Pesel*, or a pewter pot, or a dish, by the word *Massecah*; Seeing the vse of the Hebrue tongue therefore hath appropried these names onely to Images, it is great frowardnesse, and no learning to quarrell about the etymologie or deriuation of them. As this name building in English, is taken onely for houses: as when wee say here are goodly buildings, which if a man would extend according to the deriuation, & shewing nothing else but walles of bricke or other matter, praise them for goodly buildings, he should be thought to speake strangely in our tongue, and yet according to the deriuation, building may signifie any thing that is builded. But for *Imaginem falsam*, a false image, you charge vs to translate an other thing, without any necessarie pretence, either of Hebrue, or Greeke. Such affirmations will make vs thinke meanely of your knowledge, in the Hebrue tongue. For what I pray you else, can *Moreh* in this place signifie, but a teacher? or where is it euer taken for an image, as your Latine text hath, or a fantasie, as the Greeke readeth? Turne ouer your Dictionarie, and Hebrue concordance, and see if you can finde it vsed for an image, or an idoll. At least wise, giue credit to Isidorus Clarius, who thus writeth in his notes vpon the text. *Quod ait imaginem falsam, in Heb. est docens, vel annuncians mendacium.* That hee saith a false image, in the Hebrue it is teaching or shewing forth a lye. The distinction you make of true & false images, is vaine for this purpose: for all images that are vsed in religion, are false, and teachers of falshood, which you with Gregorie say are Lay-mens bookes; but what shall they teach saith Abacuck and Ieremie, but lies and vanitie? where note that Ieremie calleth the image wood, by Synecdoche, signifying all images made with hands, of any matter. Againe he saith, euery artificer is confounded in his image, because it is false which he hath made, and there is no breath in it. In which verse it is to be obserued, that he vseth first the word *Pesel*, saying *Mippasel* and afterward *Nisco*, for the same image made by the artificer, without distinction of grauing or melting, at least wise for the sense, though the words be diuers. Euen so your vulgar Latine translator vseth *Sculptile, conflatile, imaginem & simulachrum*, for one and the same thing. The Scripture therefore telling vs that all images are false, because they being voide of life, are set vp to represent the liuing, it is not our fantasie, but the authoritie of Gods word, that causeth vs to reiect your fantasticall distinction, of true and false images. מורה מפסל נסכר Abac. 2. Ierem. 10.

MART. 26. *Wherein you proceede so farre, that when Daniel said to the King,* I worshippe not Idols made with hands, (εἰδώλα χειροποίητα) *you make him say thus,* I worship not things that be made Dan. 14. 4. Bib. 1562. 1577.

made with hands, *leaving out the word idols altogether, as though he had said, nothing made with hand, were to be adored, not the Arke, the propitiatorie, no nor the holy Crosse it selfe, that our Saiour shed his blood vpon. As before you added to the text, so here you diminish and take from it at your pleasure.*

FVLK. 26. That (thing) is put for idoll, I confesse it to be a fault in some translations, but in the Geneua Bible it is reformed. Contempt of the authoritie of that Apocryphall chapter (as it seemed) did breede that negligence. Where you write, that he should by saying, I worshippe not things made with hands, haue denied the Arke, and the propitiatorie to be worshipped, it is verie true, for neither of both was to be worshipped, as they were made with hands, but God was to be worshipped where they were, and those things to be reuerently esteemed, as the Sacraments, of Gods presence. As for the crosse wheron Christ died, I see no cause why it should be worshipped, if it were to be had, but rather, if it were worshipped, it should be serued as the brasen Serpent was. None of the Apostles made any account of it: Nicodemus and Ioseph of Arimathia, if there had beene any matter of religion in it, might haue preserued it, and not haue suffered it to be buried in the earth, with the two other crosses, as the storie of the inuention, saith, if it be true. At the finding whereof, Helena as Saint Ambrose writeth, *Regem adorauit non lignum vtique, quia hic gentilis est error & vanitas impiorum.* Shee worshipped the King, not the tree verily, for this is an Hethenish errour and vanitie of vngodly men. *De obit. Theodosij.*

MART. 27. *But concerning the word image, which you make to be the English of all the Latine, Hebrew and Greeke words, be they neuer so many and so distinct, I beseech you, what reason had you to translate* γλυπτὰ, images, *Sap. 15. vers. 13. doth the Greeke word so signifie? doth not the sentence following, tell you that it should haue beene translated*, grauen idols? *for thus it saith*, They iudged all the idols of the nations to be Gods. *Loe, your images, or rather, loe, the true names of the Pagans gods, which it pleaseth you to call*, images, images.

FVLK. 27. I thinke you are not able to proue, that we make, image the English to all the Hebrew words, though you boldly affirme it. But in the place by you mentioned, I suppose they translated the Greeke word grauen or carued images, rather than idoll, because the writer in that place, *Sap. 15. 13.* speaketh of the first framing and fashioning of those images, which though the purpose of the workeman be neuer so wicked, yet can not properly be called idols, before they bee abused by them that worship them.

MART. 28. *But (to conclude this point) you might, and it would haue well becommed you, in translating or expounding the foresaid words, to haue followed Saint Hierome, the great famous Translator, and Interpretor of the holy Scriptures? who telleth you two senses of the foresaid words: the one literall, of the Idols of the Gentiles: the other mysticall, of Heresies and errours.* Sculptile, *saith he*, and conflatile: I take to be peruerse opinions, which are adored of the Authors that made them. See Arius, that graued to himselfe this idoll, that Christ was onely a creature, and adored that which he had grauen. Behold Eunomius, how hee molted and cast a false image, and bowed to that which he had molten. *Suppose he had exemplified of the two condemned Heretikes, Iouinian, and Vigilantius also: had he not touched your idols, that is, the old condemned Heresies, which you at this day adore?* *Comment. in Abac. 2.*

FVLK. 28. It becommeth vs best in translation, to follow the originall text, and as neere as wee can, the true meaning of the holy Ghost. As for the two senses, which Hieronym telleth, stand whole and vntouched, for our translation. There is a difference betweene a translation, and a commentarie. In commenting vpon the text, they that see it conuenient, may apply the Idols of the Gentiles, and the worship of them, to the heresies of our times, of the Papists, Anabaptists, Libertines, and such like, as the Apostle doth by similitude to couetousnes. As for old condemned heresies, which you charge vs to worshippe, as idols, you are able to proue none, whatsoeuer you bable of Vigilantius, and Iouinian, neither of both doe we follow in any errour, much lesse in any heresie.

MART. 29. *These onely (I meane heresies and heretikes) are the idols and idolaters (by the ancient Doctors iudgement) which haue beene among Christians, since the idolatrie of the Gentiles ceased, according to the Prophets. Therefore Saint Hierome saith againe:* If thou see a man that will not yeeld to the truth, but when the falshood of his opinions is once shewed, perseuereth still in that hee began: thou maist aptly say, *Sperat in figmento suo*, and he maketh dumme or deafe idols. *And againe*, All Heretikes haue their gods: and whatsoeuer they haue forged, they adore the same as *Sculptile*, and *Conflatile*: that is as a grauen and molten idoll. *And againe*, He saith well, I haue found vnto my selfe an idoll: *For*, all the forgeries of Heretikes are as the Idols of the Gentiles: neither doe they much differ in impietie, though in name they seeme to differ. *And againe*, Whatsoeuer according to the letter is spoken against the idolatrie of the Iewes, doe thou referre all this vnto them, which

Zach. 13. loco citato. *Osee. 11.* *Osee. 12.* *Jn 5. Amos.*

which vnder the name of Christ worshippe idols, and forging to themselues peruerse opinions, cary the Tabernacle of their King the Deuill, and the image of their idols. For they worship not an idoll, but for varietie of their doctrine, they adore diuers Gods. And he put in very well, which you made to your selues: for they receiued them not of God, but forged them of their owne minde. *And of the idoll of Samaria, he saith, wee alwaies vnderstand Samaria, (and the idoll of Samaria) in the person of Heretikes, the same Prophet saying,* WOE BE TO THEM THAT DESPISE SION AND TRVST IN THE MOVNT OF SAMARIA. For Heretikes despise the Church of God, and trust in the falshood of their opinions, erecting themselues against the knowledge of God: and saying, when they haue diuided the people (*by schisme*) wee haue no part in Dauid, nor inheritance in the sonne of Isay. *In 8. Amos. Cap. 6.*

FVLK. 29. Not these onely, but the idols of the Simonists, Valentinians, Gnostici, Carpocratits, Collyridians, and such like, made with hands, of Christ, and his mother, of Paul, and Simon, and Selene, and Pythagoras, &c. and such other, were idols of false Christians, since the idolatrie of the Gentiles gaue place, by the iudgement of Irenæus, Epiphanius, and other auncient Doctors. And whatsoeuer you cite, or can cite out of Saint Hierome, against the idols of heresies, agreeth most aptly to your selues, the Papists, who worship not onely idols made with hands, but also the idols of your braines, which are abhominable heresies.

MART. 30. *Thus the Reader may see, that the holy Scriptures which the aduersaries falsly translate, against the holy images of our Sauiour Christ, and his Saints, to make vs idolaters, doe indeed concerne their idols, and condemne them as idolaters, which forge new opinions to themselues, such as the ancient fathers knew not, and adore them, and their owne sense and interpretation of Scriptures, so farre and so vehemently, that they preferre it before the approued iudgement of all the generall Councels and holy Doctors, and for maintenance of the same, corrupt the holy Scriptures at their pleasure, and make them speake according to their fansies, as we haue partly sheweed, and now are to declare further.*

FVLK. 30. Thus the Reader may see, that when you haue cauilled, quarrelled, falsified, and slaundered, as much as you can, to charge vs with false translation of the Scripture, concerning images, you can finde nothing worth the noting: but if some small ouersight through negligence, or perhaps the Printers fault, hath escaped, you make a great matter of it, although it be corrected by our selues in other translations, and when all other matter faileth, you returne to your accustomed veine of rayling, and reuiling, which in no wise mans iudgement, deserueth any answere, because it is so generall.

MARTIN.

CHAP. IIII.

The ECCLESIASTICALL vse of words turned into their ORIGINALL and PROFANE signification.

WE spake a little before of the double signification of words, the one according to the originall propertie, the other according to the vsuall taking thereof in all vulgar speech and writing. These words (as by the way, wee shewed before, vpon occasion of the Aduersaries graunt) are to be translated in their vulgar and vsuall signification, not as they signifie by their originall propertie. As for example: Maior *in the originall signification, is* greater. *But when we say, The* Maior *of London, now it is taken and soundeth in euery mans eare, for such an Officer: and no man will say, The* greater *of London, according to the originall propertie of it. Likewise Episcopus, a Greeke word, in the originall sense, is euery Ouerseer, as Tully vseth it, and other prophane writers: but among Christians, in Ecclesiasticall speech, it is a Byshop. And no man will say, My Lord* Ouerseer *of London, for my Lord* Byshop. *Likewise we say, Seauen* Deacons, *S. Steuen a* Deacon. *No man will say, Seauen* Ministers, *S. Steuen a* Minister. *Although that be the originall signification of the word* Deacon. *But by Ecclesiasticall vse and appropriation being taken for a certaine degree of the Clergie, so it soundeth in euery mans eares, and so it must be translated. As we say, Nero made many* Martyrs: *not, Nero made many* witnesses: *and yet Martyr by the first originall propertie of the word, is nothing else but a witnesse. We say,* Baptisme *is a sacrament: not,* washing *is a sacrament. Yet Baptisme and washing, by the first originall propertie of the word is all one.* Chap. 3. num. 17. 18. See also M. Whitaker pag. 209. and the 6. ch. of this booke (num. 6. 7. 8. & num. 13. &c.) much more of this matter.

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WE haue also answered before, that words must not be alwaies translated, according to their originall and generall signification, but according to such signification, as by vse they are appropried to be taken. We agree also that words taken by custome of speech into an Ecclesiasticall meaning, are not to be altered into a strange or prophane signification. For such vanities and nouelties of words, the Apostle prohibiteth, whereof the popish translation of the new Testament is fraught full. Notwithstanding our meaning is not, that if any Greeke tearmes, or words of any other language, haue of long time beene vsurped in our English language, the true vnderstanding of which, is vnknowne at this day, to the common people: but that the same tearmes may bee either in translation, or exposition, set out plainely, to enforme the simplicitie of the ignorant, by such words, as of them are better vnderstood. Also when those tearmes are abused by custome of speech, to signifie some other thing, than they were first appointed for, or else be taken ambiguously for diuers things: we ought not to be superstitious in these cases, but to auoide misvnderstanding, we may vse words according to their originall signification, as they were taken in such time, as they were written by the instruments of the holy Ghost. As for example, if a Bishoppe be mistaken by the people, either for such an idoll as the Papists vsed to make of their Saint Nicolas Bishops, or else for a great Lord onely, that rideth about in a white rocher, they may be told, that the name of a Byshop describeth his office, that is, to be an ouerseer of the flock of Christ, committed to his charge. Likewise if the word Deacon, be taken for such an one, as at a popish masse standeth in a disguised tunicle, holding a patten, or some other Idolatrous bable vsed of them: the people must be taught, that this name signifieth a Minister, which was ordained not to serue the Popish altar, but the poore mens tables, that is, to prouide for the poore, and to see the Churches almes bestowed vpon them. Also if the name of Martyrs be not vnderstood, but taken onely for them that are tormented and rent in body, as the common speech is to say, of men and beasts, that they are martyred, when their bodies are wounded and mangled: here it is needfull to shew, that the Saints that suffered for Christ, had their name of their witnesse or testimonie, not of their paines and torments. The name of Baptisme is so common to Christians, that it neede not to be changed into washing: but yet it may and ought to be explicated vnto the vnlearned, what this word doth signifie, which is no prophane signification, but a true and generall vnderstanding of the word, which is vsed of the Euangelist for other washings than the Sacrament of Baptisme, and so, you are inforced to translate it, Mark. 7.

MART. 2. *Now then to come to our purpose, such are the absurd translations of the English Bibles, and altogether like vnto these. Namely, when they translate congregation for Church, Elder for Priest, Image for Idoll, dissension for schisme, Generall for Catholike, secret for Sacrament, ouerseer for Byshoppe, * messenger for Angell, embassadour for Apostle, Minister for Deacon, and such like: to what other end be these deceitfull translations, but to conceale and obscure the name of the Church, and dignities thereof mentioned in the holy Scriptures: to dissemble the word schisme (as they doe also * heresie and Heretike) for feare of disgracing their schismes and heresies, to say of Matrimonie, neither Sacrament which is the Latine, nor mysterie which is the Greeke, but to go as farre as they can possibly from the common vsuall and Ecclesiasticall words, saying,* This is a great secret: *in fauour of their heresie, that Matrimonie is no Sacrament.*

* See chap. 15. nu. 18. & 3. 4. & ch. 21. num.

Gal. 5. Tit. 3. 1 Cor. 11. Bib. 1562. Eph. 5. 7. 32.

FVLK. 2. Absurd translations of the English Bibles, you say, are congregation for Church, Elder for Priest, Image for Idoll and such like. The word Church being ambiguously taken of the people for the place of assembly, and the assembly it selfe, it was as lawfull for vs to call congregation, as for you to call it assembly, *Act.* 7. This word Priest, commonly taken for a sacrificer and the same that *Sacerdos*, and so by you translated: there was good occasion to vse the word Elder, for which you vse Senior, or auncient in your translation, which is a name of authoritie, as ouer-seer is of diligence, Minister of seruice, Pastor of feeding: all which names set foorth a true Byshoppe, Pastor, and Elder, and if you will needes haue it, of a true Priest. Of Image for Idoll is said enough in the next Chapter before, Schisme I know not how English men should vnderstand, except it were englished by dissension, diuision, rending, or some such like. Of generall for Catholike, wee shall speake anon. Secret for Sacrament, wee vse, because wee would retaine the ecclesiasticall vse of this word Sacrament which is to signifie the seales of

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Gods promises, and not confound it with euery holy or vnholy secret thing. The Greeke word mysterie, which you would enioyne vs to vse, was in the time of the first translation more vnknowne, than that wee could well haue vsed it, except wee would haue followed your veine, in vanitie and noueltie of tearmes, *Prepuce, neophyte, gratis, depositum, &c.* or else made generall and common the proper vse of this Ecclesiasticall tearme Sacrament, to euery mysterie, and called the Sacrament of preaching, of publishing the Gospell to the Gentiles, of the seuen starres, as you doe, and yet in the Sacrament of the whore of Babylon, you leaue it, and call it mysterie, *Apoc.* 17. *v.* 7. as you should bee enforced to doe, if you would translate the old Testament out of Latine, *Dan.* 2. diuers times, except you would call Nabuchadonosors dreame, a Sacrament, and *Dan.* 4. where the King saith, that to Daniel no secret is impossible, meaning vnknowne, or not vnderstood, you would say, no Sacrament; and *Tob.* 12. you would translate, *Sacramentum Regis abscondere bonum est*, It is a good thing to hide the Kings Sacrament, where you should say secret, and where the English phrase would hardly beare you to say the Kings mysterie. Of the other tearmes, in the places by you quoted, it shall be sufficient to speake. But I haue rendred reasonable causes of these tearmes hitherto: so that no man, but mad with malice, would thinke wee conceale the name of Church, and dignities thereof, in hatred of them, or doe dissemble the names of schisme and heresie, in fauour of those abominations, which are as well set forth to their detestation, in the tearmes of dissention and sects. As for the name Sacrament, wee finde not in the Greeke; but *mysterium* wee translate a secret or a mysterie, as the word signifieth, which nothing fauoureth the pretended Sacrament of Matrimonie.

MART. 3. *S. Paul saith as plaine as he can speake*, I beseech you brethren that you all say one thing, and that there be no schismes among you. *They translate for schismes, dissentions, which may be in prophane and worldly things, as well as in matters of religion. But schismes are those that diuide the vnitie of the Church, whereof they know themselues guiltie. S. Paul saith as plainly as is possible*, A man that is an heretike auoid after the first and second admonition. *They translated in their Bible of the yeere* 1562. A man that is an Author of Sects. *And where the Greeke is* heresie, *reckened among damnable sinnes, they say*, Sects, *fauouring that name for their owne sakes, and dissembling it, as though the holy Scriptures spake not against Heresie or Heretikes, Schisme or Schismatikes.* 1 Cor. 1. v. 10. Tit. 3. αἱρετικὸν ἀνθρωπον. αἱρέσεις. Gal. 5.

FVLK. 3. S. Paul indeed speaketh plainly in Greeke, but if you speake English, and say schismes, 40000. of the people in *England* will swear they vnderstand you not. But schismes (you say) are those that diuide the vnitie of the Church; dissentions may be in prophane and worldly things. Verily all schismes diuide not the Church, for they were not all the Church, of whom it is said in S. Iohn 9. There was a schisme among them: for I thinke the best of the Pharisees were scarce good members of the Church. Againe, where Saint Paul doth say, lest there should be a schisme in the body, 1 *Cor.* 12. hee speaketh of the naturall body, whereunto he compareth the Church. S. Paul also saith as plainly as he can speake in Greeke, 1 *Cor.* 11. *v.* 18. I heare that there be schismes among you; yet your vulgar Latine Translator is bold to say *Scissuras*, cuttings or rendings, where you are bold to goe from your Latine text, and call them schismes. And for explicating the Greeke name of heresie, by sects, why should wee be more blamed, than the vulgar Latine Translator, who commonly translateth it *Sectas*, and namely *Gal.* 5. 2 *Pet.* 2. *Act.* 24. diuers times, 26. and 28. in all which places you your selues translate sects. Is it because he or you fauour heresies and heretikes? Will you neuer leaue this foolish wrangling, which alwayes turneth you to the greater discredit?

MART. 4. *As also they suppresse the very name Catholike, when it is expresly in the Greeke, for malice toward Catholikes and Catholike Religion, because they know themselues neuer shall be called or knowne by that name. And therefore their two English Bibles accustomed to be read in their Church (therefore belike most authenticall) leaue it cleane out in the title of all those Epistles, which haue beene knowne by the name of* Catholicæ Epistolæ *euer since the Apostles time: and their latter English Bible (dealing somewhat more honestly) hath turned the word* Catholike *into* Generall, *saying*, The Generall Epistle of Iames, of Peter, *&c. As if a man should say in his Creede*, I beleeue the Generall Church, *because he would not say*, the Catholike Church: *as the Lutheran Catechismes say for that purpose*, I beleeue the Christian Church. *So that by this rule, when S. Augustine telleth that the manner was in Cities where there was libertie of Religion, to aske*, Quæ itur ad Catholicam? *wee must translate it*, Which is the way to the Generall? *And when S. Hierome saith, If wee agree in faith with the Bishop of Rome*, ergo Catholici sumus, *wee must translate it*, Then wee are Generals. *Is not this good stuffe? Are they not ashamed thus to inuert and peruert all words against common sense, and vse, and reason? Catholike and Generall or vniuersall (wee know) is by the originall propertie* An. 1562. 1577. *Euseb. li. 2. Eccl. hist. c. 22. in fine* 1579. *Lind. in Dubitantio.*

pertie of the word all one: but according to the vse of both, as it is ridiculous to say, A Catholike Councell, for a Generall Councell; so is it ridiculous and impious to say, Generall for Catholike, in derogation thereof, and for to hide it vnder a bushell.

LAM. 4. I doe not know where the name of Catholike is once expressed in the text of the Bible, that it might be suppressed by vs, which are not like to beare malice to the Catholike Church, or Religion, seeing wee teach euen our young children to beleeue the holy Catholike Church. But not finding the word Catholike in the text, you run to the title of the seuen Epistles, called as commonly Canonicall as Catholike or Generall. But Eusebius belike testifieth that they haue beene so called euer since the Apostles time, *lib.2.cap.22.* I maruell you are not ashamed to auouch such an vntruth. Eusebius speaking of his owne time, saith, they are so called, but that they haue beene so called euer since the Apostles time, he saith not. And so farre off he is from saying so, that he pronounceth the Epistle of S.Iames in the same place, to be a bastard, and speaketh doubtfully of the Epistle of S.Iude. But whereas in one translation wee vse the word Generall for Catholike, you make a great May-game of it, shewing your wit and your honestie both at once. For these 5. of Iames, 2. of Peter, one of Iude, and the first of Iohn, which are properly and rightly so intituled, haue that title, because they are not sent to any particular Church, or persons, but to all in generall, as the Greeke Scholiast truly noteth. And Oecumenius before the Epistle of S. Iames saith expressly, *Catholicæ, id est, vniuersales, dicuntur hæ, &c.* These Epistles are called Catholike, that is to say, Vniuersall or Generall, because not distinctly to one Nation or Citie (as S. Paul to the Romans, or Corinthians) this company of our Lords Disciples doth dedicate these Epistles, but generally to the faithfull, or to the Iewes that were dispersed, as also Peter: or else to all Christians liuing vnder the same faith. For otherwise, if they should be called Catholike, in respect of the soundnesse of the doctrine contained in them, what reason were there more to call them so, than to call all the Epistles of S.Paul? Wherefore in this title, which yet is no part of the holy Scripture, it is rightly translated Generall. The other Translators seeing seuen to be called generall, where only fiue are so indeed, and seeing them also called canonicall, which should seeme to be a controlling of Saint Pauls Epistles, left out that title altogether, as being no part of the text, and word of God, but an addition of the Stationers or writers.

MART. 5. *Is it because they would follow the Greeke, that they turne* καθολικὴ, generall? *Euen as iust, as when they turne* εἴδωλον image, διδάσκον instruction, διάταγμα ordinance, σχίσμα dissention, αἵρεσιν sect, μυστήριον secret, *and such like, where they goe as farre from the Greeke as they can, and will be glad to pretend for answer of their word* sect, *that they follow our Latine translation. Alas poore shift, for them that otherwise pretend nothing but the Greeke, to be tried by that Latine which themselues condemne. But wee honour the said text, and translate it* sects *also, as we there finde it, and as we doe in other places follow the Latine text, and take not our aduantage of the Greeke text, because wee know the Latine translation is good also and sincere, and approued in the Church by long antiquitie, and it is in sense all one to vs with the Greeke, but not so to them, who in these daies of controuersie about the Greeke and Latine text, by not following the Greeke, which they professe sincerely to follow, bewray themselues that they doe it for a malicious purpose.* Catholica

FVL. 5. It is because wee would haue the Greeke vnderstood, as it is taken in those places, when wee turne Catholike generall, *Idolum* image, διδάσκον instruction, διάταγμα ordinance, σχίσμα dissention, αἵρεσιν sect, μυστήριον secret, and such like. And where you say, wee would be glad for our word sect, to pretend to follow your Latine translation, it is a fable: for in translating sect, wee follow the Greeke as truly, as your Latine translation doth, which if it be true and sincere, as you confesse, what deuillish madnesse possesseth your malicious minde, to burden vs with such purposes, as no reasonable man would once imagine or thinke of, that wee should vse that tearme in fauour of heresie, and heretikes, whom wee thinke worthy to suffer death, if they will not repent, and cease to blaspheme, or seduce the simple.

MARTIN.

MARTIN.

CHAP. V.

Hereticall translation against the CHVRCH.

AS they suppresse the name Catholike, *euen so did they in their first English Bible the name of* Church *it selfe, because at their first reuolt and apostasie from that that was vniuersally knowne to be the only true Catholike Church, great obiection against their schismaticall proceedings, and it stucke much in the peoples consciences, that they forsooke the Church, and that the Church condemned them. Whereupon very wisely they suppressed the name* Church *in their English translation, so that in all that Bible so long read in their congregations, wee cannot once finde the name thereof. Iudge by these places which seeme of most importance for the dignitie, preheminence, and authoritie of the Church.* Bib. 1562.

FVLKE.

HOw can wee suppresse the name Catholike, which the holy Scripture neuer vseth? As for the name of Church, I haue already shewed diuers times, that for to auoid the ambiguous taking of that tearme, it was at the first lesse vsed, but neuer refuted, for doubt of any obiection of the Catholike Church against vs; the profession of which being contained in our English Creed, how could wee relinquish, or not acknowledge to be contained in the Scripture, in which wee taught, that all articles of faith necessary to saluation are comprehended? But we are content to be iudged by those places which seeme of most importance for the dignitie, preheminence, and authoritie of the Church.

ART. 2. *Our Sauiour saith,* Vpon this Rocke I will build my Church, and the gates of hell shall not preuaile against it: *They make him to say,* Vpon this Rocke I will build my Congregation. *Againe*; If he heare not them, tell the Church; and if hee heare not the Church, let him be to thee as an Heathen, and as a Publican: *They say,* Congregation. *Againe, who would think they would haue altered the word Church in the Epistle to the Ephesians? Their English translation for many yeeres read thus,* Yee husbands loue your wiues as Christ loued the Congregation, and cleansed it to make it vnto himselfe a glorious Congregation, without spot or wrinkle. *And,* This is a great secret, but I speake of Christ and of the Congregation. *And to Timothie,* The house of God, which is the Congregation of the liuing God, the pillar and ground of truth. *Here is no word of Church, which in Latine and Greeke is,* Ecclesia Dei viui, columna & firmamentum veritatis. *Likewise to the Ephesians againe,* He hath made him head of the Congregation, which is his body. *And to the Hebrewes they are all bold to translate,* The Congregation of the first borne, *where the Apostle nameth heauenly Hierusalem, the Citie of the liuing God, &c.* Matt. 16. Matt. 18. Eph. 5. 1 Tim. 3. Eph. 1. Heb. 12. v. 23.

FVLK. 2. In the first English Bible printed, where it was thus translated, *Matth.* 16. Vpon this Rocke I will build my Congregation, the note in the margent is thus, vpon this Rocke, that is, as saith S. Augustine, vpon the confession which thou hast made, knowledging mee to be Christ the sonne of the liuing God, I will build my Congregation or Church. Was not this Translator (thinke you) sore afraid of the name of the Church? What other thing should he vnderstand by the word Congregation, in all places by you noted, or in any like, but the Church, as he doth here expound himselfe? And this translation almost word for word, doth the Bible you call 1562. follow. "" "

ART. 3. *So that by this translation, there is no more Church militant and triumphant, but congregation; and he is not head of the Church, but of the congregation: and this congregation at the time of the making of this translation, was in a few new brethren of England, for whose sake the name Church was left out of the English Bible, to commend the name of congregation, aboue the name of Church. Whereas S. Augustine telleth them, that the Iewes Synagogue was a Congregation, the Church a conuocation; and that a congregation is of beasts also, a conuocation of reasonable creatures only; and that the Iewes congregation is sometime called the* Church, *but the Apostles neuer called the Church* Congregation. *Doe you see then what a goodly change they haue made, for Church, to say congregation; so making themselues a very Synagogue, and that by the propertie of the Greeke word, which yet (as S. Augustine telleth them most truly) signifieth rather a conuocation?* In Psal. 81. in initio. συναγωγὴ ἐκκλησία.

FVLK. 3. A strange matter that the Church militant and triumphant should be excluded, by vsing the word congregation, when by it nothing is signified, but the congregation or Church militant and triumphant; and that Christ should no more bee head of the Church, when he is head of the congregation, where the difference is only in sound of words, not in sense or meaning. Your vaine and ridiculous surmise, why the name of Church should be left out of the Bible, I haue before confuted, shewing that in euery Bible it is either in the text, or in the notes. But S. Augustine telleth vs (say you) that the Iewes Synagogue was a congregation, the Church a conuocation; and that a congregation is of beasts also, a conuocation of reasonable creatures only. But S. Luke in the person of S. Steuen telleth vs, and Augustine telleth vs as much, that the Synagogue of the Iewes is called also *Ecclesia*, which signifieth the Church and congregation. That *Congregatio* the Latine word may be of beasts also, it skilleth not, for the Church of Christ is called also a flocke, and sheepe of his pasture. But he that should say in English a congregation of beasts, might be taken for as wise a man, as he that said an audience of sheepe. And whereas S. Augustine telleth you, that the Iewes congregation is sometime called the Church, what is the cause that you doe translate it the assembly, *Act.* 7. euen as you doe the congregation of the idolatrous Ephesians, *Act.* 19. But further (you say) Augustine telleth vs, that the Apostles neuer called the Church congregation. It is a world to see what foolish fetches you haue to deceiue the ignorant. Augustine saith the Apostles neuer called our assembly *Synagoga*, but alwayes *Ecclesia*; and yet hee is a little deceiued: for S. Paul calleth our gathering together vnto Christ ἐπισυναγωγὴν, but *Congregatio*, a congregation, he saith not. And although he make a nice distinction betweene the words *Congregation* and *Conuocation*, yet all men which know the vse of these words, will confesse no necessitie of a Iewish Synagogue, to be implied in the word congregation, more than in the word ἐκκλησία, which of the holy Ghost is vsed for an assembly or gathering together, either of Iewes, Christians, or Gentiles. And therefore it seemeth the Translator vsed the word congregation, which is indifferent for all, euen as the word *Ecclesia* is vsed both in the Greeke and vulgar Latine.

MART. 4. *If they appeale here to their latter translations, wee must obtaine of them to condemne the former, and to confesse this was a grosse fault committed therein: and that the Catholike Church of our Country did not ill to forbid and burne such bookes, which were so translated by Tyndall and the like, as being not indeed Gods booke, word, or Scripture, but the Deuils word. Yea they must confesse, that the leauing out of this word Church altogether, was of an heretically spirit against the Catholike Roman Church, because then they had no Calninisticall Church in any like forme of religion and gouernment to theirs now. Neither will it serue them to say after their manner, And if a man should translate* Ecclesiam, congregation; this is no more absurditie, than in stead of a Greeke word, to vse a Latine of the same signification: *This (we trow) will not suffice them in the iudgement of the simplest indifferent Reader.* Consut. of Honiet.

FVLK. 4. Wee need not to appeale to the latter translations, for any corruption or falsification of the former, no nor for any mistranslation. For seeing the spirit of God (as I haue said before) vseth the word *Ecclesia* generally for a company of Christians, Iewes, and Gentiles, the Translator hath not gone from the truth, and vse of the Scriptures, to vse the word congregation, which signifieth indifferently all three. Wherefore there needeth no condemnation, nor confession of any grosse fault herein committed, except you will count it a grosse fault in S. Luke, to vse the word ἐκκλησία without any scrupulositie for all three, as the Translator doth the word congregation, and you in two significations the word assembly. Neither can your heathenish and barbarous burning of the holy Scriptures so translated, nor your blasphemie in calling it the deuils word, bee excused, for any fault in translation, which you haue discouered as yet, or euer shall be able to descrie. That stinking cauill of leauing out of the Bible this word Church altogether, being both foolish and false, I haue answered more than once already. It is not left out altogether, that in contents of bookes and chapters, and in notes of explication of this word congregation, is set downe. Neither could there be any purpose against the Catholike Church of Christ, in them that translated and taught the Creed in English, professing to beleeue the holy Catholike Church. As for our hatred of the malignant Antichristian Church of Rome, wee neuer dissembled the matter, so that wee were afraid openly to protesse it; what need had wee then after such a fantasticall manner (as is fondly imagined) to insinuate it?

MART. 5. *But, my Masters, if you would confesse the former faults and corruptions neuer so plainely, is that inough to iustifie your corrupt dealing in the holy Scriptures? Is it not an horrible fault so wilfully to falsifie and corrupt the word of God written by the inspiration of the holy Ghost? May you abuse the people for certaine yeares with false translations, and afterward say, Loe wee haue amended*

amended it in our later translations? Then might the Heretike Beza be excused for translating in steed of Christs soule in hell; *his* carcasse in the graue. *And because some friend told him of that corruption, and he corrected it in the later editions, he should neuer the lesse in your iudgement, be counted a right honest man. No (be ye sure) the discreet Reader cannot be so abused, but he will easily see, that there is a great difference in mending some ouersights which may escape the best men: and in your grosse false translations, who at the first falsifie of a prepensed malice, and afterwards alter it for very shame. Howbeit, to say the truth, in the chiefest and principall place that concerneth the Churches perpetuitie and stabilitie, you haue not yet altered the former translation, but it remaineth as before and is at this day read in your Churches thus,* vpon this Rocke I will build my congregation. *Can it be without some hereticall subtiltie, that in this place specially and (I thinke) onely you change not the word congregation into Church? Gine vs a reason and discharge your credit.*

See his new Test. in Latin of the yeere 1556. printed by Robert Steuen in fol. Act. 2. v. 27.

Math. 16. 18. Bib. 1577.

Ex. 5. You are very hardly, and in very deed maliciously bent against vs, that you will accept no confession of faults escaped, neuer so plainely made. As for corrupt dealing in the holy Scriptures, and falsifying of the word of God, you are not able, no not if you would burst your selfe for malice, to conuict vs. And therefore looke for no confession of any such wickednesse, whereof our conscience is cleare before God, and doth not accuse vs. As for Bezaes correction of his former translation, *Act. 2. v. 27.* if your dogged stomach will not accept, he shall notwithstanding with all godly learned men, bee accounted, as he deserueth, for one who hath more profited the Church of God, with his sincere translation, and learned annotations, than all the Popish Seminaries, and Seminarists, shall be able to hinder it, iangle of grosse and false translations, as long as you will. But the chiefest and principall place that concerneth the Churches perpetuitie, is not yet reformed to your minde. For in the Bible 1577. wee read still *Math. 16.* vpon this rocke I will build my congregation. If Christ haue a perpetuall congregation, builded vpon the foundation of the Prophets, and Apostles, himselfe being the corner stone, his Church is in no danger euer to decay. Yet you aske, whether it can be without some hereticall subtiltie, that in this place specially, and (as you thinke) only, the word congregation, is not changed into Church. It is an homely, but a true Prouerbe: the good wife would neuer haue sought her daughter in the ouen, had shee not beene there first her selfe. You are so full of hereticall subtilties, and traiterous deuises, that you dreame of them in other mens doings, whatsoeuer commeth into your hands: yea, where you your selfe can haue no probable imagination what to suspect. And therefore we must giue you a reason, in discharge of our credit. For my part, I know not with what speciall reason the Translator was mooued, but I can giue you my probable coniecture, that he thought it all one, (as indeede it is) to say my congregation, or my Church. For what is Christs congregation, but his Church? or what is Christs Church, but his congregation? And yet to put you out of all feare, the Geneua translation hath the word Church, that you make so great account of, as though it were not an indifferent word to the true Church, of true Christians, and the false Church of malignant Heretikes: being vsurped first to signifie the congregation of Christians, by a *Metonymie* of the place containing, for the people contained. For the etymologie thereof is from the Greeke word *κυριακὴ*, which was vsed of Christians for the place of their holy meetings, signifying the Lords house, therefore in the northren, which is the more auncient English speech, is called by contraction *Kyrke*, more neere to the sound of the Greeke word.

Ex. 6. *What shall I say of Beza, whom the English Bibles also follow, translating actiuely that Greek word, (which in common vse, and by Saint Chrysostomes, and the Greeke doctors exposition, is a plaine passiue:) to signifie, as in his annotations is cleare, that Christ may be without his Church, that is, a head without a body. The words be these in the hereticall translation,* Hee gaue him to be the head ouer all things to the Church, which (Church) is his body, the fulnesse of him that filleth all in all. *Saint Chrysostome saith Beza, (hee might haue said, all the Greeke and Latine auncient fathers) taketh it passiuely, in this sense, that Christ* is filled *all in all, because all faithfull men as members, and the whole Church as the body, concurre to the fulnesse and accomplishment of Christ the head.* But this (*saith he*) seemeth vnto mee a forced interpretation. *Why so Beza?*

Eph. 1. 21. 23. τοῦ πληρουμένου.

Ex. 6. That Beza translateth the participle τοῦ πληρουμένου, actiuely, it is plaine, both in the text of his translation, and in his annotations. But that he doth it to signifie, that Christ may be without his Church, that is a head without a body, it is a shamelesse slaunder. His words, vpon which you weaue this cobweb, are these, *Omninò autem hoc addidit Apostolus, vt sciamus Christum per se non indigere hoc supplemento: vt qui efficiat omnia in omnibus reuera: nedum vt suppleatur à quoquam, nisi quatenus pro immensa sua bonitate Ecclesiam*

dignatur sibi quasi corporis instar adiungere. This the Apostle hath added altogether for „
this end, that we may know that Christ of himselfe hath no neede of this supply: as hee „
which worketh in truth all things in all, so farre it is, that hee should be supplied by any „
body, but that of his infinite goodnesse, hee vouchsafeth to adioyne his Church vnto „
himselfe, as his body. Who but the Deuill, would finde fault with this godly and Catholike saying? wherein it is affirmed, that Christ, which according to the perfection of his diuine nature, needeth no supply, yet of his infinite mercy, vouchsafeth to become head of his Church, as of his body: so that he will not be counted perfect without it. Is this to say, Christ may be a head without a body? or is it for his benefit, or the benefit of his Church, that he is the head thereof? But the more to lay open this malicious slaunder, and impudent falsifying of Bezaes words, and meaning, I will set downe his saying, going immediately before, vpon the word πλήρωμα, which hee calleth *complementum sive supplementum*, a fulfilling or supplying. *Is enim est Christi in Ecclesiā amor, &c.* „
For such is the loue of Christ toward his Church, that whereas he performeth all things, „
to all men, vnto the full: yet he esteemeth himselfe as an vnperfect head, and maimed „
of the members, vnlesse he haue his Church adioyned to him, as his body. Hereof it „
commeth, that Christ is taken sometime collectiuely for the whole Church, adioyned „
to her head, as 1 Cor. 12. v. 12. & 13. and Gal. 3. 16. Hereof commeth also that phrase, „
(in Christ) so often repeated, which signifieth something more expresly, than with „
Christ, or by Christ. Hereof that voice of Christ, Saul, Saul, why doest thou persecute „
mee? whether also pertaineth that which is written, Col. 1. v. 24. Finally, hereof pro- „
ceedeth all our hope and consolation. How thinke you, is not this man willing to separate the Church from Christ, the head from the body? O monstrous malices of godlesse Papists. His exposition of the place being such, as you see, let vs now examine what can be said against his translation. For a man must not translate falsly, to make a true sense. It is alledged against him, that Chrysostome, and all the Greeke and Latine fathers take the participle passiuely. Beza confesseth it of Chrysostome, whom the later Greeke writers commonly doe follow. But the participle, being deriued of the meane verbe, may haue either passiue or actiue signification. But why doth Beza say, that the exposition of Chrysostome is forced, which taketh it passiuely? he saith not in respect of Chrysostomes sense, which hee himselfe followeth, and it is contained in the word πλήρωμα, but in respect of the grammar, that πάντα should be put absolutely without any word to gouerne it, seeing the participle of the meane verbe, may be taken actiuely, and gouerne πάντα, being the accusatiue case.

MART. 7. *Marke his Doctors whom he opposeth to the Fathers, both Greeke and Latine. Because Xenophon (saith he) in such a place, and Plato in such a place, vse the said Greeke word actiuely. I omit this miserable match, and vnworthy names of Xenophon and Plato, in triall of Saint Pauls words, against all the glorious Doctors: this is his common custome. I aske him rather of these his owne Doctors, how they vse the Greeke word in other places of their workes? how vse they it most commonly? yea how doe all other Greeke writers either profane, or sacred, vse it? What say the Greeke Readers of all Vniuersities? Surely, not onely they, but their schollers for the most part, cannot be ignorant, that the vse of this word, and the like, is passiue, though sometime it may also signifie actiuely: but that is so rare in comparison of the other, that no man lightly will vse it, and I am well assured, it would be counted a fault, and some lacke of skill, if one now in his writings that would expresse this in Greeke,* God filleth all things with his blessing, *should say,* πληροῦται πάντα: *and,* The wine filleth the cuppe, ὁ οἶνος πληροῦται τὸ ποτήριον. *Aske them that haue skill, and controule mee. Contrariwise, if one would say passiuely,* All things are filled with Gods blessings, The cuppe is filled with wine, Such a prophecie is fulfilled. *What meane Grecian would not say, as Saint Chrysostome here expoundeth this word,* πληροῦται, *vsing it passiuely?* πληρόω.

FVLK. 7. Marke how malice carieth this man almost into madnesse. For who but a madde man would thinke, that Beza opposeth prophane writers to Ecclesiasticall doctors, for vnderstanding of the Scripture? The meane verbe πληρόω, which the meanest Grammarian in the world knoweth to be taken both actiuely and passiuely by the Grammar rule *De verbo medio*, Beza proueth out of Xenophon, and Plato, that it is and may bee vsed actiuely. Why not therefore in this place of Saint Paul, where both the sense requireth it, that one thing be not repeated twise without necessary cause, and the construction of the word πάντα calleth for it, which otherwise is left at randome, without any gouernment? Seeing therefore we haue the common rule of Grammar, and the example of eloquent writers for vse, I maruaile what Master Martin meaneth to waste so many words about so cleare a matter. No man that knoweth any thing, doubteth but that πληρόω may be, and is often taken passiuely: But seeing it is also found to bee a verbe

verbe meane, who neede to be afraid to vse it actiuely (hauing Xenophon and Plato for his warrant) yea euen in those examples you put of Gods blessing filling all things, or the wine filling the cuppe, if any man would speake so. But if because the word is more vsually taken passiuely, men would refraine so to speake, yet why should we think that Saint Paule did not vse it actiuely? when the actiue signification is more agreeable, both with his words, and with his meaning. But least you should thinke Beza is alone, which taketh it actiuely, what say you to Philippus Montanus one of your owne profession, which in his animaduersions vpon Theophlyactes translation, by him corrected, saith vpon this place πληρουμένου *qui adimplet, vel adimpletur, verbum enim est medium, passiue autem videtur accipere Theophylactus.* Which filleth, or which is filled: for it is a verbe of indifferent signification, actiue or passiue, but Theophylact seemeth to take it passiuely. What say you to Isidorus Clarius, who although in his text hee readeth passiuely, yet in his note, confesseth it may be taken either passiuely or actiuely. For this is his note. *Plenitudo eius*] *per omnia enim membra adimplatur corpus Christi, quia omnia in omnibus implet, dum ipse agit in omnibus, vel per omnes homines hæc implet membra. Sine plenitudinem & complementum omne suum habes ipsa Ecclesia ab illo, qui omnia in omnibus adimplet.* That is the fulnesse of him] for by all the members the body of Christ is filled, because he filleth all in all, while he worketh in all, or throughout all men filleth these members. Or else the Church herselfe hath all her fulnesse and accomplishment of him, which filleth all in all. These men both Papists, were as good Græcians (I warrant you) as Master *Gregorie Martin* is, or euer will bee, by whom if hee will not bee controuled, it were folly to presse him with the iudgement of our Greeke Readers, which hee requireth.

ART. 8. *Yet (saith Beza) this is a forced interpretation, because Xenophon foreseeth and Plato (once perhaps in all their whole workes) vse it otherwise. O hereticall blindnesse or rather stubbornnesse, that calleth that forced, which is most common and vsuall: and seeth not that his owne translation is forced, because it is against the common vse of the word. But no maruell. For hee that in other places thinketh it no forced interpretation, to translate* ἕξαδα, to bee contained. *Which neither Xenophon, nor Plato, nor any Greeke Author will allow him to doe, and* ψυχὰς carcasse, *and* νοῦν, prouidence, *and* μετανοοῦντας, them that amend their liues, *may much more in this place dissemble his forced interpretation of* πληρουμένου. *But why hee should call S. Chrysostomes interpretation forced, which is the common and vsuall interpretation, that hath no more reason, than if a very theefe should say to an honest man. Thou art a theefe, and not I.*

Recipere. *Animam.* *Præsentiam.* *Panitentiam.*

VLK. 8. I haue shewed how it is inforced, because in taking the participle passiuely, you must either be enforced to admit a plaine solœcisme, where none needeth: or else you must hardly vnderstand the prepolition ὑπὲρ to gouerne, the accusatiue πάντα, as Montanus telleth you in Theophylact, and as Oecumenius doth, and the sense will be no more than is contained in the word *Complementum.* Whereas by taking it actiuely, the wonderfull goodnesse of Christ shineth toward his Church, who although he needeth nothing to make him perfect, as Chrysostome saith, but supplieth all things in all things, yet it is his gracious pleasure, to account himselfe imperfect without his Church, which he hath vnited to him as his body, in which hee is not perfect without all his members.

As for your vaine and tedious repetition, like the Cuckowes song, of Bezaes misprisions. I will not stand so often to answere, as you are disposed to rehearse them: Onely I must admonish the Reader, of a peece of your cunning, that in repeating the participle, you change the temps, and for πληρουμένου, you say πεπληρωμένου, as though it were the preterperfect temps, which cannot be taken, but only passiuely. I know the Printer shall beare the blame of this ouersight, but in the meane time it maketh a little shew, to a young Grecian, that considereth it not.

ART. 9. *Is it forced Beza, that Christ* is filled all in all *by the Church? doth not Saint Paul in the very next words before, call the Church the fulnesse of Christ, saying,* Which is the fulnesse of him that is filled all in all? *If the Church be the fulnesse of him, then is he filled or hath his fulnesse of the Church, so that he is not a maimed head without a body. This would Saint Paul say, if you would giue him leaue, and this he doth say, whether you will or no. But what is the cause that they will not suffer the Apostle to say so? because (saith Beza)* Christ needeth no such complement. *And if he needeth it not, then may he be without a Church, and consequently it is no absurditie, if the Church hath beene for many yeares not onely inuisible, but also not at all. Would a man easily at the first imagine or conceiue, that there were such secret poison in their translation?* Eph. 1.

VLK. 9. You should vrge Beza with a Latine Epistle, seeing you are so earnest in the matter. I haue told you that the sense of Chrysostome is true, but not flowing easily from the words of Saint Paul. That Christ hath his fulnesse of the Church, it is granted by Be-

za vpon the word *Plenitudo* or *Complementum*, as you cannot bee ignorant, if you haue read Bezaes Annotations, as you pretend. But you charge Beza to say, that Christ needeth no such complement. Bezaes wordes are as I haue set them downe before, *Vt sciamus Christum per se, non indigere hoc supplemento*, that wee may know that Christ of himselfe, needeth not this supply. Is this all one, with that you report him to say? No, his saying was too long for your theeuish bedde, and therefore you cut off *Per se*, of himself, or by himselfe. What say you? Dare you affirme that Christ of himselfe in respect of his diuine nature, hath neede of any complement? That Christ hath alwaies a Church since the beginning of the world, and shall haue to the end, Beza doth plainely in an hundreth places confesse: neither can it be otherwise proued by this translation, nor yet (by Bezaes words that Christ of himselfe is perfect and needeth no supplie) but that it pleaseth him to become the head of the Church, as of his body, which his diuine and mercifull pleasure, seeing it is immutable, Christ cannot be without his Church, nor the Church without him. Yea as Beza in plaine words affirmeth, this is our whole hope and consolation, that Christ esteemeth himselfe an vnperfect head, and maimed of his members, except he haue his Church adioyned to him as his body.

MART. 10. *Againe, it commeth from the same puddle of Geneua, that in their Bibles so called, the English Bezites translate against the vnitie of the Catholike Church. For whereas themselues are full of sects and dissensions, and the true Church is knowne by vnitie, and hath this mayke giuen her by Christ himselfe, in whose person Salomon speaking saith,* Vna est columba mea, *that is,* One is my doue, *or,* My doue is one. *Therefore in steede hereof, the foresaid Bible saith,* My doue is alone: *Neither Hebrue nor Greeke word hauing that signification, but being as proper to signifie one, as* vnus *in Latine.* Bib. 1579. Cant. 6. v. 8. אחת מיה.

FVLK. 10. He that hath any nose may smell, that this censure commeth from the stinking puddle of popish malice. For he that saith my doue is alone, Cant. 6. 8. doth a great deale more strongly aduouch the vnitie of the Church, than hee that saith my doue is one. For whereas Salomon saith in the verse going immediately before. There are threescore Queenes, and fourescore Concubines, and of the damsels without number, if you addethereto my doue is one: it may bee thought she is one of those last mentioned. But if you say as the Geneua Bible doth, but my doue is alone, and my vndefiled is the only daughter of her mother: Now the Church is excepted from all the rest of the Queens, concubines, and damsels. And where you say, the Hebrue hath not that signification, I pray you go no further, but euen to the same verse, and tell me whether the sense be, that, shee is one of her mothers daughters, or the onely daughter of her mother? Here therefore (as almost euery where) you doe nothing, but seeke a knot in a rush.

MART. 11. *But we beseech euery indifferent Reader, euen for his soules health to consider that one point specially before mentioned, of their abandoning the name of Church for so many yeeres out of their English Bibles: thereby to defeate the strongest argument that might and may possibly bee brought against them and all other Heretikes: to wit, the authoritie of the Church which is so many waies and so greatly recommended vnto all Christians in holy Scriptures. Consider (I pray you) what a malitious intention they had herein. First, that the name Church should neuer sound in the common peoples eares out of the Scriptures: secondly, that as in other things, so in this also it might seeme to the ignorant a good argument against the authoritie of the Church, to say,* We finde not this word (Church) in all the holy Scriptures. *For as in other articles they say so, because they finde not the expresse word in the holy Scripture, so did they well prouide, that the word (Church) in the holy Scriptures should not stay or hinder their schismaticall and heretical proceedings, as long as that was the onely English translation, that was read and liked among the people: that is, so long till they had by preaching taken away the Catholike Churches credit and authoritie altogether, among the ignorant by opposing the Scriptures thereunto, which themselues had thus falsly translated.*

FVLK. 11. We trust euery indifferent Reader will consider, that they which translated the Greek word *Ecclesia*, the congregation, and admonished in the notes that they did by that word meane the Church, and they which in the Creede might haue translated *Ecclesiam Catholicam*, the vniuersall congregation, taught all Children to say, I beleeue the Catholike Church, could haue no such deuilish meaning, as this malicious slaunderer, of his owne head doth imagine. For who euer heard any man reason thus. This worde Church is not found in the Scripture, therefore the Church must be despised, &c. Rather it is like (beside other reasons before alleaged) that those first translatours, hauing in the old Testament out of the Hebrue translated the words *Cahal Hadath*, and such other for the congregation (where the Papists will not translate the Church, although their Latine text be *Ecclesia*, as appeareth, Act. 7. where they call it assembly) thought good to retaine the word congregation, throughout the new Testament also, least it

might

might be thought of the ignorant, that God had no Church in the time of the old Testament. Howsoeuer it was, they departed neither from the word, nor meaning of the holy Ghost, nor from the vsage of that word *Ecclesia*, which in the Scripture signifieth as generally any assembly, as the word congregation doth in English.

MARTIN.

CHAP. VI.

Hereticall Translation against PRIEST and PRIESTHOOD.

BVt because it may be they will stand here vpon their latter translations, which haue the name Church, (because by that time they saw the absurditie of changing the name, and now their number was increased, and themselues began to challenge to be the true Church, though not the Catholike; and for former times when they were not, they deuised an inuisible Church) if then they will stand vpon their latter translations, and refuse to iustifie the former; let vs demand of them concerning all their English translation, why and to what end they suppresse the name Priest, *translating it* Elder, *in all places where the holy Scripture would signifie by* Presbyter *and* Presbyterium, *the Priests and Priesthood of the new Testament?*

FVLKE.

IF any error haue escaped the former translations, that hath beene reformed in the latter, all reasonable men ought to be satisfied with our owne corrections. But because wee are not charged with ouersights and small faults, committed either of ignorance, or of negligence, but with shamelesse translations, wilfull and hereticall corruptions, wee may not acknowledge any such crimes, whereof our conscience is cleare. That wee deuised an inuisible Church, because wee were few in number, when our translations were first printed, it is a lewd slander: for being multiplied (as wee are, God bee thanked) wee hold still that the Catholike Church, which is the mother of vs all, is inuisible, and that the Church on earth may at some times be driuen into such straits, as of the wicked it shall not be knowne. And this wee held alwayes, and not otherwise. Now touching the words *Presbyter*, and *Presbyterium*, why wee translate them not Priest and Priesthood of the new Testament, wee haue giuen sufficient reason before: but because wee are here vrged afresh, wee must answer as occasion shall be offered.

MART. 2. *Vnderstand (gentle Reader) their wilie policie therein is this: To take away the holy sacrifice of the Masse, they take away both Altar, and Priest, because they know right well that these three (Priest, Sacrifice, and Altar) are dependents and consequents one of another, so that they cannot be separated. If there be an externall Sacrifice, there must be an externall Priesthood to offer it, an Altar to offer the same vpon. So had the Gentiles their Sacrifices, Priests, and Altars: so had the Iewes: so Christ himselfe, being a Priest according to the order of Melchisedec, had a Sacrifice, his body; and an Altar, his Crosse, vpon the which he offered it. And because he instituted this Sacrifice to continue in his Church for euer, in commemoration and representation of his death, therefore did he withall ordaine his Apostles Priests at his last Supper, there and then instituted the holy order of Priesthood and Priests (saying,* Hoc facite, Doe this) *to offer the selfe-same Sacrifice in a mysticall and vnbloudy manner, vntill the worlds end.* Luke.22.v.19

FVLK. 2. In denying the blasphemous Sacrifice of the Popish Masse, with the Altar, and Priesthood that thereto belongeth, wee vse no wilie policie, but with open mouth at all times, and in all places, wee crie out vpon it. The Sacrifices, Priests, and Altars of the Gentiles, were abominable. The Sacrifices of the Iewes, their Priests, and Altars, are all accomplished and finished in the onely Sacrifice of Christ our high Priest, offered once for all vpon the Altar of the Crosse: which Christ our Sauiour, seeing he is a Priest according to the order of Melchisedech, hath an eternall Priesthood, and such as passeth not by succession, *Heb.7.* Therefore did not Christ at his last Supper institute any externall propitiatorie Sacrifice of his body and bloud, but a Sacrament, ioyned with the

the spirituall sacrifice of praise and thanksgiuing: which Sacrament being administred by the Ministers thereto appointed, the sacrifice is common to the whole Church of the faithfull, who are all spirituall Priests, to offer vp spirituall sacrifices, as much as the Minister of the word and Sacraments.

MART. 3. *To defeat all this, and to take away all externall Priesthood and Sacrifice, they by corrupt translation of the holy Scriptures, make them cleane dumbe, as though they had not a word of any such Priests, or Priesthood, as wee speake of. Their Bibles (wee grant) haue the name of Priests very often, but that is when mention is made either of the Priests of the Iewes, or of the Priests of the Gentiles (specially when they are reprehended and blamed in the holy Scriptures) and in such places our aduersaries haue the name Priests in their translations, to make the very name of Priest odious among the common ignorant people. Againe they haue also the name Priests, when they are taken for all manner of men, women, or children, that offer internall and spirituall Sacrifices, whereby our aduersaries would falsly signifie, that there are no other Priests, as one of them of late freshly anouncheth, directly against S. Augustine, who in one briefe sentence distinguisheth Priests properly so called in the Church, and Priests as it is a common name to all Christians,* lib. 20. de Ciuit. Dei, cap. 10. *This name then of Priest and Priesthood properly so called (as S. Augustine saith) which is an order distinct from the Laitie and vulgar people, ordained to offer Christ in an vnbloody manner in sacrifice to his heauenly Father for vs, to preach and minister the Sacraments, and to be the Pastors of the people, they wholly suppresse in their translations, and in all places where the holy Scripture calleth them* Presbyteros, *there they neuer translate* Priests, *but* Elders: *and that they doe obserue so duly and so warily, and with so full and generall consent in all their English Bibles, as the Puritans doe plainly confesse, and Master Whitgift denieth it not, that a man would wonder to see how carefull they are, that the people may not once heare the name of any such Priest in all the holy Scriptures.*

Whitakers pag. 199.

See the Puritans reply, pag. 159. and Whitgifts defence against the Puritans, pag. 722.

FVLK. 3. Now you haue gotten a fine net to daunce naked in, that no ignorant blinde buzzard can see you. The maskes of your net be the ambiguous and abusiue significations of this word Priest, which indeed according to the originall deriuation from *Presbyter*, should signifie nothing else but an Elder, as wee translate it, that is, one appointed to gouerne the Church of God according to his word, but not to offer sacrifice for the quicke and the dead. But by vsurpation it is commonly taken to signifie a sacrificer, such as ἱερεὺς is in Greeke, and *Sacerdos* in Latine, by which names the Ministers of the Gospell are neuer called by the holy Ghost. After this common acception, and vse of this word Priest, wee call the sacrificers of the old Testament, and of the Gentiles also, because the Scripture calleth them by one name *Cohanim*, or ἱερεῖς; but because the Scripture calleth the Ministers of the new Testament by diuers other names, and neuer by the name of ἱερεῖς, wee thought it necessary to obserue that distinction, which we see the holy Ghost so precisely hath obserued. Therefore where the Scripture calleth them πρεσβύτερους, wee call them according to the etymologie, Elders, and not Priests, which word is taken vp by common vsurpation, to signifie sacrificers of Iewes, Gentiles, or Papists, or else all Christians, in respect of spirituall sacrifices. And although Augustine, and other of the ancient Fathers, call the Ministers of the new Testament, by the name of *Sacerdotes*, and ἱερεῖς, which signifie the Ministers of the old Testament, yet the authoritie of the holy Ghost, making a perfect distinction betweene these two appellations, and functions, ought to be of more estimation with vs. The Fathers were content to speake in Latine and Greeke, as the tearmes were taken vp by the common people newly conuerted from Gentilitie, but yet they retained the difference of the sacrificing priesthood of the one, and the ministeriall office of the other. This may suffice therefore to render a reason why wee vse not the word Priest for Ministers of the new Testament; not that wee refuse it in respect of the etymologie, but in respect of the vse and common signification thereof.

MART. 4. *As for example in their translations: When there fell a question about Circumcision,* They determined that Paul and Barnabas should goe vp to Hierusalem vnto the Apostles and ELDERS, about this question, Act. 15. *And againe:* They were receiued of the * congregation, and of the Apostles and ELDERS. *Againe:* The Apostles and ELDERS came together to reason of this matter. *Againe:* Then pleased it the Apostles and ELDERS with the whole congregation to send, &c. *Againe:* The Apostles, and ELDERS, and brethren, send greeting, &c. *Againe:* They deliuered them the decrees for to keepe, that were ordained of the Apostles and ELDERS. *If in all these places they had translated* Priests *(as indeed they should haue done according to the Greeke word) it had then disaduantaged them thus much, that men would haue thought both the dignitie of Priests to bee great, and also their authoritie in Councels, as being here ioyned with the Apostles, to be greatly reuerenced and obeyed. To keepe the people from all such holy and reuerent cogitations of Priests, they*

πρεσβύτερους Presbyteros.
* The latter Bibles reade Church. Act. 16.

they put Elders, *a name wherewith our holy Christian forefathers eares were neuer acquainted, in that sense.*

FVLK. 4. In all those places by you rehearsed, *Act.* 15. and 16. your owne vulgar Latine text hath *Seniores*, which you had rather call Ancients (as the French Protestants call the Gouernors of their Churches) than Elders, as wee doe. That Popish Priests should haue any dignitie or authoritie in Councels, wee doe flatly denie: but that the Seniors, Ancients, Elders, or Priests (if you will) of the new Testament, should haue as much dignitie and authoritie as Gods word doth afford them, wee desire with all our hearts. That our Christian forefathers eares were not acquainted with the name of Elders, it was because the name of Priest in their time founded according to the etymologie, and not according to the corruption of the Papists: otherwise I thinke their eares were as much acquainted with the name of Elders, which wee vse, as with the name of Ancients and Seniors, that you haue newly taken vp, not for that they differ in signification from Elders, but because you would differ from vs.

MART. 5. *But let vs goe forward. Wee haue heard often, and of old time, of making of Priests; and of late yeeres also, of making Ministers: but did ye euer heare in all England of making Elders? Yet by these mens translations it hath beene in England a phrase of Scripture this thirtie yeere: but it must needs be very strange, that this making of Elders hath not all this while beene practised and knowne, no not among themselues in any of their Churches within the Realme of England. To Titus they make the Apostle say thus,* For this cause left I thee in Creta, that thou shouldest ordaine Elders in euery Citie, &c. *Againe of Paul and Barnabas:* When they had ordained Elders by election, in euery congregation, Act. 14. *If they had said plainly, as it is in the Greeke, and as our forefathers were wont to speake, and the truth is,* Titus was left in Creta, to ordaine Priests in euery Citie; *and,* Paul and Barnabas made Priests in euery Church; *then the people would haue vnderstood them, they know such speeches of old, and it had beene their ioy and comfort to heare it specified in holy Scriptures. Now they are told another thing, in such newnesse of speeches and words, of Elders to be made in euery Citie and congregation, and yet not one Citie nor congregation to haue any Elders in all England, that wee know not what is prophane noueltie of words, which the Apostle willeth to be auoided, if this be not an exceeding prophane noueltie.*

Tit. 1. τοὺς πρεσβυτέρους. *Presbyteros. Eib. an.* 1562.

1 Tim 6.

FVLK. 5. When you haue gotten a bable, you make more of it than of the Tower of London, for you haue neuer done playing with it. It must needs be a clarkly argument, that is drawne from the vulgar speeches of making Priests, and making Ministers. Those Priests or Ministers that are made among vs, are the same Elders that the Scripture in Greeke calleth πρεσβυτέρους, and the Bishops letters of orders, testifying of their ordination, call them by none other name, but by the name of *Presbyteri*, which the Scripture vseth: which tearme, though in English you sound it Priests, Elders, Ancients, Seniors, or Ministers, which is the common peoples word, it is the same office which is described by the holy Ghost, *Tit.* 1. and in other places of Scripture. As for the prophane noueltie wherewith this word Elder is changed, we will consider of it in the next section.

MART. 6. *That it is noueltie to all English Christian eares, it is euident: and it is also prophane, because they doe so English the Greeke word of* ordaining *(for of the word* Presbyter *wee will speake more anon) as if they should translate Demosthenes, or the Lawes of Athens concerning their chusing of Magistrates, which was by giuing voices with lifting vp their hands. So doe they force this word here, to induce the peoples election, and yet in their Churches in England, the people elect not Ministers, but their Bishop. Whereas the holy Scripture saith, they ordained to the people: and whatsoeuer force the word hath, it is here spoken of the Apostles, and pertaineth not to the people, and therefore in the place to Titus it is another word, which cannot be forced further, than to ordaine and appoint. And they might know (if malice and heresie would suffer them to see and confesse it) that the holy Scriptures, and Fathers, and Ecclesiasticall custome, hath drawne this and the like words from their prophane and common signification, to a more peculiar and Ecclesiasticall speech: as* Episcopus, *an* ouerseer *in Tullie, is a* Bishop *in the new Testament.*

χειροτονεῖν. Act 14.

χειροτονήσαντες αὐτοῖς. καταστήσω. Tit 1.

FVLK. 6. The name Elders vsed in our translation, is neither more nouell to English eares, nor more prophane to godly eares, than the name Ancients, which your translation vseth. And yet I thinke the Apostle 1 *Tim.* 6. spake not of noueltie to English eares, but of that which was new to the eares of the Church of God. But the word Elders (I weene) must be prophane, because wee English the Greeke word of ordaining, as if wee should translate Demosthenes, or the Lawes of Athens concerning the chusing of Magistrates. Doth not this cauill redound more against the holy Ghost, to accuse his stile of prophanenesse, which vseth the same words for the ordaining of Priests, that Demosthenes

or

or the Lawes of Athens might vse for chusing of their Magistrates? But this word wee enforce (you say) to induce the peoples election, and yet the Bishop, not the people, elect our Ministers. Wee meane not to enforce any other election, than the word doth signifie. Neither doth our Bishops (if they doe well) ordaine any Ministers or Priests without the testimonie of the people, or at leastwise of such as be of most credit where they are knowne. Where you vrge the pronoune αὐτοῖς, to them, as though the people gaue no consent nor testimonie, it is more than ridiculous; and beside that, contrary to the practise of the Primitiue Church, for many hundred yeeres after the Apostles: as also that you would inforce vpon the word καταστῆσαι, vsed by S.Paul, *Tit.* 1. as though that word of constitution did exclude election. That the word χειροτονία by the Fathers of the Church since the Apostles, hath beene drawne to other signification than it had before, it is no reason to teach vs how it was vsed by the Apostles. Election is an indifferent thing, the election of Bishops, Elders or Priests, is an holy thing, the holinesse whereof is not included in the word χειροτονῶν, but in the holy institution of Christ, and authoritie by his appointment deliuered, by imposition of the hands of the Eldership.

MART. 7. *And concerning* χειροτονία, *which wee now speake of, S.Hierome telleth them* (in c. 58. Esai) *that it signifieth* Clericorum ordinationem, *that is*, giuing of holy orders, which is done not only by praier of the voice, but by imposition of the hand, according to S.Paul vnto Timothie, Manus citò nemini imposueris, Impose *or* put hands quickly on no man: *That is, Be not hastie or easie to giue holy orders. Where these great Etymologists, that so straine the originall nature of this word to prophane stretching forth the hand in elections, may learne another Ecclesiasticall Etymologie thereof, as proper and as well deduced of the word as the other, to wit*, putting forth the hand *to giue orders: and so they shall finde it is all one with that which the Apostle calleth imposition of hands*, 1 Tim. 4. 2 Tim. 1. *and consequently, for* ordaining Elders by election, *they should haue said*, ordaining *or* making Priests by imposition of hands; *as elsewhere S.Paul*, 1 Tim. 5. *and the Acts of the Apostles* (Act. 6. *and* 13.) *doe speake in the ordaining of the seuen Deacons, and of S.Paul and Barnabas.*

Greg. Nazian. in 11 tom. Ser. 1. 4. 5. μὴ πλὴν τῶν ἀπερβυτέρων χειροτονίαν. & ἐπίθεσιν χειροτονίας. Ignat. ep. 10. faith of Bishops, βαθμίζειν, ἱερεῖς ὄντας, χειροτονεῖν, χειροθετεῖν. χειροτονία. ἐπίθεσις τῆς χειρῶν. *In Esa. cap. 58.* " "

FVLK. 7. The testimonie of S.Hierome whom you cite, you vnderstand not; for speaking there of the extension of the finger, which the Septuaginta translate χειροτονίαν, and God requireth to be taken away, he saith, Many of our Interpreters doe vnderstand it of the ordination of Clerkes, which is performed not only at the imprecation of voice, but also at the imposition of hands, lest as wee haue laughed at in some men, the secret imprecation of the voice should ordaine Clerkes, being ignorant thereof. And so proceedeth to inueigh against the abuse of them that would ordaine Clerkes of their basest officers and seruitors, yea at the request of foolish women. By which it is manifest, that his purpose is not to tell what χειροτονία properly doth signifie, but that imposition of hands is required in lawfull ordination, which many did vnderstand by the word χειροτονία, although in that place it signified no such matter. And therefore you must seeke further authoritie to proue your Ecclesiasticall etymologie, that χειροτονία signifieth putting forth of the hands to giue orders. The places you quote in the margent, out of the titles of Nazianzens Sermons, are to no purpose, although they were in the text of his Homilies. For it appeareth not, although by Synecdoche the whole order of making Clerkes were called χειροτονία, that election was excluded where there was ordination by imposition of hands. As for that you cite out of Ignatius, proueth against you, that χειροτονῶν differeth from imposition of hands, because it is made a distinct office from χειροθετῶν, that signifieth to lay on hands; and so χειροτονία and ἐπίθεσις τῆς χειρῶν by your owne Author doe differ.

MART. 4. *But they are so prophane and secular, that they translate the Greeke word* πρεσβύτερος *in all the new Testament, as if it had the old prophane signification still, and were indifferent to signifie the Ancients of the Iewes, the Senators of Rome, the Elders of Lacedemonia, and the Christian Clergie. Insomuch that they say*, Paul sent to Ephesus, and called the Elders of the Church, Act. 20. *and yet they were such as had their flockes, and cure of soules, as followeth in the same place. They make S.Paul speake thus to Timothie*: Neglect not the gift *(so they had rather say than* grace, *lest holy orders should be a Sacrament)* giuen thee with the laying on of the hands of the Eldership, *or* by the authoritie of the Eldership, 1 Tim. 4. *What is this companie of Eldership? Somewhat they would say like to the Apostles word, but they will not speake plainly, lest the world might heare out of the Scriptures, that Timothie was made Priest or Bishop euen as the vse is in the Catholike Church at this day. Let the fourth Councell of Carthage speake for both parts indifferently, and tell vs the Apostles meaning*: A Priest when hee taketh his orders, the Bishop blessing him, and holding his hand vpon his head, let all the Priests also that are present, hold their hands by the Bishops hand vpon his head. *So doe our Priests at this day, when a Bishop maketh Priests: and this is the laying on of the hands of the*

πρὸ πρεσβυτέρου. χάρισμα. Bib. 1579. 1577. τῶν πρεσβυτέρων, Presbyter.

Can. 3. in the yeere 436. Where S. Augustine was present and subscribed

company

company of Priests, which S. Paul speaketh of, and which they translate, the company of the Eldership. *Only their former translation of 1562. in this place (by what chance or consideration wee know not) let fall out of the pen,* by the authoritie of Priesthood.

FVLK. 8. Wee desire not to be more holy in the English tearmes, than the holy Ghost was in the Greeke termes. Whom, if it pleased to vse such a word, as is indifferent to signifie the auncients of the Iewes, the Senators of Rome, the Elders of Lacedemonia, and the Christian Cleargie, why should we not truly translate it into English?

But I pray you in good sadnesse, are we so prophane, and secular, *Act.* 20. in calling those whom Saint Paul sent for out of Ephesus, Elders? What shall wee say then of the vulgar Latine text, which calleth them *Maiores natu?* as though they obtained that degree by yeares, rather than by any thing else? and why doe you so profanely, and secularly call them the Auncients of the Church? Is there more profanenesse and secularitie in the English word Elders, than in the Latine word *Maiores natu*, or in your French-english terme, Auncients. Surely you doe nothing but play with the noses of such as be ignorant in the tongues, and can perceiue no similitude or difference of these words, but by the sound of their eares. But now for the word πρεσβυτέριον, vsed by Saint Paul, 1. *Tim.* 4. which wee call the Eldership, or the company of Elders, I haue shewed before, how it is vsed by Saint Luke, in his Gospell, *cap.* 22. and *Act.* 22. You say, wee will not speake plainely, least the world should heare, that Timothie was made Priest, or Bishop, euen as the vse is in the Catholike Church at this day. And then you tell vs out of the Councell of Carthage, 4. *cap.* 3. that all the Priests present should lay their hands on the head of him that is ordained, together with the Bythoppe. We know it well, and it is vsed in the Church of England, at this day. Onely the terme of Eldership displeaseth you, when we meane thereby the company of Elders. But whereas the translators of the Bible, 1562. call it Priesthood, either by Priesthood they meant the same that wee doe by Eldership: of if they meant by Priesthood, the office of Priests, or Elders, they were deceiued. For πρεσβυτέριον signifieth, a companie of Elders, as it is twise vsed by Saint Luke, and oftentimes by the auncient writers of the Church, both Greeks and Latines.

MART. 9. *Otherwise in all their English Bibles, all the bels ring one note, as,* The Elders that rule well are worthy of double honour. *And,* Against an Elder receiue no accusation, but vnder two or three witnesses, 1 *Tim.* 5. *And,* If any be diseased among you, let him call for the Elders of the Church, and let them pray ouer him, and annoint him with oyle, &c. *Iacob.* 5. *Whereas Saint Chrysostome out of this place, proueth the high dignitie of Priests in remitting sinnes, in his booke entituled,* Of Priesthood, *vnlesse they will translate that title also,* Of Eldership. *Againe, they make Saint Peter say thus:* The Elders which are among you, I exhort, which am also an Elder, feede ye Christs flocke, as much as lyeth in you, &c. 1 *Pet.* 5.

τοὺς πρεσβυτέρους. τὴν ἱερωσύνην. *Lib.* 3. *de Sacerdotio.* τὸν ἱερεῖς.

FVLK. 9. In these three texts you triumph not a little, because your vulgar Latine text hath the Greeke word *Presbyter.* The high dignitie of Priests, or Elders, in remitting sinnes, we acknowledge with Chrysostome, in his booke entituled of Priesthood: which seeing it is τὸν ἱερωσύνης, we will neuer translate Eldership. But wee may lawfully wish, that both Chrysostome, and other auncient writers, had kept that distinction of termes, which the Apostles and Euangelists did so precisely obserue. In the last text, 1. *Pet.* 5. your vulgar Latine saith, *Seniores* and *Consenior*, your selues in English, seniors, and fellow Senior. What trespasse then haue wee committed, in saying Elders, and fellow Elder, or an Elder also?

S. Hierome readeth *Presbyteros ego compresbyter* Ep. 85 ad Euag. & in 1. ad Gal. prouing the dignitie of Priests. and yet in 4. Gal. he readeth according to the vulgar Latine text, *Seniores in vobis rogo consenior & ipse.* Whereby it is euident, that *Senior* here, and in the Acts, is a Priest, and not contrary, *Presbyter*, an Elder.

MART. 10. *Where if they will tell vs (as also in certaine other places) that our Latine translation hath* Seniores, *and* maiores natu: *we tell them, as heretofore we haue told them, that this is nothing to them, who professe to translate the Greeke. Againe we say, that if they meant no worse than the old Latine translator did, they would be as indifferent as he, to haue said sometime Priests, and Priesthood, when he hath the words* Presbyteros & Presbyterium: *as we are indifferent in our translation, saying Seniors and Auncients, when we finde it so in our Latine: being well assured that by sundrie words he meant but one thing, as in Greeke it is but one, and as both Erasmus, and also Beza himselfe alwaies translate it, keeping the name* Presbyter & Presbyteri: *of whom by reason they should haue learned, rather than of our Latine translator, whom otherwise they condemne. And if they say, they doe follow them, and not him, because they translate not* Senior, & maior natu, *but the word* Presbyter, *or* πρεσβύτερος, *an Elder, in all places. we tell them, and herein we conuent their conscience, that they doe it to take away the externall Priesthood of the new Testament, and to suppresse the name Priest, against the Ecclesiasticall, and (as now since Christ) very proper and vsuall signification thereof, in the new Testament, Councels, and Fathers, in all common writing and speaking: specially the Latine* Presbyter, *which grew to this*

this signification out of the Greeke, in the foresaid places of holy Scripture.

FVLK. 10. I haue told you alreadie, and you could not but know, that it should be told you, that seeing we translate none otherwise, than your vulgar Latine translator, we are no more to be blamed of falshood, corruption, profaneneſſe, noueltie, than he is, who professed to translate the Greeke as much as wee do. But if wee had meant no worse (say you) than he, we would haue beene as indifferent to haue said sometimes Priest and Priesthood, where he hath the word *Presbyteros*. & *Presbyterium*. I answere, *Presbyterium* hee hath but one, and for that you haue Priesthood once, as you confessed before. And if the name Priest were of the same vnderstanding in common English, that the word *Presbyter* is, from whence it is deriued, we would neuer haue sought more words for it, than we do for the words Byshop, Deacon, and such like.

The words *Presbyter*, and *Presbyterium*, you confesse, that Beza doth alwaies vse, and so do wee, when we write or speake Latine, but we cannot vse them in English, except we should be as fond as you in your *gratis*, *depositum*, and such fantasies. And to tell you plainely, as our conscience beareth vs witnesse, we will neuer dissemble, that we auoide that word Priest, as it is vsed to signifie a sacrificer, because wee would shew a perfect distinction, betweene the Priesthood of the Law, and the ministerie of the Gospell: betweene *Sacerdos*, and *Presbyter*, a sacrificer, and a gouernour of the Church. And I appeale to your owne conscience, whether if the English word Priest were as indifferent as *Presbyter*, and sounded no more towards a sacrifice, than either *Presbyter*, or your owne English words, Auncient, and Senior, whether (I say) you would make so much adoe about it, for to haue it in all places of the New Testament, where πρεσβύτερος is in the Greeke. But seeing your popish sacrificing power, and blasphemous sacrifice of your Masse, hath no maner of ground at all in the holy Scriptures, either in the original Greeke, or in your owne Latine translation, you are driuen to seeke a seely shadow for it, in the abusiue acception and sounding of the English word, Priest, and Priesthood. And therefore you doe in the second section of this chapter, in great earnest affirme, that Priest sacrifice, and altar, are dependents, and consequents, one of another, so that they cannot be separated. If you should say in Latine *Sacerdos*, *sacrificium*, *altare*, or in Greek ἱερεύς, θυσία ἢ πρεσβύτερος, καὶ θυσιαστήριον be such consequents, wee will all subscribe vnto you: but if you will change the first word, and say *Presbyter*, *sacrificium*, *altare*, or πρεσβύτερος, θυσία, θυσιαστήριον, euery learned mans eares will glue, to heare you say, they are dependents and consequents inseparable. Therefore wee must needes distinguish of the word Priest, in your Corollarie, for you meane thereby *Sacerdotem*, we grant the consequence of sacrifice and altar, but if you meane *Presbyterium*, wee denie that euer God ioyned those three in an vnseparable band, or that *Presbyter* in that he is *Presbyter*, hath any thing to doe with sacrifice, or altar, more than *Senior*, or *Maior natu*, or Auncient, or Elder.

MART. 11. *Insomuch that immediately in the first Canons and Councels of the Apostles and their successors, nothing is more common than this distinction of Ecclesiasticall degrees and names*, Si Episcopus, vel Presbyter, vel Diaconus, &c. If any Byshoppe, or Priest, or Deacon *do this or that. Which if the Protestants or Caluinists will translate after their maner thus*, If a Bishop or Elder, or Deacon, &c. *they doe against themselues, which make* Presbyter *or* Elder *a common name to all Ecclesiasticall persons: and not a peculiar degree, next vnto a Byshoppe. So that either they must condemne all antiquitie for placing* Presbyter *in the* 2. *degree after a Byshoppe, or they must translate it* Priest *as wee doe, or they must make* Elder *to be their second degree, and so put* Minister *out of place.*

See cant. Apost. Conc. Nic. Epist. Ignat. Conc. Carth. 4. Beza in 1 Pet. 5.

FVLK. 11. The distinction of *Episcopus* and *Presbyter* to signifie seuerall offices, we grant to bee of great antiquitie, albeit we may not admit the counterfet Canons of the Apostles, nor the Epistles of Ignatius, for such mens writings as they beare the name to be. Wee make *Presbyter*, or Elder, a common name to all Ecclesiasticall persons, none otherwise, than you doe this word Priest. For Deacons with vs, are not called *Presbyteri*, or Elders. As for the distinction of Byshoppes and Elders names, which the Scripture take h for the same, doth no more condemne all antiquitie in vs, than in you. Who acknowledge that the Scripture vseth those names without distinction, in your note vpon Act. 20. v. 28 where they are called Byshops, which before v. 17. are called πρεσβύτεροι, which you translate Auncients, and expound Priests: and thus you write. Byshoppes or Priests (for those names were sometime vsed indifferently, Gouernours, of the Church of God, and placed in that roome and high function by the holy Ghost. But it seemeth you haue small regard to defend your owne notes, so you might finde occasion to quarrell at our words.

MART. 12. *And here we must aske them, how this name Minister came to bee a degree distinct from a Deacon,*

Deacon, whereas by their owne rule of translation, Deacon is nothing else but a Minister: & why keepe they the old and vsuall Ecclesiasticall name of Deacon in translating Diaconus, *and not the name of Priest, in translating* Presbyter? *Doth not Priest come of* Presbyter, *as certainely and as agreeable as Deacon of* Diaconus? *Doth not also the French and Italian word for Priest come directly from the same? Will you alwaies follow fancie and not reason, doe what you list, and translate as you list, and not as the truth is, and that in the holy Scriptures, which you boast and vaunt so much of? Because your selues haue them whom you call Byshops, the name Byshops is in your English Bibles, which otherwise by your owne rule of translation, should bee called an Ouerseer or Superintendent: likewise Deacon you are content to vse as an Ecclesiasticall word, so vsed in antiquitie, beeause you also haue those whom you call Deacons: Onely Priests must bee turned contemptuously out of the text of the holy Scriptures, and Elders put in their place, because you haue no Priests, nor will none of them, and because that is in controuersie betweene vs. And as for Elders, you haue none permitted in England, for feare of ouerthrowing your Byshops office and the Queenes supreame gouernment in all spiritu all things and causes. Is not this to follow the humour of your heresie, by Machiauils politike rules without any feare of God?*

Diakonos. Diaconus. 3 Tim. 3. Bib. 1577. 1579 Prebstre. Prete.

LK. 12. Here must I answere you, that wee haue no degree of Ministers distinct from Deacons, but by vulgar and popular vse of speaking, which we are not curious to controule. Otherwise in truth, we account Byshops, Elders, and Deacons, all Ministers of the Church. It is no more therefore, but the common speech of men, which vseth that word, which is common to all Ecclesiastical persons, as peculiar to the Elders, or Priests. Why we keepe the name of Deacons in translating *Diaconus*, rather than of Priests, in translating *Presbyter*, I haue tolde you often before. The name Priest being by long abuse of speech applied to signifie Sacrificers of the old Testament, called *Iereis*, wee could not giue the same name to the Ministers of the new Testament, except wee had some other name whereby to call the Ministers of the old Testament, wherein wee follow reason, and not fansie, for it is great reason, wee should retaine that difference in names of the Ministers of both the Testaments, which the holy Ghost doth alwaies obserue. But you follow fansie altogether, imagining that Priests onely are put out of the text, because we haue no Priests. Whereas wee haue Priests as well as we haue Byshops, and Deacons, and so are they called in our booke of common prayer indifferently Priests, or Ministers. And where you say, wee haue no Elders permitted in England, it is false, for those that are commonly called Byshoppes, Ministers, or Priests, among vs, be such Elders as the Scripture commendeth vnto vs. And although wee haue not such a consistorie of Elders, of gouernment, as in the Primitiue Church they had, and many Churches at this day haue: yet haue we also Elders of gouernment to exercise discipline, as Archbishops, and Byshops, with their Chauncellours, Archdeacons, Commissaries, Officials, in whom if any defect be, wee wish it may be reformed according to the word of God.

AT. 13. *Apostles you say for the most part in your translations (not alwaies) as we doe, and Prophets, and Euangelists, and Angels, and such like, and wherosoeuer there is no matter of controuersie betweene you and vs, there you can pleade very gravely for keeping the auncient Ecclesiasticall words, as your Master Beza for example, beside many other places where hee bitterly rebuketh his fellow Castaleons translation, in one place writeth thus:* I cannot in this place dissemble the boldnesse of certaine men, which would God it rested within the compasse of words only. These men therefore concerning the word Baptizing, though vsed of sacred writers in the mysterie or Sacrament of the new Testament, and for so many yeeres after, by the secret consent of all Churches, consecrated to this one Sacrament, so that it is now growne into the vulgar speaches almost of all nations, yet they dare presume rashly to change it, and in place thereof to vse the word washing. Delicate men forsooth, which neither are mooued with the perpetuall authoritie of so many ages, nor by the daily custome of the vulgar speech can be brought to thinke that lawfull for Diuines, which all men grant to other Masters and professors of artes: that is, to retaine and hold that as their owne, which by long vse and in good faith they haue truely possessed. Neither may they pretend the authoritie of some auncient writers, as that Cyprian saith, TINGENTES, for BAPTIZANTES, and Tertullian in a certaine place calleth SEQVESTREM, for MEDIATOREM. For that which was to those auncients as it were new, to vs is olde: and euen then, that the selfe same words which wee now vse were familiar to the Church, it is euident, because it is very seldome that they speake otherwise. But these men by this noueltie seeke after vaine glory, &c.

Beza in cap. 5. Mat. nu. 25. & c. 10. num. 2. In 3. cap. Mat. num. 11.

Baptizo.

Baptisme.

Baptizo. Mediator.

LK. 13. If in any place we vse not the name of the Apostles, Prophets, Euangelists, Angells, and such like, we are able to giue as sufficient a reason, why wee translate those words according to their Generall signification, as you for translating sometime *Baptismata*, wash-

Deacon, whereas by their owne rule of translation, Deacon is nothing else but a Minister: & why keepe they the old and vsuall Ecclesiasticall name of Deacon in translating Diaconus, *and not the name of Priest, in translating* Presbyter? *Doth not Priest come of* Presbyter, *as certainely and as agreeable as Deacon of* Diaconus? *Doth not also the French and Italian word for Priest come directly from the same? Will you alwaies follow fancie and not reason, doe what you list, and translate as you list, and not as the truth is, and that in the holy Scriptures, which you boast and vaunt so much of? Because your selues haue them whom you call Byshops, the name Byshops is in your English Bibles, which otherwise by your owne rule of translation, should bee called an Ouerseer or Superintendent: likewise Deacon you are content to vse as an Ecclesiasticall word so vsed in antiquitie, beeause you also haue those whom you call Deacons: Onely Priests must bee turned contemptuously out of the text of the holy Scriptures, and Elders put in their place, because you haue no Priests, nor will none of them, and because that is in controuersie betweene vs. And as for Elders, you haue none permitted in England, for feare of ouerthrowing your Byshops office and the Queenes supreame gouernment in all spiritualls things and causes. Is not this to follow the humour of your heresie, by Machiauils politike rules without any feare of God?*

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Baptizo. Mediator.

ANS. 13. If in any place we vse not the name of the Apostles, Prophets, Euangelists, Angells, and such like, we are able to giue as sufficient a reason, why wee translate those words according to their Generall signification, as you for translating sometime *Baptismata*, wash-

ings, and not baptismes, *Ecclesia* the assembly and not the Church, with such like. Therefore as Castaleo and such other Heretikes, are iustly reprehended by Beza, for leauing (without cause) the vsuall Ecclesiasticall termes, so when good cause or necessitie requireth not to vse them, it were superstition, yea and almost madnesse sometimes in translating to vse them, as to call the Pharisees washings Baptismes, or the assembly of the Ephesian Idolaters the Church, yet both in Greeke and Latine the words are *Baptismata, Ecclesia.*

MART. 14. *He speaketh against Castaleon, who in his new Latin translation of the Bible, changed all Ecclesiasticall words into prophane and Hetheniſh, as* Angelos *into* genios, Prophetas *into* Fatidicos, Templum *into* fanum, *and so foorth. But that which hee did for foolish affectation of finenesse and stile, doe not our English Caluinists the very same when they list, for furthering their Heresies? When the holy Scripture saith idols according as Christians haue alwaies vnderstood it for false gods, they come and tell vs out of Homer and the Lexicons, that it may signifie an image, and therefore so they translate it. Doe they not the like in the Greeke word that by Ecclesiasticall vse signifieth* penaunce, *and* doing penaunce, *when they argue out of Plutarch, and by the prophane sense thereof, that it is nothing else but changing of the minde or amendment of life? Whereas in the Greeke Church,* Pœnitentes, *that is, they that were in the course of penaunce, and excluded from the Church, as* Catechumeni, *and* Energumeni, *till they had accomplished their penaunce, the very same are called in the Greeke* οἱ ἐν μετανοίᾳ ὄντες.

FVLK. 14. That Castaleo did for foolish affectation of finenesse, you slaunder vs to doe for furthering of heresie. And here againe with lothsomnesse, you repeate your rotten quarrell of idols, translated images, which was to discouer your abhominable idolatrie, cloaked vnder a blinde and false distinction of images and idols. The word μετάνοια, we translate repentance, as you doe sometimes, when you cannot for shame vse your popish tearme penaunce, by which you vnderstand satisfaction for sinne, which in diuers places you are enforced to giue ouer in the plaine field, and to vse the tearme repentance: as in the fift of the Acts. This Prince and Sauiour, God hath exalted with his right hand, to giue repentance to Israell and remission of sinnes, likewise *Act.* 11. where the Scripture speaketh of God giuing repentance to the Gentils. And when you speake of Iudas, you say also repenting him, so that the repentance of Iudas, and that which God gaue to Israell, and to the Gentiles is vttered in one tearme, whereas else you haue almost euery where penaunce, and doing of penaunce. Where you say we make repentance nothing but chaunging of the minde, or amendment of life, you speake vntruely, for not euery changing of the minde is godly repentance, neither is onely amendment of life all repentance: but there must be contrition, and sorrow for the life past. That in the Greek Church they that were *Catechumeni*, and *Energumeni*, were called ἐν μετανοίᾳ ὄντες, such as are in repentance it maketh nothing against the true vse of the Greeke word, as it is vsed in the Scriptures. We know the discipline of the Church appointed an outward exercise of praying, fasting, and other humbling, for a triall, and testimonie of true and heartie repentance, which was sometimes called by the name of repentance by a *Metonymia signi*, which he that will enforce by that name to be parts of true and inward repentance, is as wise as he that wil contend the luy bush to be a part of wine, because some men seeing it hang ouer the house, will say, loe here is wine.

MART. 15. *They therefore leauing this Ecclesiasticall signification, and translating it according to Plutarch, doe they not much like to Castaleo? Doe they not the same, against the famous and auncient distinction of* Latria, *and* Dulia, *when they tell vs out of Eustathius vpon Homer, and Aristophanes the Grammarian, that these two are all one? Whereas wee proue out of Saint Augustine in many places, the second Councell of Nice, Venerable Bede, & the long custome of the Church, that according to the Ecclesiasticall sense and vse deduced out of the Scriptures, they differ very much. Doe they not the like in* Mysterium *and* Sacramentum; *which they translate* a secret *in the profane sense, whereas they know how these words are otherwise taken both in Greeke and Latine, in the Church of God? did they not the like in the word* Ecclesia, *when they translated it nothing else but congregation? doe they not the like in* χειροτονία, *which they translate,* ordaining by election, *as it was in the profane Court of Athens: whereas Saint Hierome telleth them, that Ecclesiasticall writers take it for giuing holy orders by imposition of hands? Doe they not the like in many other wordes, wheresoeuer it serueth their heretical purpose? And as for profane translation, is there any more profane then Beza himselfe, that so often in his annotations, reprehendeth the old translation, by the authoritie of Tully, and Terence, Homer, and Aristophanes, and the like profane authors? yea so fondly and childishly, that for* Olfactum, *which Erasmus vseth, as Plinies word, he will needes say,* odoratum, *because it is Tullies words.*

FVLK. 15. In translating the Scripture, we vse the word repentance, in the same signification, that the scripture vseth μετάνοια. In other Ecclesiasticall writers, we can neuertheleſſe vnderstand

derstand it, as they meane it. Concerning that vnlearned distinction of *Latria* and *Dulia*, we doe rightly, to shew out of prophane writers, that it is vaine, and that the tearmes signifie all one, and you your selfe confesse in your marginall note, that sometimes in the Scripture, λατρεύω and λατρεία doe not signifie the seruice and honour that is proper to God: as for δουλεύω, is in more than an hundred places vsed for the seruice and honour proper to God. S. Augustine you confesse afterward, knew well but one tongue, and therefore he is no meet Iudge of distinction of Greeke words. Bede followeth Augustines error. The Idolaters of the second Nicene Councell were glad of a cloake for the raine, contrary to the propertie of their tongue; as is proued by Eustathius, Aristophanes, Xenophon, Suidas, and by latter writers, no Protestants, Laurentius Valla, and Ludouicus Viues. *Mysterium* wee translate a secret, or a mysterie, indifferently, the word signifying no more an holy secret, than a prophane and abominable secret, as the mysterie of iniquitie, the mysterie of Babylon. For the words *Ecclesia* and χειροτονία, wee haue said sufficiently, and very lately. To vse Tullies words, when they answer the Greeke, as properly as any barbarous words, or lesse commendable words, I know not why it should be counted blame-worthy in Beza, or in any man, except it bee of such a Sycophant as liketh nothing, but that which sauoureth of his owne spittle.

MART. 16. *But to returne to our English Translators: doe not they the like to prophane Castaleo, and doe they not the very same that Beza their Master so largely reprehendeth, when they translate* Presbyterum, *an Elder? Is it not all one fault to translate so, and to translate as Castaleo doth,* Baptismum, washing? *Hath not* Presbyter *beene a peculiar and vsuall word for a Priest, as long as* Baptismus *for the Sacrament of regeneration, which Castaleo altering into a common and prophane word, is worthily reprehended? Wee will proue it hath, not for their sake, who know it well enough, but for the Readers sake, whom they abuse, as if they knew it not.*

FVLK. 16. If it be as great a fault in vs to translate *Presbyterum* an Elder, as for Castaleo to translate *Baptismum* washing, your vulgar Translator must be in the same fault with vs, which so often translateth *Presbyteros*, *Seniores*, or *Maiores natu*, which signifie Elders, and not Priests. It is a vaine thing therefore that you promise to proue, that *Presbyter* hath beene a peculiar and vsuall word for a Priest, as long as *Baptismus* for the Sacrament of regeneration: for peculiar you can neuer proue it, seeing it is vsed in the Scripture so often, for such Elders and Ancients, as you your selfe would not call Priests. So that if you did translate the whole Bible out of your owne vulgar Latine, you must translate *Presbyter* thrice an Elder or Ancient, for once a Priest.

MART. 17. *In the first and second Canon of the Apostles wee reade thus:* Episcopus à duobus aut tribus Episcopis ordinetur, Presbyter ab vno Episcopo ordinetur, & Diaconus, & alij Clerici: *that is, Let a Bishop be consecrated or ordained by two or three Bishops; Let a Priest be made by one Bishop. See in the fourth Councell of Carthage the diuers manner of consecrating Bishops, Priests, Deacons, &c. Where S. Augustine was present and subscribed. Againe:* Si quis Presbyter contemnens Episcopum suum, &c. If any Priest contemning his Bishop, make a seuerall congregation, and erect another Altar, *(that is, make a Schisme or Heresie)* let him be deposed. *So did Arius being a Priest, against his Bishop Alexander. Againe:* Priests and Deacons, let them attempt to doe nothing without the Bishop. *The first Councell of Nice saith,* The holy Synode by all meanes forbiddeth, that neither Bishop, nor Priest, nor Deacon, &c. haue with them any forraine woman, but the mother, or sister, &c. in whom there is no suspicion. *Againe:* It is told the holy Councell, that in certaine places and Cities, Deacons giue the Sacraments to Priests. This neither rule nor custome hath deliuered, that they which haue not authoritie to offer the sacrifice, should giue to them that offer, the body of Christ. *The third Councell of Carthage, wherein S. Augustine was, and to the which he subscribed, decreeth,* That in the Sacraments of the body and bloud of Christ, there be no more offered than our Lord himselfe deliuered, that is, bread and wine mingled with water. *Which the sixt generall Councell of Constantinople repeating and confirming, addeth;* If therefore any Bishop or Priest doe not according to the order giuen by the Apostles, mingling water with wine, but offer an vnmingled sacrifice, let him be deposed, &c. *But of these speeches all Councels be full; where wee would gladly know of these new Translators, how* Presbyter *must be translated, either an* Elder, *or a* Priest.

That *Presbyter* hath signified a *Priest*, from the Apostles time, not an *Elder*.

Can. 2. 3. 4.

Can. Apost. 32.

Can. 40.

Can. 3.

Can. 14.

Can. 24.

εἴ τις οὖν ἐπισκόπου, ἢ πρεσβύτερος.

VLK. 17. I thinke you haue cleane forgotten your promise so lately made, that this word *Presbyter* hath alwayes beene peculiar for a Priest: you bring many testimonies, some counterfet, some authenticall, in which the name of πρεσβύτερος and *Presbyter* is found, but that in all them it is peculiar for a Priest, you shew not at all. Some colour it hath of that you say, in the 14. Canon of the Nicene Councell, and Carth. 3. can. 24. repeated Const. 6. where mention is made of sacrifice and offering, for so they did vnproperly

call the administration of the Lords Supper, in respect of the sacrifice and thanksgiuing that was offered therein. After which phrase also they called the Ministers ἱερεῖς and *Sacerdotes*, sacrificers. So they called that which indeed was a Table of wood, an Altar, and the inferior Ministers Leuites: by which it appeareth, they did rather allude to the names vsed in the old Testament, than acknowledged a sacrificing Priesthood, that might as properly be so called, as the Priesthood after the order of Aaron was. Sometime they vsed the name of sacrifice and *Sacerdos* generally, for religious seruice, and the Minister of religion, as the Gentiles did. And hereof it is that wee reade often of the sacrifices of bread and wine, and in the Canon of Carthage by you cited, *Nec amplius in sacrificijs offeratur quàm de vuis & frumentis*: And let no more be offered in the sacrifices than that which is made of grapes and corne. This was bread and wine, not the naturall body and bloud of Christ. Wherefore these vnproper speeches proue not a sacrificing priesthood, whereby the naturall body and bloud of Christ should bee offered in the Masse, which is the marke you shoot at.

MART. 18. *Doe not all the Fathers speake after the same manner, making alwayes this distinction of Bishop and Priest, as of the first and second degree? S. Ignatius the Apostles scholer, doth hee not place* Presbyterium *as he calleth it, and* Presbyteros *(Priests, or the College of Priests) next after Bishops, and Deacons in the third place, repeating it no lesse than thrice in one Epistle, and commending the dignitie of all three vnto the people? Doth not S. Hierome the very same, saying,* Let vs honour a Bishop, doe reuerence to a Priest, rise vp to a Deacon? *And when hee saith, that as Aaron and his sonnes, and the Leuites were in the Temple, so are Bishops, Priests, and Deacons in the Church, for place and degree. And in another place, speaking of the outrages done by the Vandals and such like,* Bishops were taken, Priests slaine, and diuers of other Ecclesiasticall orders: Churches ouerthrowne, the Altars of Christ made stables for horses, the reliques of Martyrs digged vp, &c. *When he saith of Nepotian,* Fit Clericus, & per solitos gradus Presbyter ordinatur; *He becommeth a man of the Clergie, and by the accustomed degrees is made, what? a Priest, or an Elder? When he saith,* Mihi ante Presbyterum sedere non licet, &c. *doth hee meane he could not sit aboue an Elder, or aboue a Priest, himselfe as then being not Priest? When he and Vincentius (as S. Epiphanius writeth) of reuerence to the degree, were hardly induced to be made* Presbyteri, *did they refuse the Eldership? What was the matter that Iohn the Bishop of Hierusalem seemed to be so much offended with Epiphanius and S. Hierome? was it not because Epiphanius made Paulianus, S. Hieromes brother, Priest within the said Iohns Diocese?*

Ep. 2. ad Trallianos. τὸ πρεσβυτέριον. ὁ πρεσβύτερος. Comment. in c. 7 Michee. Ep. 85. ad Eustorgium. Epitaph. Nepotiani, c. 9. Ep. 60. apud Hiero. c. 1. Ep. 1. ad Heliod.

FVLK. 18. Before the blasphemous heresie of the popish sacrifice of the Masse was established in the world, the Fathers did with more libertie vse the tearmes of sacrifice, and sacrificing Priests: which improper speeches, since they haue giuen occasion in the time of ignorance, to maintaine that blasphemous heresie, there is good reason that wee should beware how wee vse any such tearmes, especially in translation of the Scriptures. All the rest of the authorities you cite in this section, and 500. moe such as they are, speake of *Presbyter* or πρεσβύτερος, which words wee embrace: but of the English word Priest, as it is commonly taken for a sacrificer, or against this word Elder, they speake nothing, for in all those places wee may truly translate for *Presbyter* an Elder.

MART. 19. *When all antiquitie saith,* Hieronymus Presbyter, Cecilius Presbyter, Ruffinus Presbyter, Philippus, Iuuencus, Hesychius, Beda, Presbyteri: *and when S. Hierome so often in his Catalogue saith, Such a man* Presbyter: *is it not for distinction of a certaine order, to signifie that they were Priests, and not Bishops? namely when he saith of S. Chrysostome,* Ioannes Presbyter Antiochenus, *doth he not meane, he was as then but a Priest of Antioche? Would he haue said so, if he had written of him after he was Bishop of Constantinople?*

FVLK. 19. All this while here is nothing for the English word Priest, in that respect wee auoid it in translation, nor against the word Elder, which wee vse, by which wee meane none other thing, than the Scripture doth giue vs to vnderstand by the word πρεσβύτερος. As for the distinction of *Episcopus* and *Presbyter*, which came in afterward, you your selfe confessed as wee heard of late, that it is not obserued in the Scriptures, but the same men are called *Episcopi*, which before were called *Presbyteri*. And according to that distinction, you can allow but one Bishop of one Citie at once: yet the Scripture in diuers places speaketh of many Bishops of one Citie, as *Act.* 20. the Bishops of Ephesus, called before *Presbyteri*, Elders: also hee saluteth the Bishops and Deacons of Philippi, *Phil.* 1. where your note saith, that in the Apostles time there were not obserued alwayes distinct names of either function of Bishop and Priest. Would you haue vs to translate the Scripture with distinction of names, which the holy Ghost maketh not, nor your vulgar Latine obserueth, nor you your selfe for shame can obserue? And if wee should haue translated for Elders, Priests, that distinction taken vp after the Apostles

ſtles times, or the writing of the Scripture, had beene neuer the more confirmed.

MART. 20. *But of all other places, wee would deſire theſe gay Translators to translate this one place of S. Auguſtine, ſpeaking of himſelfe a Biſhop, and S. Hierome a Prieſt:* Quanquam enim ſecundum honorum vocabula, quæ iam Eccleſiæ vſus obtinuit, Epiſcopatus Presbyterio maior ſit; tamen in multis rebus Auguſtinus Hieronymo minor eſt. *Is not this the Engliſh thereof?* For although according to the titles or names of honour, which now by vſe of the Church haue preuailed, the degree of Biſhop is greater than Prieſthood, yet in many things Auguſtine is leſſe than Hierome. *Or doth it like them to translate it thus:* The degree of Biſhop is greater than Elderſhip, &c? *Againe, againſt Iulian the heretike, when he hath brought many teſtimonies of the holy Doctors, that were all Biſhops, as of S. Cyprian, Ambroſe, Baſil, Nazianzene, Chryſoſtome; at length hee commeth to S. Hierome, who was no Biſhop, and ſaith;* Nec ſanctum Hieronymum, quia Presbyter fuit, contemnendum arbitreris: *that is,* Neither muſt thou thinke that S. Hierome, becauſe hee was but a Prieſt, therefore is to be contemned: whoſe diuine eloquence hath ſhined to vs from the Eaſt euen to the Weſt, like a lampe: *and ſo forth, to his great commendation. Here is a plaine diſtinction of an inferiour degree to a Biſhop, for the which the heretike Iulian did eaſily contemne him. Is not S. Cyprian full of the like places? Is not all antiquitie ſo full, that whiles I proue this, mee thinketh I proue nothing elſe, but that ſnow is white?*

Inter Epiſtolas Hier. Ep. 97. in fine.

Li. 1. c. 2. in fine

FVLK. 20. Of all other importune and vnreaſonable Iudges, you are one of the worſt, that would enforce vs to tranſlate the Scriptures, which you confeſſe obſerue not the diſtinction of Biſhops and Prieſts, according to the Fathers, which doe almoſt alwayes obſerue it. If wee ſhould tranſlate thoſe ſentences of S. Auguſtine, wee might vſe the word Prieſt for *Presbyter*, and prieſthood for *presbyterium*, and if wee vſe the words Elder and Elderſhip, what offence (I pray you) were it, when by theſe names wee vnderſtand nothing but the ſame function and Miniſter which Auguſtine doth? That *Epiſcopus*, a Biſhop, was of very old time vſed, to ſignifie a degree Eccleſiaſticall, higher than *Presbyter*, an Elder or Prieſt, wee did neuer denie, wee know it right well. Wee know what S. Hierome writeth vpon the Epiſtle to Titus, *cap. 1. Idem eſt ergo Presbyter, qui Epiſcopus*: The ſame man is *Presbyter*, or an Elder, or Prieſt, which is *Epiſcopus*, a Biſhop. And before that by the inſtinct of the deuill, factions were made in Religion, and it was ſaid among the people, I am of Paul, I of Apollo, and I of Cephas, the Churches were gouerned by common counſell *Presbyterorum*, of the Elders. But afterward, when euery one thought thoſe whom he had baptized to bee his owne, and not Chriſts, it was decreed in the whole world, that one *de Presbyteris*, of the Elders, being elected, ſhould be ſet ouer the reſt, to whom all the care of the Church ſhould pertaine, and the ſeeds of ſchiſmes ſhould be taken away. This and much more to this effect, writeth S. Hieronyme of this diſtinction, in that place, and in diuers other places, which nothing proueth, that wee are bound to tranſlate *Presbyter* in the Scripture, a Prieſt, and leaſt of all, that wee are bound in tearmes, to keepe that diſtinction which the Scripture maketh not, and the Papiſts themſelues cannot obſerue in their moſt partiall tranſlation.

MART. 21. *In all which places, if they will tranſlate* Elder, *and yet make the ſame a common name to all Eccleſiaſticall degrees, as Beza deſineth it, let the indifferent Reader conſider the abſurd confuſion, or rather the impoſſibilitie thereof: if not, but they will grant in all theſe places, it ſignifieth Prieſt, and ſo is meant, then wee muſt beat them with Bezaes rod of reprehenſion againſt Caſtaleon: That* wee cannot diſſemble the boldneſſe of theſe men, which would God it reſted within the cuſtome of words only, *and were not important matter, concerning their hereſie.* Theſe men therefore touching the word *Prieſt*, though vſed of ſacred writers in the myſterie of the new Teſtament, and for ſo many yeeres after, by the ſecret conſent of all Churches, conſecrated to this one Sacrament, ſo that it is now growne to bee the proper vulgar ſpeech almoſt of all Nations; yet they dare preſume raſhly to change it, and in place thereof to vſe the word Elder, delicate men forſooth *(yea worſe a great deale, becauſe theſe doe it for hereſie, and not for delicacie)* which neither are moued with the perpetuall authoritie of ſo many ages, nor by the daily cuſtome of the vulgar ſpeech, can be brought to thinke that lawfull for Diuines, which all men grant to other maſters and profeſſors of Arts, that is, to retaine and hold that as their owne, which by long vſe, and in good faith, they haue truly poſſeſſed. Neither may they pretend the authoritie of any ancient writer *(as that the old Latine Tranſlator ſaith,* Senior, *and* Seniores) for *that which was to them as it were new, to vs is old: and euen then, that the ſelfe-ſame words which wee now vſe, were more familiar to the Church, it is euident, becauſe it is very ſeldome that they ſpeake otherwiſe.

Annot. in 1. Pet. 5.

Bezaes words in the place aboue alledged

Prete. Prebſtre, Prieſt.

Presbyter for a Prieſt, *Baptiſmus* for the Sacrament of Baptiſme.

FVLK. 21. I ſee no impoſſibilitie, but that in all places where wee reade *Presbyter*, wee may lawfully tranſlate Elder, as well as Prieſt, and make it ſtill in Scripture a common name to all

all Ecclesiasticall degrees, at least to as many as the Scripture maketh it common, without any absurditie or confusion. And albeit in the Fathers wee should translate it Priest, because they vnderstood by the name *Presbyter* a distinct degree from *Episcopus*; yet the saying of Beza against Castaleo, could not by any wise man be applied to vs: for Castaleo changed the name of the Sacrament *Baptismus*, by which both the Scriptures and the Fathers vniformely did vse to signifie one and the same Sacrament; whereas the name of *Presbyter* in the Scripture signifieth one thing, and in the Fathers another. For in the Scripture it is taken indifferently for *Episcopus*, and *Episcopus* for *Presbyter*: but in the Fathers these are two distinct degrees. Therefore he is worthy to be beaten in a Grammar Schoole, that cannot see manifest difference betweene the vse of the word *Baptismus*, which being spoken of the Sacrament in the Scriptures and Fathers, is alwayes one; and of *Presbyter*, which in the Scriptures is euery Ecclesiasticall Gouernor, in the Fathers one degree only, that is subiect to the Bishop.

MART. 22. *Thus wee haue repeated Bezaes words againe, only changing the word* Baptisme *into* Priest, *because the case is all one; and so vnwittingly Beza the successor of Calvin in Geneua, hath giuen plaine sentence against our English Translators, in all such cases as they goe from the common receiued and vsuall sense, to another prophane sense, and out of vse: as namely in this point of Priest and Priesthood, where wee must needs adde a word or two, though wee bee too long, because their follie and malice is too too great herein. For whereas the very name Priest neuer came into our English tongue, but of the Latine* Presbyter, *(for thereupon* Sacerdos *also was so called, only by a consequence) they translate* Sacerdos *Priest, and* Presbyter *not Priest, but Elder; as wisely, and as reasonably, as if a man should translate,* Prætor Londini, *Maior of London, and* Maior Londini, *not Maior of London, but Greater of London: or* Academia Oxoniensis, *the Vniuersitie of Oxford, and* Vniuersitas Oxoniensis, *not the Vniuersitie, but the Generalitie of Oxford: and such like.*

See M Whitgifts defence against the Puritans reply, pag. 721. where he affirmeth that this word Pres. signifieth of the word Presbyter, and not of the word Sacerdos.

FVLK. 22. Bezaes words agree to vs as well as Germans lips, that were nine mile asunder. For if this English word Priest, by custome of speech did signifie no more than the Greeke word πρεσβύτερος, wee would no lesse vse it in our translations, than Bishops and Deacons: which offices though they be shamefully abused by the Papists, yet the abuse of the words maketh no confusion betweene the ministers of the Law, and of the Gospell, as this word Priest doth, by which the Iewish sacrificers are rather vnderstood, than preachers of the Gospell, and ministers of the Sacraments. But whereas the etymologie of this English word Priest commeth from *Presbyter*, you charge vs with great follie and malice, that for *Sacerdos* wee translate Priest, and for *Presbyter* Elder. To this I answer, wee are not Lords of the common speech of men, for if we were, we would teach them to vse their tearmes more properly: but seeing we cannot change the vse of speech, wee follow Aristotles counsell, which is to speake and vse words, as the common people vseth, but to vnderstand and conceiue of things according to the nature and true propertie of them. Although for my part, I like well of the French translation, which for ἱερεῖς, or *Sacerdotes*, alwaies translateth *Sacrificateurs*, sacrificers, and for *Presbyteri*, where they signifie the Ministers of the word and Sacraments, *Prestres*, Priests. But this diuersitie being only of words, and not of matter, or meaning, reasonable men will take an answer, fooles and quarrellers will neuer acknowledge any satisfaction.

MART. 23. *Againe, what exceeding follie is it, to thinke that by false and prophane translation of* Presbyter *into* Elder, *they might take away the externall Priesthood of the new Testament, whereas their owne word* Sacerdos, *which they doe and must needs translate Priest, is as common and as vsuall in all antiquitie, as* Presbyter? *and so much the more, for that it is vsed indifferently to signifie both Bishops and Priests, which* Presbyter *lightly doth not but in the new Testament: As when Constantine the great said to the Bishops assembled in the Councell of Nice,* Deus vos constituit Sacerdotes, &c. God hath ordained you Priests, and hath giuen you power to iudge of vs all. *And Saint Ambrose,* When diddest thou euer heare (most clement Prince) that Laymen haue iudged Bishops? Shall wee bend by flatterie so farre, that forgetting the right of our Priesthood, wee should yeeld vp to others that which God hath commended to vs? *And therefore doth Saint Chrysostome entitle his six bookes,* De Sacerdotio, *Of Priesthood, concerning the dignitie and calling not onely of meere Priests, but also of Bishops: and Saint Gregorie Nazianzene handling the same argument, saith, that* they execute Priesthood together with CHRIST. *And Saint Ignatius saith,* Doe nothing without the Bishops, for they are Priests, but thou the Deacon of the Priests. *And in the Greeke Liturgies or Masses, so often,* ὁ ἱερεύς, Then the Priest saith this, and that, *signifying also the Bishop when he saith Masse. And* * *Saint Denys saith sometime,* Archisacerdotem cum Sacerdotibus, *The high Priest or Bishop, with the Priests: whereof come the words,* ἱερατεύειν, ἱερωσύνη, ἱεράτευμα, ἱερατεία, ἱερωσύνη, *in the ancient Greeke Fathers,*

Ruffin. l. 1. c. 2. Ep. 32. ad Valentinian. Imp. Ivris Sacerdotalis.

In Apolog. pro sua fug. orat. 1. Χριστὸς σὺν ἱερεῦσιν.

Epist. 1. ad Hieronym. Sacerdotum.

ἱερεῖς. διάκονοι & ἱερεῖς.

ἱερουργεῖν σὺν τοῖς ἱερεῦσιν.

* Ec. Hier. c. 3.

Fathers, for the sacred function of Priesthood, and executing of the same.

MART.24. *If then the Heretikes could possibly haue extinguished Priesthood in the word* Presbyter, *yet you see it would haue remained still in the words* Sacerdos & Sacerdotium, *which themselues translate* Priest *and* Priesthood: *and therefore we must desire them to translate vs a place or two after their owne manner: first Saint Augustine speaking thus*, Quis vnquam audiuit sacerdotem ad altare stantem etiam super reliquias Martyrum, dicere: offero tibi Petre, & Paule, vel Cypriane? who euer heard that a PRIEST standing at the altar, euen ouer the relikes of the Martyrs, said, I offer to thee Peter, and Paul, or Cyprian? *So (wee trow) they must translate it. Againe*, Nos vni Deo & Martyrum & nostro, sacrificium immolamus, ad quod sacrificium sicut homines Dei, suo loco & ordine nominantur, non tamen à sacerdote inuocantur. Deo quippe, non ipsis sacrificat, quamuis in memoria sacrificet eorum, quia Dei sacerdos est, non illorum. Ipsum verò sacrificium corpus est Christi. *We thinke they will and must translate it thus*: We offer sacrifice to the onely God both of Martyrs and ours, at the which sacrifice, as men of God they (*Martyrs*) are named in their place and order: yet are they not inuocated of the Priest that sacrificeth. For he sacrificeth to God, and not to them (though he sacrifice in the memorie of them) because he is Gods Priest, and not theirs. And the sacrifice it selfe is the body of Christ.

Lib. 8. cap. 27. De Ciu. Dei.

Lib. 22. Ciuit. cap. 10.

So as he said before, *I offer to thee Peter, &c.*

FVL.23.24. Nay what exceeding folly is it to thinke that an externall sacrificing office, can be established in the new Testament (which neuer calleth the Ministers thereof, *Sacerdotes*, or ἱερεῖς) because men of later time haue vnproperly transferred those termes vnto the Elders or Priests of the new Testament. Certainely among so many names as the Scripture giueth them, if sacrificing for the quicke and the dead, had beene the principall part of their function, as by you Papists hath beene accounted: is it credible, that the holy Ghost would neuer haue called them ἱερεῖς, as well, yea, and rather than the Sacrificers of the old Testament? Seeing therefore the holy Ghost had made such a broad difference, betweene their names, and offices, those auncient fathers that confounded those names, which the spirit of God would haue to be distinct, cannot be excused: although they neuer dreamed of the mischiefe that followed, that the Altar of the crosse being ouerthrowne, and the only and sufficient sacrifice, which Christ our high Sacrificer offered once for all, being iudged imperfect, a new altar, a new sacrifice, and a new sacrificing Priesthood should be set vp in the steed of it. Wherefore the vnproper speeches of the auncient writers, are no warrant for vs, either to translate the Scripture according to their vnproper speaking, or to set vp a new sacrifice and function of sacrificing, contrarie to their meaning. They named sacrifice and offering, but they meant not propitiatorie sacrifice, but onely of prayers, or praises and giuing of thankes. They named ἱερεῖς, and *Sacerdotes*, but they meant according to the generall etymologie of those words, such as were occupied in distributing holy things, not such as should verily sacrifice the body of Christ againe to his father, but offer the sacrifice of thanks giuing in the Sacrament of the Lords supper, which after a certaine manner (as S. Augustine saith) is called the body of Christ, when indeed it is the Sacrament of the body & bloud of Christ. And it is called the sacrificing of the body of Christ, not in truth of the thing, but a signifying mysterie, as Gracian citeth out of Hierome.

Epist. 23. Bonifac. De consec. distinct. 2. cap. hoc est, & Glossa ibidem celestin.

MART. 25. *Likewise when Saint Ambrose saith*, The consecration (*of the body of Christ*) with what words is it, and by whose speach? Of our Lord Iesus. For in the rest that is said, there is praise giuen to God, praier made for the people, for Kings, and others: but when it commeth that the venerable Sacrament must be consecrated, now the Priest vseth not his owne words, but he vseth the words of Christ. *And Saint Chrysostome in very many places saith*, The sacred oblation it selfe, whether Peter, or Paul, or any meaner Priest whatsoeuer offer it, is the very same that Christ gaue vnto his Disciples, and which now the Priests doe make or consecrate. Why so I pray thee? because not men do sanctifie this, but Christ himselfe. Which before consecrated the same. *And againe*, It is not man that maketh the body and bloud of Christ, but he that was crucified for vs, Christ: the words are vttered by the Priests mouth, and by Gods power and grace are the things proposed, consecrated. For this, saith he, is my body. With this word are the things proposed, consecrated.

Lib. de Sacram. cap. 4.

Sacerdos.

Hom. 2. in 2. Timoth.

Sacerdos.

Sacerdotes.

Sacerdotii.

FVLK.25. These testimonies are heaped vp without any neede, for the vnproper vsage of these words ἱερεὺς, or *Sacerdos* in the auncient writers, wee doe acknowledge: but in the holy Scripture you are not able to bring one place, where *Presbyteri* of the new Testament are called *Sacerdotes*, or ἱερεῖς. Wherefore of the vnproper applying of these names, to the Ministers of the new Testament, can follow no consequence of externall sacrifice, or altar which you vrge, except sacrifice and altar be likewise vsed vnproperly, as where the

the table is called an altar, the bread and wine a sacrifice, as in Irenæus *lib. 4. cap. 32.* where also he saith, that the sacrifices doe not sanctifie the man, but the conscience of the man being pure, sanctifieth the sacrifice, and causeth God to accept it as of a friend *cap. 34.* Which cannot in any wise be true of the naturall body of Christ.

MART. 26. *And so be these places, where themselues translate* Sacerdos *a Priest, they may learne also how to translate* Presbyteros *in S. Hierome saying the very same thing*, that at their praiers, the body and bloud of our Lord is made. And in another place, that with their sacred mouth, they make our Lords body. *Likewise when they read Saint Ambrose against the Nouatians, that God hath graunted licence* to his Priests *to release and forgiue as well great sins as little without exception: and in the Ecclesiasticall historie, how the Nouatian Heretikes taught that such as were fallen into great sinnes, should not aske for remission of the Priest, but of God onely: they may learne how to translate* Presbyteros, *in Saint Hierome, and in the Ecclesiasticall historie, where the one saith thus:* Episcopus & Presbyter, cùm peccatorum audierit varietates, scit qui ligandus sit, qui soluendus: *and the other speaketh* de Presbytero Pœnitentiario, *of an extraordinario Priest, that heard confessions, and enioyned penance, who afterward was taken away, and the people went to diuers Ghostly fathers, as before. And especially Saint Chrysostome will make them vnderstand what these* Presbyteri *were, and how they are to be called in English, who telleth them in their owne word, that* Sacerdotes, the Priests of the new law haue power, not onely to know, but to purge the filth of the soule, therefore whosoeuer despiseth them, is more worthy to bee punished, than the rebell Dathan, and his complices.

Presbyteri.
Sacerdotibus.
à Sacerdote.
Sozom. lib. 7. c. 16.
Socrat. lib. 5. cap. 19.
Lib. 3. de Sacerd.

FVLK. 26. Where Saint Hierome vseth the word *Presbyteri*, wee will make no great curtesie to translate Priests: knowing that when he saith, at their praiers the body and bloud of Christ is made, he meaneth the Sacrament of the body and bloud of Christ, as he himselfe saith in an other place. *Dupliciter sanguis Christi, & caro intelligitur.* The bloud and flesh of Christ is vnderstood two manner of waies, either that spirituall and diuine, whereof he himselfe said: my flesh is meate indeed, and my bloud is drinke indeede: and except ye shall eate my flesh and drinke my bloud, you shall not haue eternall life: or else the flesh and bloud which was crucified, and which was shed by the speare of the souldier. This and such other places teach vs to vnderstand S. Hierome, if hee speake any where obscurely or vnproperly of the mysterie of our Lords supper. Wee grant with Ambrose, that God hath giuen authoritie to all the Ministers of the word, to remit all sinnes that be remissible. But this doe not you grant, for you reserue some to the Byshops, and some to the Pope alone to remit, wherein you go cleane against Ambrose, who fauoureth you not so much by the tearme *Sacerdos*, which you say he vseth, as hee condemneth your partiall and popish reseruation of cases, when hee alloweth euery Priest to forgiue, as well great sinnes as little, without exception. Saint Hierome you cite at large, as it seemeth, to insinuate auricular confession. But the whole saying you liked not, because it sheweth how they forgiue sinnes. It is written in *Math. lib. 3. cap. 16.* vpon those words spoken to *Peter*. Vnto thee will I giue the keyes of the kingdome of heauen &c. *Istum locum Episcopi & Presbyteri non intelligentes, &c.* This place Byshops and Priests not vnderstanding, take vpon them somewhat of the pride of the Pharises: so that they thinke they may either condemne the innocents, or lose the guiltie persons: whereas with God, not the sentence of the Priests, but the life of the persons accused is inquired of. Wee read in Leuiticus of the Lepers, where they are commaunded to shew themselues to the Priests, and if they haue the Leprosie, then by the Priest they are made vncleane. Not that Priests make Lepers and vncleane persons, but that they may haue knowledge of him that is a Leper, and him that is no Leper: and may discerne who is cleane or who is vncleane. Therefore euen as the Priest doth there make the Leper cleane or vncleane: So here also the Byshop and priest doth bind or lose, not them that be innocent or guiltie, but according to his office, when hee shall heare the varietie of sinners, he knoweth who is to be bound, and who is to bee loosed. But where you say, the people went to diuers ghostly fathers, as before, when that extraordinarie penitentiarie Priest was taken away, for the adulterie of a Deacon at Constantinople, you speake beside the booke, to make the ignorant beleeue that the people went to auricular shrift. For in Constantinople, where this priuy confession was taken away, the people were left to their owne consciences. At Rome the same time, great offenders did open penance, neither were there any such diuerse ghostly fathers, as you speake of. That Chrysostome saith, *lib. 3. de sacerdotio*, wee receiue it, being so vnderstood, as it be not contrarie to that I cited euen now out of Hierome. But what maketh all this against translating *Presbyter*, an Elder?

MART. 27. *Now then (to conclude this point) seeing wee haue such a cloud of witnesses (as the Apostle speaketh)* Heb. 12.

speaketh euen from Christs time, that testifie not onely for the name, but for the very principall functions of externall priesthood, in offering the sacrifice of Christs body and bloud, in remitting sinnes, and so foorth: what a peeuish, malicious, and impudent corruption is this, for the defacing of the testimonies of the holy Scriptures tending thereunto, to seeke to scratch aduantage of the word Presbyter, *and to make it signifie an Elder, not a Priest:* Presbyterium *Eldership rather than Priesthood: as if other new fangled companions that would forge an Heresie that there were no Apostles, should for that purpose translate it alwaies* legates: *or that there were no Angels, and should translate it alwaies* Messengers: *and that Baptisme were but a Iudaicall ceremony, and should translate it* washing: *which Castaleo did much more tolerably in his translation than any of these should, if he did it onely of curiositie and folly. And if to take away all distinction of Clergie and laitie the Protestants should alwaies translate* clerum, lotte *or* lotterie, *as they doe translate it for the same purpose* parish *and* heritage: *might not Beza himselfe controule them, saying,* that the auncient fathers transferred the name *clerus* to the Colledge of Ecclesiasticall Ministers?

Clerus.
* *In 1 Pet. 5. See S. Hierom. ad Nepot. de vit. Clericorum. cp. 2. c. 5.*

FVLK. 27. A cloude of testimonies indeed you haue heaped together, not as the Apostle did to vphold the certainety of faith: but to obscure the light of truth. For our translation of πρεσβύτερος an Elder is true, cleare and plaine, without ambiguitie. Insomuch as the vulgar Latine interpreter, who as it seemeth was a Græcian, and therefore vseth gladly many Greeke termes, doth yet translate this word almost twise as often *senior* or *maior natu*, as he doth *Presbyter*, when he speaketh of the Ministers of the Gospell. How the auncient writers applied vnto them improperly the name of sacrificer, as vnto the sacrament the name of oblation or sacrifice, I haue spoken already sufficiently. Our translation therefore is nothing like your vaine supposall of new fangled companions, which to deny Apostles, Angels, and Baptisme, would turne the words into Legates, Messengers, and washing. Whereas we haue no purpose to deny any office or function of the Church appointed by Christ, but to distinguish in name, as his spirit in the Scriptures doth alwaies, the sacrificers of the old Testament, from the Ministers of the new Testament. The word *Clerus*, 1. *Pet.* 5. which we translate parish or heritage, your selues in your notes of that place confesse, to comprehend in signification all Christians, which you are not able to proue, that in Saint *Peters* time it was transferred vnto the Colledge of Ecclesiasticall Ministers, as Beza saith it was afterward: wherefore it is one of your accustomed slaunders, to say we translate it so of purpose, to take away all distinction of Cleargie and Laitie, when all men know, that wheresoeuer our Churches are established, we retaine the distinction, and so thinke it necessary alwaies.

MART. 28. *But alas, the effect of this corruption and heresie concerning Priests, hath it not wrought within these few yeares such contempt of all Priests, that nothing is more odious in our countrey than that name: which before was so honourable and venerable, and now is, among all men? If ministerie or Eldership were growne to estimation in steed thereof, somewhat they had to say: but that is yet more contemptible, and especially Elders and Eldership, for the Queenes Maiestie and her Councellours will permit none in gouernment of any Church in England, and so they haue brought all, to nothing else, but profane laitie. And no maruell of these horrible inconueniences. for as the sacrifice and Priesthood go together, and therefore were both honourable together: so when they had according to Daniels prophecie, abolished the daily sacrifice out of the Church, what remained, but the contempt of Priests and Cleargie and their offices, so farre forth, that for the holy Sacrifice sake, Priests are called in great despite,* Massing Priests, *of them that little consider, or lesse care, what notable holy learned fathers of all ages since Christs time, this their reproach toucheth and concerneth, as by the testimonies before alleaged is manifest, and whereof the Reader may see a peculiar Chapter in the late Apologie of the English Seminaries.* Chap. 6.

FVLK. 28. A maruellous corruption, for vs to call them Elders, whom you in your translation call Auncients, and the vulgar Latine before vs both called *Seniores*. But what is come to passe I pray you by this wonderfull corruption? The name of popish Priests is so contemptible, that nothing is more odious in England. And good cause why: both for their blasphemie against God, and traiterous practises against the honourable state of the realme, and our most gracious Queene. But Elders and Eldership (you weene) is more contemptible, because the Queenes Maiestie and her Councellours will permit none in gouernment of any Churches in England, and so they haue brought all to nothing else, but profane Laity. This traterous slaunder of yours, is as true, as all the rest. For although the Queenes Maiestie and the Councell do not permit such Consistories of Elders for onely discipline and gouernment, as be in some other Churches, yet doe they not onely permit, but also maintaine and reuerence such Elders, being signified by the Greeke word πρεσβύτερος as are necessarie for the gouernment of the Church in doctrine, Sacraments, and discipline to the saluation of Gods people. The daily sacrifice mentioned

mentioned in Daniell, was the morning and Euening sacrifice of the old Law, whereunto your blasphemous sacrifice of the Masse hath no resemblance. You may not therfore looke to recouer the credite of Massing Priests, by that sacrifice, which being once instituted by God, was at length taken away by the onely sacrifice of Christs death: Against which all the Apologies in the world shall neuer be able to defend your Massing Priesthood. As for the Chapter of Allens Apologie, whereunto you referre vs, containeth certaine quotations, and a few sentences of the auncient writers which haue bin answered an hundreth times, to iustifie massing Priests, but all in vaine, for neuer shall hee proue, that any one from the Eldest which he nameth vnto Beda, which is the youngest, was such a massing Priest in all points, as those Traytours are, which by the Queens lawes and edict are proscribed and prohibited. I meane not for their manners, but for their Masse and all opinions incident thereunto.

MARTIN.

Chap. VII.

Hereticall translation against Purgatorie, Limbus Patrum, Christs Descending Into Hell.

Hauing now discouered their corrupt translations for defacing of the Churches name, and abolishing of Priest and Priesthood: let vs come to an other point of very great importance also, and which by the wonted consequence or sequell of errour, includeth in it many erroneous branches. Their principall malice then being bent against Purgatorie, that is, against a place where Christian soules be purged by suffering of temporall paines after this life, for surer maintenance of their erroneous denial hereof, they take away and denie all third places, saying that there was neuer from the beginning of the world any other place for soules after this life, but onely two: to wit, heauen for the blessed: and hell for the damned. And so it followeth by their hereticall doctrine, that the Patriarches, Prophets, and other good holy men of the old Testament, went not after their deaths, to the place called Abrahams bosome, *or* Limbus patrum, *but immediately to heauen: and so againe by their erroneous doctrine it followeth, that the fathers of the old Testament were in heauen, before our Sauiour Christ had suffered death for their redemption: and also by their erroneous doctrine it followeth, that our Sauiour Christ was not the first man that ascended and entred into heauen: and moreouer by their hereticall doctrine it followeth, that our Sauiour Christ descended not into any such third place, to deliuer the fathers of the old Testament out of their prison, and to bring them triumphantly with him into heauen, because by their erroneous doctrine they were neuer there: and so that Article of the Apostles Creede concerning our Sauiour Christ his descending into hell, must either be put out by the Calninists, as Beza did in his Confession of his faith printed Ann. 1564. or it hath some other meaning, to wit, either the lying of his body in the grane, or (as Caluine and the purer Calninists his schollers will haue it) the suffering of hell paines and distresses vpon the Crosse. Loe the consequence and coherence of these errours and heresies.*

Calnias institutions, lib. 2. cap. 16. Sect. 10. and in his Catechisme.

FVLKE.

WE may be bold to say with Saint Augustine, We beleeue according to the authoritie of God that the kingdome of heauen is the first place appointed for Gods elect, and that hell is the second place, where all the reprobate and such as be not of the faith of Christ, shall suffer eternall punishment. *Tertium penitus ignoramus, imo nec esse in scripturis sanctis inuenimus.* The third place we are vtterly ignorant of, yea and that it is not, wee finde in the holy Scriptures. But hereof it followeth, say you, that the godly of the old Testament, went not after their deaths to Abrahams bosome, or *Limbus patrum*, but immediately to heauen. Of *Limbus patrum*, which is a border of the Popes hell, I grant it followeth, but of Abrahams bosome it followeth none otherwise, than if I should say, Gregorie Martin went into Chepeside, *Ergo*, hee went not to London. That the Fathers of the old Testament were in Heauen, before our Sauiour Christ had suffered death for their redemption, it is no inconuenience: for his death was as effectu-

all

all to redeeme them that liued before he suffered actually, as them that liue since, because in Gods sight, hee is the Lambe that was slaine from the beginning of the world, and the Fathers that were iustified by faith in his bloud, receiued the same crowne and reward of righteousnesse, that wee doe being iustified by the same meanes. And yet our Sauiour Christ was the first man, that in his whole manhood ascended and entred into heauen, into the fulnesse and perfection of glory, which is prepared for all Gods elect, to be enioyed after the generall resurrection. That our Sauiour Christ descended into no prison after his death, wee verily beleeue, and yet wee doe also constantly beleeue the article of our Creed, that he descended into hell, by suffering in soule the paines due to Gods iustice, for the sinnes of all whom he redeemed, and by vanquishing the Deuill, and all the power of hell, in working the redemption of all the children of God. If Beza in his confession had cleane left out that article, which is vntrue, he had beene no more to be blamed, than the authors of the Nicene Creed, and many other Creeds, in which it is not expressed, because it is partly contained vnder the article of his sufferings, partly it is in part of the effect and vertue of his death and redemption.

MART. 2. *These now being the hereticall doctrines which they meane to auouch and defend, whatsoever come of it; first, they are at a point not to care a rush for all the ancient holy Doctors, that write with full consent to the contrary, (as themselues confesse, calling it their common errour.) Secondly, they translate the holy Scriptures in fauour thereof, most corruptly and wilfully, as in Bezaes false translation (who is Calvins successor in Geneua) it is notorious, for hee in his new Testament of the yeere 1556. printed by* Robertus Stephanus *in* Folio, *with Annotations, maketh our Sauiour Christ say thus to his Father,* Non derelinques cadauer meum in sepulchro, Thou shalt not leaue my carcase in the graue, Act. 2. *for that which the Hebrew, and the Greeke, and the Latine, and S. Hierome according to the Hebrew, say,* Non derelinques animam meam in inferno, *as plainly as wee say in English,* Thou shalt not leaue my soule in hell. *Thus the Prophet Dauid spake it in the Hebrew,* Psal. 15. *Thus the Septuaginta vttered it in Greeke: Thus the Apostle S. Peter alleageth it: Thus the holy Euangelist S. Luke in the Acts of the Apostles,* cap. 2. *recorderh it: and for this, S. Augustine calleth him an Infidell that denieth it: yet all this would not suffice to make Beza translate it so, because of certaine errours (* as he heretically tearmeth them) which he would full gladly auoid hereby, namely the Catholike true doctrine of* Limbus patrum, *and* Purgatorie. *What need wee say more? Hee translateth* animam *a* carcase, *(so calling our Sauiour Christs body, irreuerently, and wickedly) he translateth* infernum *graue.*

Beza in 1. Pet. 3. 19.
Calu. Instit. li. 2. c. 16. sect. 9.
Hier. in Psal. 15. ex Hebrao.
נפש בשאול
ψυχὴν εἰς ἅδης.
* See his Annot. in 2. Act.

FVLK. 2. That many of the Christian Fathers held this errour, that the godly of the old Testament were not in heauen before Christs death, it is no cause why wee should bee afraid to confesse the truth reuealed to vs out of the holy Scriptures, to the glory of God. And if the wrong or ambiguous translation of one Hebrew word *Sheol,* deceiued them, that were for the most part ignorant of the Hebrew tongue, what reason were it that wee should not in translation reforme that errour? But as for Bezaes first translation of the Greeke word ψυχὴ, dead body, and ἅδης, graue, I haue answered at large, *cap. 1. sect. 31.* where also it is shewed how vainly you take hold of the English word carcase, to charge Beza with vnreuerent calling of our Sauiour Christs body, when it was dead, because he calleth it in Latine *Cadauer.*

שאול

MART. 3. *Need wee take any great labour to proue this to be a foule corruption, or that it is done purposely, when he confesseth that he thus translateth, because else it would serue the Papists? Which is as much to say, as, The word of God if it be truly and sincerely translated, maketh indeed for them. For the first part, wee will not stand vpon it, partly because it is of it selfe most absurd, and they are ashamed of it; partly because it shall suffice to confute Beza, that two other as famous heretikes as hee, Castalio and Flaccus Illyricus, write against him in this point, and confute him; partly also, because wee speake not here vniuersally of all hereticall translations, but of the English corruptions specially, and therefore wee may only note here, how gladly they also would say somewhat else for* soule, *euen in the text, if they durst for shame: for in the margent of that English translation, they say,* or life, or person, *thereby aduertising the Reader, that he may reade thus, if it please him;* Thou shalt not leaue my life in the graue, *or,* Thou shalt not leaue my person. *As though either mans soule or life were in the graue, or* anima *might bee translated* person, *which the selfe-same English Bible doth not, no not in those places where it is euident that it signifieth the whole person. For though this word* soule, *by a figure, is sometime taken for the whole man, yet euen there they doe not, nor must not translate it otherwise than soule, because our tongue beareth that figure as well as Latine, Greeke, or Hebrew: but here, where it cannot signifie the whole person, it is wicked to translate it so.*

Bib. an. 1579.
Act. 7. v. 14.

FVLK. 3. If you take more labour than you are well able to beare, yet shall you proue it no hereticall corruption. As Castalio and Illyricus, the one an heretike, the other a schismatike,

tike, haue inueighed against Beza, so hath he sufficiently confuted them. But to our English translation, where in the margent they say, life or person, when in the text they say soule; what doth this offend you? They render the vsuall English word for the Greeke word; but they admonish the Reader, that the word soule in this place signifieth not the soule separated from the body, but either the life, or the whole person: because that although the body only be laid in the graue, yet according to vulgar speech and sense, the whole man is said to be buried, and his life seemeth to be inclosed in the graue, according to which popular and humane conceit, the Prophet in that Psalme speaketh, as appeareth in the latter part of that verse, which is all one in sense with the former, Neither wilt thou giue thy holy one to see corruption: where corruption which is proper only to the body, is there spoken generally of the whole man. If this exposition please you not, yet you haue no cause to finde fault with the translation, which in that place is according to the common and ordinary signification of the Greeke word ψυχὴ, soule: which as it is sometime taken for the whole person, as you note, *Act.* 7. 14. so is it here, as the latter part of the verse doth most plainly declare. Act. 2.

MART. 4. *But as for the word* graue, *that they put boldly in the text, to signifie that howsoeuer you interpret* soule, *or whatsoeuer you put for it, it is not meant according to S. Augustine and the faith of the whole Catholike Church, that his soule descended into hell, whiles his body was in the graue; but that his soule also was in the graue, howsoeuer that is to be vnderstood. So making it a certaine and resolute conclusion, that the holy Scripture in this place speaketh not of Christs being in hell, but in the graue; and that according to his soule, or life, or person, or (as Beza will haue it)* his carcase or body: *and so* his soule in hell, *as the holy Scripture speaketh, shall bee* his body in the graue, *as Beza plainly speaketh, and the Bezites couertly insinuate: and white shall be blacke, and chalke shall be cheese, and euery thing shall be any thing that they will haue it. And all this their euident false translation must be to our miserable deceiued poore soules, the holy Scripture, and Gods word.* See Vigors Sermons, pag. 110. 115. & deinceps.

FVLK. 4. The Greeke word ᾅδης well beareth to bee translated in some places a graue, and here the latter part of the verse speaketh of corruption, which cannot bee vnderstood to bee but in the graue, and so doth S. Peter vnderstand it, saying, that Dauid the Patriarke died and was buried, and his sepulchre remaineth with vs vnto this day: and S. Paul vpon the same verse of the Psalme saith, hee saw corruption. Both the Apostles therefore interpreting this verse of the resurrection of Christ, wee thinke it indeed a resolute conclusion, that the Scripture in this place speaketh not of Christs being in hell, which wee acknowledge in the article of our Creed, but of his buriall and resurrection. Your trifling of white and blacke, chalke and cheese, may seeme pleasant Rhetorike to grosse eares, whom you seeke to fill with such vanities. But the wiser sort, that are acquainted with figuratiue speeches, will thinke it nothing strange, if words bee not alwayes taken in their vsuall and proper signification. That the Hebrew word *Nepheſh*, which the Prophet in that verse of the Psalme vseth, is taken diuers times in the Scripture for a dead body, I haue before proued more plainly, than euer you shall be able to denie: where you may, if you be disposed to sport your selfe, vse your figuratiue comparison of white and blacke, chalke and cheese; but you shall sooner of white make blacke, of chalke cheese, than you can possibly auoid the cleare light of those texts, which was seene euen of your owne vulgar Latine Interpreters. נפש

MART. 5. *Where wee cannot but maruell, why they are afraid to translate the words plainly in this place,* of his soule being in hell: *whereas in the Creed they admit the words, and interpret them, that by suffering hell paines vpon the Crosse, so he descended into hell, and no otherwise. Why did they not here also keepe the words for the credit of their translation, and afterward (if they would needs) giue them that glosse for maintenance of their heresie? This mysterie wee know not, and would gladly learne it of the Puritan Caluinists, whose English translation perhaps this is: for the grosser Caluinists (being not so pure and precise in following Caluin, as the Puritans be, that haue well deserued that name aboue their fellowes) they in their other English Bibles haue in this place discharged themselues of a false translation, saying plainly,* Thou shalt not leaue my soule in hell. *But * in what sense they say so, it is very hard to ghesse: and perhaps themselues cannot tell yet what to make of it, as appeareth by M. Whitakers answer to F. Campion. And hee is now called a Bishop among them, and proceeded Doctor in Oxford, that could not obtaine his grace to proceed Doctor in Cambridge, because hee preached Christs descending into hell: and the Puritans in their second admonition to the Parliament,* pag. 43. *cry out against the politike Caluinists, for that in the Creed of the Apostles (made in English meeter, and sung openly in their Churches, in these words,* His spirit did after this descend, into the lower parts, to them that long in darknesse were, the true light of their hearts) *they fauour his descending into hell very much, and so consequently may thereby build* Limbus Patrum, Bib. an. 1562. and 1577. * See Lind. dubit. p. 19. Whitak. pag. 165. M. Hues B. of S. Asaph in Wales.

trum, *and* Purgatorie. *And the Puritans in their second replie against M. Whitgifts defence,* pag. 7. *reprehend one of their chiefest Caluinisticall martyrs, for affirming (as they tearme it) a grosse descending of our Sauiour Christ into hell. Thus the Puritans confesse plainly their hereticall doctrine, against Christs descending into hell.*

FVLK. 5. By confessing in our Creed, that Christ descended into hell, you might know, but that you had rather be ignorant, that you might maruell still, that wee purposed not in translating this place, to denie that article, as you falsly slander vs: but because this place might seeme vnto the ignorant to confirme the errour of Christs descending into *Limbus Patrum*, as it doth not, if it be rightly vnderstood, it was thought good of some Translators, (that seeing this verse must haue the same sense in the Greeke Sermon of Peter, that it hath in the Hebrew Psalme of Dauid, and the Greeke word ᾅδης, vsed by the Euangelist, in stead of the Hebrew word *Sheol*, may beare to signifie a graue, as the Hebrew word doth most vsually) by translating it the graue, to shew that this verse in Greeke, maketh no more for that errour of descending into *Limbus*, than the same doth in Hebrew. As for your distinction of grosse Caluinists and Puritans, it may be packed vp among the rest of your quarrels and slanders. What M. Whitaker hath written in his answer to Frier Campion, hee is able to explaine vnto you himselfe, if you doe not vnderstand him. That the Bishop of Saint Asaph did once fauour your errour in some part, and for that was misliked of the Vniuersitie of Cambridge, it is as true, as that afterward reforming his iudgement at Oxford, where he proceeded, he was also incorpored Doctor at Cambridge. The English meeter vpon the Creed, except it bee drawne to an Allegorie, in my iudgement, cannot bee defended, which iudgement I declared openly at Pauls Crosse, fourteene or fifteene yeeres agoe. Master Latimers errour of Christ suffering torments in hell after his death, is iustly reprehended, by whomsoeuer it be. By all which, I know not what may be rightly gathered, but that wee flatter not one another in errours, but if any among vs be deceiued, of what account or credit soeuer he be, wee spare not to reproue his errour, preferring Gods truth before all worldly and priuate respects, of friendship, countenance, credit, and whatsoeuer. שאול

MART. 6. *The truth is, howsoeuer the politike Caluinists speake, or write in this point, more plausibly and courtily to the people, and more agreeably to the article of our faith, than either Caluin, or their earnest brethren, the Puritans, doe, which write and speake as fantastically and madly, as they thinke: yet neither doe they beleeue this article of the Apostles Creed, or interpret it, as the Catholike Church, and ancient holy Fathers alwayes haue done, neither can it stand with their new profession so to doe, or with their English translations in other places. It cannot stand with their profession: for then it would follow, that the Patriarkes, and other iust men of the old Testament, were in some third place of rest, called* Abrahams bosome, *or* Limbus Patrum, *till our Sauiour Christ descended thither, and deliuered them from thence, which they denie in their doctrine, though they sing it in their meeters. Neither can it stand with their English translations: because in other places where the holy Scriptures euidently speake of such a place, calling it* Hell, *(because that was a common name for euery place and state of soules departed, in the old Testament, till our Sauiour Christ by his resurrection and ascension, had opened heauen) there for* hell *they translate* graue.

FVLK. 6. The truth is, howsoeuer you slander vs with odious names of schisme, and diuers interpretations, wee all agree in the faith of that article, and in the true sense and meaning thereof. As also wee consent against your errours of *Limbus Patrum*, or any descending of Christ into that fantasticall place. As for Abrahams bosome, we account it no place of descent, or going downe, but of ascending, euen the same that our Sauiour Christ vpon the Crosse, called Paradise, *Luk.* 23. saying to the penitent theefe, this day thou shalt be with mee in Paradise, which of S. Paul is called the third heauen, 2 *Cor.* 12. saying, that he was taken vp into the third heauen, whether in the body, or out of the body, hee knew not, but he was taken vp into Paradise, and there heard words that could not be vttered, which it is not lawfull for a man to speake. And that Abrahams bosome is a place farre distant from hell, that only text where it is named, *Luk.* 16. doth euidently declare. First the Angels carry the soule of Lazarus into Abrahams bosome; he might as well haue said hell, if hee had meant hell: but Angels vse not to goe downe into hell. Secondly, it is a place of comfort, for Lazarus was there comforted. Thirdly, there is a great *Chaos*, which signifieth an infinite distance betweene Abraham and the rich glutton, which vtterly ouerthroweth that dreame of *Limbus*, which signifying a border or edge, supposeth that place to be hard adioyning to the place of torments. Last of all, if the article of our faith had beene of *Limbus Patrum*, or of Abrahams bosome, we should haue beene taught to say, he descended into *Limbo Patrum*, or he descended into Abrahams bosome, which all Christian eares abhorre to heare. The word *Sheol* vsed in the שאול

old Testament for a common receptacle of all the dead, signifieth properly a place to receiue their bodies, and not their soules, and therefore most commonly in our translations is called the graue.

MART. 7. *As when Iacob saith,* Descendam ad filium meum lugens in infernum; I will goe downe to my sonne into hell, mourning: *they translate,* I will goe downe into the graue vnto my sonne, mourning: *as though Iacob thought that his sonne Ioseph had beene buried in a graue, whereas Iacob thought, and said immediately before, as appeareth in the holy Scripture, that a wilde beast had deuoured him, and so could not be presumed to be in any graue: or as though, if Ioseph had beene in a graue, Iacob would haue gone downe to him into the same graue: for so the words must needs import, if they take graue properly; but if they take graue vnproperly, for the state of dead men after this life, why doe they call it* graue, *and not* hell, *as the word is in Hebrew, Greeke, and Latine? No doubt they doe it to make the ignorant Reader beleeue, that the Patriarke Iacob spake of his body only, to descend into the graue, to Iosephs body: for as concerning Iacobs soule, that was by their opinion to ascend immediately after his death to heauen, and not to descend into the graue. But if Iacob were to ascend forthwith in soule, how could he say, as they translate,* I will goe downe into the graue, vnto my sonne? *As if according to their opinion, he should say, My sonnes body is deuoured of a beast, and his soule is gone vp into heauen: well, I will goe downe to him into the graue.* Gen. 37. שאול Sheol. Infernus.

FVLK. 7. A proper quidditie you haue found out of Iacob, supposing his sonne to be deuoured of wilde beasts; yet saith, I will goe downe vnto him mourning, which you thinke cannot be into the graue, because he did not thinke he was buried. But you must remember, it is the common manner of speech, when men say in mourning, they will goe to their friends departed, they meane, they will die, although their friends perhaps were drowned in the sea, or their bodies burned, or perhaps lie in desolate places vnburied. So Iacobs descending to the graue, signifieth no more but death, by which he knew he should be ioyned to his sonne in soule, though he were not in body. The name of graue is vsed, because it is vsuall that dead men are buried, though it bee not vniuersall. And that the graue is taken commonly for death, it appeareth by that phrase, so often vsed in the Scriptures, Hee slept with his fathers, and was buried, which being spoken indifferently of good men, and euill, cannot be vnderstood of one place of their soules, but of death, which is common to all, and is proper to the body, not vnto the soule, for the soules of the departed sleepe not. The like is to be said of the phrase vsed in *Genesis* of Ismael, as well as of the godly Patriarkes, hee was laid vp to his people. And lest you should please your selfe too much in your childish conceit of Iosephs being deuoured, whereof yet his father was not certaine; you shall heare how Isidorus Clarius translateth the same place, in his Bible censured by the Deputies of Trent Councell, *Descendam ad filium meum lugens, in sepulchrum*: I will goe downe to my sonne, mourning, into the graue. This is one of the places which hee thought meet to be corrected, according to the Hebrew; and in other places, where he is content to vse the old word *Infernus*, hee signifieth in his notes, that he meaneth thereby *Sepulchrum*, the graue. And indeed this word *Infernus* signifieth generally any place beneath, as the Greeke word ἅδης, which the Greeke Translators vsed for *Sheol*: the Hebrew word signifieth a place that is darke and obscure, where nothing can be seene, such as the graue or pit is, in which the dead are laid, which therefore of Iob is called the land of darknesse, and the shadow of death. Iob 10.

MART. 8. *Gentle Reader, that thou maist the better conceiue these absurdities, and the more detest their guileful corruptions, vnderstand (as wee began to tell thee before) that in the old Testament, because there was yet no ascending into heauen,* the way of the holies *(as the Apostle in his Epistle to the Hebrewes speaketh)* being not yet made open, *because our Sauiour Christ was to dedicate and begin the entrance in his owne person, and by his passion to open heauen: therefore (we say) in the old Testament the common phrase of the holy Scripture is, euen of the best men, as well as of others, that dying they went downe* ad inferos, *or* ad infernum; *to signifie that such was the state of the old Testament before our Sauiour Christs resurrection and ascension, that euery man went downe, and not vp; descended, and not ascended: by descending I meane not to the graue, which receiued their bodies only, but* ad inferos, *that is,* to hell, *a common receptacle or place for their soules also departed, as well of those soules that were to be in rest, as those that were to be in paines and torments. All the soules, both good and bad, that then died, went downward, and therefore the place of both sorts was called in all the tongues, by a word answerable to this word* hell, *to signifie a lower place beneath, not only of torments, but also of rest.* Heb. 9. v. 8. Heb. 10. v. 20.

FVLK. 8. Where you reason that there was no ascending into heauen, because the way of the holies was not yet made open, when the first tabernacle was standing, you abuse the Reader, and the Scripture. For the Apostles meaning is, in that verse, to shew that to the great benefit of Christians, that first tabernacle is fallen, because that now wee haue more

more familiar accesse vnto God, by Iesus Christ. For whereas the high Priest only, but once in the yeere, and then not without bloud, entred into the second most holy Tabernacle, because the way of the Holyes, that is vnto the Holiest, or *sancta sanctorum*, was not then opened, now our Sauiour Christ hauing once entred into the holiest place, by his owne bloud, and found eternall redemption, we haue by him without any ceremonies, sacrifices, or meditation of any mortall Priest, free accesse vnto the throne of grace, euen into the holy place, by the new and liuing way, which he hath prepared for vs. But all this is to be vnderstood of the cleare reuelation of the mercy of God in Christ, which was obscurely set foorth vnto the fathers of the old Testament, and not of the effect and fruite of his passion, which was the same for their saluation, that it is for ours. Neither haue the soules of the faithfull, since the comming of Christ, any other place of rest, than the fathers had before his incarnation, God prouiding most wisely, that they without all the rest of their brethren, that shall be vnto the worlds end, shall not be made perfect. And whereas you say, that all the soules of good and badde, then went downeward, you are controuled by the Wise man, Eccles. 3. where he speaketh in the person of the carnall man, doubting of that which is not comprehended by reason, but beleeued by faith: who knoweth whether the spirit of man ascend vpward. And more plainely in the last Chapter of that booke, where hee exhorteth to repentance, shewing in the end that though dust returne to the earth from whence it was, yet the spirit returneth to God that gaue it. It returneth to God therefore, it goeth not downe. For who would abide to heare this speach, the soules of the faithfall went downeward to God, yea went into hell to God. Nay returned downward into hell to God that gaue them. That common receptacle therefore of the dead was the receptacle of their bodies, which all first or last, returned to the earth from whence they were taken. And where you say that place was called in all tongues, by such a word, as signifieth a lower place beneath, it is true of the common receptacle of their bodies, but not of their souls. For the soule of Lazarus was not carried by the Angels into hell, but into Abrahams bosome, which was not onely a place of rest, but also of ioy, and comfort, contrarie to torments: betweene which and hell was an infinite distance: Who would call that a common receptacle, when there was an infinite distance, vnpassable from one to the other.

Heb. 4. v. 16.

Heb. 10. v. 19.

Heb. 11. v. 40.

MART. 9. *So we say in our Creede, that our Sauiour Christ himselfe descended into* hell, *according to his soule: So S. Hierome speaking of the state of the old Testament, saith:* Si Abraham, Isaac, Iacob in inferno, quis in cœlorum regno, *that is*, If Abraham, Isaac, and Iacob were in hell, who was in the kingdome of heauen? *And againe*, Ante Christum, Abraham apud inferos: post Christum, latro in Paradiso, *that is*, before the comming of Christ, Abraham was in hell: after his comming, the theefe was in Paradise. *And least a man might obiect, that Lazarus being in Abraham bosome, saw the rich glutton afarre of in hell, and therefore both Abraham and Lazarus seeme to haue beene in heauen: the said holy Doctour resolueth it, that Abraham and Lazarus also were in hell, but in a place of great rest and refreshing, and therefore very far off from the miserable wretched glutton that lay in torments.*

Epitaph. Nepot. cap. 3.

Luc. 16.

See S. August. in Ps. 85. v. 13.

FVLK. 9. We say in our Creede, that Christ descended into hell, which being an article of our faith, must haue relation to such benefit, as we receiue by his descending, namely, that thereby we are deliuered from the paines of hell. But that he should descend into *Limbus patrum*, to fetch out the fathers, which before you said were in prison, now you say in rest, we neither say it in our Creede, neither doth it pertaine vnto vs. But Hierome is cited as a fauourer of your opinion, who I confesse in some part held as you do, but not altogether. For thus he writeth in *Epitaph. Nepot.* After hee hath giuen thankes to Christ for our redemption by his death: *Quid ante miserius homine, qui æternæ mortis terrore prostratus, viuendi sensum ad hoc tantum acceperat vt periret, &c.* What was more miserable than man before, which being cast downe with terrour of eternall death, receiued sense of liuing for this end onely, that he might perish. For death raigned from Adam vnto Moses, yea vpon those which haue not sinned after the similitude of the transgression of Adam. If Abraham, Isaak, and Iacob in hell, who in the kingdome of heauen? if thy friends were vnder the punishment. If Adam and they which sinned not, were held guiltie by other mens sinnes, what is to be thought of them which said in their hart there is no God &c. And if Lazarus be seene in the bosome of Abraham and in a place of rest, what like hath hell and the kingdome of heauen? Before Christ Abraham in hell, after Christ the theefe in Paradise. In these words Hierome after his Rhetoricall manner, amplifying the benefit of our redemption by Christ, doth rather touch this errour, than plainely expresse it. For first he maketh all men miserable before Christ, and cast downe with terrour of eternall death, which is true, if yee consider them with-

out Christ, in which state are all men since Christ, but of all men that liued before the time of Christs death, and yet embraced their redemption by him, it is not true. As also that there are some which haue not sinned. But that all this is to be vnderstood, specially of the death of their bodies, and allegorically of their soules, hee addeth immediately, *Et idcirco in resurrectione eius multa dormientium corpore, &c.* And therefore at his resurrection, many bodies of them that slept arose, and were seene in the heauenly Ierusalem. See you not how he turneth all into an Allegorie, to set foorth the vertue of Christs redemption? who brought all his elect by his death, from hell, and the power of darkenesse, into the kingdome of heauen. Furthermore you bidde vs see Augustine in Psal. 85. v. 13. Where in the beginning he professeth his ignorance in discussing the question of the nethermost hell. First supposing this world in which we liue, to be *Infernum superius*, and the place whether the dead go *Infernum inferius*, from which God hath deliuered vs, sending thether his sonne, who to this *Infernum* or lower place came by his birth, to that by his death: hee addeth an other opinion, *Fortassis enim apud ipsos inferos est aliqua pars inferior, &c.* Peraduenture euen in hell it selfe there is some part lower, in which the vngodly, which haue much sinned are deliuered. For whether Abraham had beene now in certaine places in hell, wee cannot sufficiently define. And afterward when he hath spoken of the diuers places of Lazarus, and the rich Glutton, he concludeth as vncertainely as he began. *Ergo inter ista fortasse duo inferna, quorum in vno, &c.* Therefore peraduenture betweene these two hills, in one of which the soules of the righteous rested, the soules of the wicked are tormented, one attending praieth in the person of Christ, &c. Here you may see, what an article of beliefe this was with S. Augustine, when he hath nothing to define, but onely bringeth his coniecturall opinions and peraduentures. Also how he taketh *Infernum* for any lower place, in so much that he calleth this world, *Infernum*. Wherefore much more may *Infernum* signifie the graue, and be so sometimes translated.

Nascendo. Morendo.

MART. 10. *His words be these in effect: If a man will say vnto mee, that Lazarus was seene in Abrahams bosome and a place of refreshing euen before Christs comming: true it is, but what is that in comparison?* Quid simile infernus & regna cælorum? *What hath hell and heauen like? As if he should say, Abraham indeed and Lazarus (and consequently many other) were in place of rest, but yet in hell, till Christ came, and in such rest, as hath no comparison with the ioies of heauen. And Saint Augustine disputing this matter sometime, and doubting whether Abrahams bosome be called hell in the Scripture, and whether the name of hell be taken at any time in the good part (for of Christs descending into hell, and of a third place where the Patriarches remained vntill Christs comming, not heauen, but called Abrahams bosome: he doubted not, but was most assured) the same holy Doctour in an other place, as being better resolued, doubted not vpon these words of the Psalme,* Thou hast deliuered my soule from the lower hell, *to make this one good sense of this place, that the lower hell is it, wherein the damned are tormented: the higher hell is that, wherein the soules of the iust rested, calling both places by the name of hell.*

Epist. 99. ad Euod. & de Gen. ad lit. lib. 12. c. 33. In Psal. 85.

FVLK. 10. I haue set downe his very words indeed, which being well weighed, make nothing so clearely for your phantasied *Limbus*, as you would haue men weene. You say Augustine doubteth whether Abrahams bosome, in the Scripture be called hell, *Eph. 99. & de gen. ad lit. lib. 12. cap. 33.* But there he doth vtterly deny it, and in *Psal.* 85, as by his words cited before appeareth, he doubteth. So that where he flatly denieth, with you he doubteth, and where he doubteth, with you he is better resolued. Wherefore this matter of Abraham, and the faithfull being in hell, is no article of faith, except you will say that Saint Augustine was not resolued in the articles of our faith, who touching the third place, whatsoeuer at diuers times hee speaketh doubtingly in his Hypognosticon, he affirmeth resolutely, that he findeth in the Scriptures, that there is none.

MART. 11. *And surely of his maruellous humilitie and wisedome, he would haue beene much more resolute herein, if he had heard the opinion of Saint Hierome, whom he often consulted in such questions, and of other fathers, who in this point speake most plainely, that Abrahams bosome or the place where the Patriarkes rested, was some part of hell. Tertullian,* (Lib. 4. aduers. Marcion.) *saith,* I know that the bosome of Abraham was no heauenly place, but only the higher hell, *or,* the higher part of hell. *Of which speech of the fathers, rose afterward that other name,* Limbus patrum, *that is the very brimme, or vppermost and outmost part of hell, where the fathers of the old Testament rested. Thus we see that the Patriarches themselues were as then in hell, though they were there in a place of rest: in so much that Saint Hierome saith againe,* Ante resurrectionem Christi notus in Iudæa Deus, & ipsi qui nouerant eum, tamen ad inferos trahebantur: *that is,* Before the resurrection of Christ, God was known in Iurie, and they themselues that knew him, yet were drawne vnto hell. *Saint Chrysostome, vpon that place of Esay,* I will breake the brasen gates, and bruse the iron barres in pieces,

Lococitato. Hom. quod Christus sit Deus in. 5. Christus sit Deus in. 5.

pieces, and will open the treasures darkned, &c. So he calleth hell, *saith he*, for although it were hell, yet it held the holy soules, and precious vessels, Abraham, Isaac, and Iacob. *Marke that he saith, though it were hell, yet there were the iust men at that time, till our sauiour Christ came to deliuer them from thence.* Psal. 15. *Infernus.*

FVLK. 11. As wise and humble as he was, he was not readie to yeeld to euery opinion of Hierome, as his Epistles written to Hierome doe declare. Neither was Hierome so resolute in this matter, whereof he speaketh vnder a cloude, and in an Allegorie, as it is plaine, where he saith, the bodies that were raised at the resurrection of Christ, were seene in the heauenly Ierusalem, whereas it is certaine they were seene only in the earthly Ierusalem actually. But he meaneth, the effect of Christs redemption, was acknowledged either in the Catholike Church, which is Ierusalem aboue in one sense, or else that they shall be seene in the new Ierusalen and blessed felicitie of the godly at the worlds end: whereof a testimonie was giuen in that sight of their appearing, & particular resurrection known at Ierusalem on earth. But you cite an other place out of *Tertullian lib. 4. aduersus Marcionem*, and in the margent you say, *Loco citato*, but I wote not where. And these be Tertullians words, if you be an honest man. *I know that the bosome of Abraham was no heauenly place, but onely the higher hell, or the higher part of hel.* I see you will be as bold with the auncient doctours workes, as you are with my poore writings, whom you make to say euen what you list. In the last Section before you said *S. Augustine Epist. 99. & de gen. ad lit. Lib. 12. Cap. 33.* Doubted whether Abrahams bosome were called hell. *Quod si nusquam &c.* If it be neuer read in the holy Scriptures (*scilicet* that hell is taken in the good part) verily that bosome of Abraham that is the habitation of a certaine secret rest, is not to be beleeued, to be any part of hell. And againe by reason of the infinite Chaos, *Satis vt oppinor appareat*, It may appeare as I thinke sufficiently, that the bosome of that so great felicitie, is not a certaine part, and as it were a member of hell. In the other place he speaketh to the same effect, and vpon the same ground, that hee neuer findeth in the Scriptures hell, taken in good part, and *Cap. 34.* where hee proueth that Paradise is heauen, he saith: *Quanto magis ergo.* How much more then, may that bosome of Abraham, after this life be called Paradise? This saith Augustine, and much more to this purpose, wherein I thought to haue forborne you, but that you come vpon vs still with new forgeries. Tertullian in the booke by you quoted, *pag. 274.* of Frob. printed 1550. thus writeth. *Sed Marcion aliorsum cogit, &c.* But Marcion driueth it another way, so forsooth, that he determineth both the rewards of the Creator, either of torment, or of refreshing, to be laid vp for them in hell, which haue obeyed the law and the Prophets. But of Christ, and his God, he defineth an heauenly bosome, and heauen. We will answere, and euen by this selfe same Scripture, conuincing his blindnes, which against hell discerneth this Abrahams bosome, to the poore man. For one thing is hell, (as I thinke) and Abrahams bosome, an other thing. For a great depth he saith, is betweene those regions, and that doth let the passage to and fro. But neither should the rich man haue lifted vp his eyes, and that truely from a farre of, but into higher places, and that of an exceeding height, by that infinite distance of height and depth. Whereof it appeareth to euery wise man, that hath euer heard of the Elysian fieldes, that there is some locall determination, which is called Abrahams bosome, to receiue the soules of his sonnes, euen of the Gentiles, he being the father of many nations, to be accounted of Abrahams familie, and of the same faith, by which Abraham beleeued God, vnder no yoke of the Law, nor in the signe of circumcision. That region therefore I call the bosome of Abrahame, and if not heauenly, yet higher than hell, which shall giue rest in the meane season, to the soules of the iust, vntill the consummation of things do finish the resurrection, of all with the fulnes of reward. This is as much as I can finde in Tertullian, touching Abrahams bosome, which is cleane contrarie to that you affirme him to speake. For by this saying it is manifest, that your opinion is Marcions heresie. Secondly, that Abrahams bosome is not hell, but higher by an infinite distance, although not in full perfection of heauenly glory. Thirdly, that it is not *Limbus patrum*, but the receptacle of all the iust soules, to the end of the world Tertullians authoritie therefore doth you small pleasure, and lesse honestie, vnlesse you did cite him more truely. But I am vnwise to looke for plaine dealing, and sincerite, at your hands. Well, your *Limbus patrum*, the very brimme, or vppermost, or outmost part of hell, wherein all the Patriarches should rest, wee haue now found from whence it came, euen from your old acquaintance, the Mouse of Pontus, Marcion the abhominable Heretike. The other saying of Hierom, but that the opinion of the fathers in hell, had by that time taken some strength, might be vnderstood of the mortalitie, whereunto they were subiect, and neuer should haue beene raised, but by the resurrection of Christ, as it

seemeth by that which he opposeth of all nations, since the passion and resurrection of Christ, acknowledged to speake like Philosophers, of the immortalitie of the soule, and reioycing in the resurrection of the dead, as the fathers mourned at their death. Chrysostomes place is more apparant for your errour, although he also may be vnderstood to speake allegorically of the effect of Christs death and resurrection, by which all the Patriarches were deliuered from death, and hell was spoiled: not that they were in prison there, but that the iustice of God had condemned them thether, if Christs death had not redeemed them: but I will not stand to cleare Chrysostome of this error, which it is sufficient for me to haue found that Marcion the old Heretike, was the first author thereof, by Tertullians confession, howsoeuer it came to passe, that many good men afterward deceiued by the words *Ades* & *Infernus*, did hold it.

MART. 12. *Therefore did Iacob say*, I will go downe to my sonne vnto hell. *And againe hee saith:* If any misfortune happen to (Beniamin) by the way, you shall bring my gray head with sorrow vnto Hell, *which is repeated againe twise in the Chapter 44. by which phrase the holy Scripture will signifie, not onely death, but also the descending at that time of all sorts of soules into hell, both good and badde. And therefore it is spoken of all sorts in the holy Scripture, both of good and of bad. For all went then into hell, but some into a place there, of rest, others into other places there, of torments. And therefore S Hierome saith, speaking of hell, according to the old Testament*, Hell is a place wherein soules are included: either in rest, or in paines, according to the qualitie of their deserts. Gen. 4. 3. Reg. 2. *In cap. 13. Oseæ. Aug. in Psal. 85. v. 13.*

FVLK. 12. Iacob said he would be ioyned to his sonne by death, as in the other text you bring, it is more manifest, than the Sunne at noone dayes. For Iacob speaking of his gray head, must needes meane of his body, and therefore of the graue, and not of Hell. So in the 3. Reg. 2. which you quote, Dauid chargeth Salomon, that hee suffer not the gray head of Ioab, to go downe to the graue in peace, and that he shall cause the hoare head of Shemei to go downe to the graue with bloud, which by no meanes can bee vnderstood of his soule going to hell, which goeth not with bloud, although it is plaine enough by the word hoare head, that he meaneth his body in age, or his old body. And this text *Pagnine*, in his Dictionarie, thought necessarie to bee vnderstood of the graue, although he make the word *Sheol* indifferent to signifie Hell, and the Graue. That all went to Hell, some to rest, and some to torments, it was first deuised by Marcion, the Heretike. But Saint Hierome is once againe cited *in Oseam cap. 13.* where he saith, that Hell is a place wherein soules are included, &c. by which you see that he speaketh not of *Limbus*, wherein soules were included before Christ, but of such a place wherein they are now included, taking the word *Infernus*, generally for any place that receiueth the soules of the departed, as he saith most plainely himselfe, in the same place: *Quicquid igitur separat fratres, infernus est appellandus.* Whatsoeuer doth separate brethren, is to be called hell. Augustine is quoted, to multiply a lye, and for nothing else, as I haue shewed before.

MART. 13. *And in this sense it is also often said in the holy Scriptures, that such and such were gathered, or laide to their fathers, though they were buried in diuers places, and died not in the same state of saluation, or damnation: In that sense Samuel being raised vp, to speake with Saul, said*, To morow thou and thy sonnes shall be with mee. *That is, dead, and in hell, though not in the same place or state there: in this sense all such places of the holy Scripture as haue the word* Inferi, *or* Infernus, *correspondent both to the Greeke and Hebrue, ought to be, and may be most conueniently translated by the word*, Hell. *As when it is said*, Thou hast deliuered my soule from the lower hell, *Psal. 85. v. 13. that is, as S. Augustine expoundeth it, Thou hast preserued me from mortall sinnes, that would haue brought mee into the lower hell, which is for the damned. Which place of holy Scripture, and the like, when they translate* graue, *see how miserably it soundeth:* Thou hast deliuered my soule from the lowest graue. *Which they would neuer say for very shame, but that they are afraid to say in any place (be the holy Scriptures neuer so plaine) that any soule was deliuered or returned from hell, least thereof it might follow by and by, that the Patriarches, and our Saniour Christ, were in such a Hell.* The Scriptures speake of another *Hell*, besides that of the damned. *Abi infernus inferiores.* B. v. 1579.

VLK. 13. That which is spoken indifferently of the elect, and reprobate, must needs be vnderstood of that which is common to both, that is, corporall death. How can it bee verified of their soules, that they were laid to the fathers, when betweene the godly, and the wicked, there is an infinite distance: but the earth, the graue, or pit, is a common receptacle of all dead bodies. That Samuel, which being raised vp, spake to Saul, might truely say of his soule, though not of all his sonnes, that he should bee with him in hell, for it was the spirit of Satan, and not of Samuel, although counterfaiting Samuel, he might speake of the death of Saul, and his sonnes. As for that verse of the eightie and fiue Psalme, whereupon you do falsely so often alleage Saint Augustines resolution, what

what abſurditie hath it, to tranſlate it, from the loweſt graue, or from the bottome of the graue, whereby Dauid meaneth extreme danger of death, that he was in, by the malice of his perſecuting enemies Saul and his complices? But wee are afraid to ſay in any place, that any ſoule was deliuered and returned from hell. We ſay that the ſoules of all the faithfull are deliuered from hell: but of any which after death is condemned to hell, we acknowledge no returne. And theſe words are ſpoken by Dauid while he liued, and praiſed God for his deliuerance, which might be not only from the graue, but alſo from hell, ſauing that here he ſpeaketh of his preſeruation from death.

MART. 14. *And that this is their feare, it is euident, becauſe that in all other places where it is plaine that the holy Scriptures ſpeake of the hell of the damned, from whence is no returne, they tranſlate there the very ſame word hell, and not graue. As for example,* The way of life is on high to the prudent, to auoid from hell beneath. *Loe, here that is tranſlated* hell beneath, *which before was tranſlated* the loweſt graue. *And againe,* Hell and deſtruction are before the Lord, how much more the hearts of the ſonnes of men? *But when in the holy Scriptures there is mention of deliuerie of a ſoule from hell, then thus they tranſlate:* God ſhall deliuer my ſoule from the power of the graue, for he will receiue mee. *Can you tell what they would ſay? Doth God deliuer them from the graue, or from temporall death, whom hee receiueth to his mercy? or hath the graue any power ouer the ſoule? Againe when they ſay,* What man liueth and ſhall not ſee death? Shall hee deliuer his ſoule from the hand of the graue? Prou. 15. 24. Bib. 1579. Damnum inferi. Pſal. 89. 48.

FVLK. 14. I haue ſhewed before diuers times, that although the Hebrew word *Sheol* doe properly ſignifie a receptacle of the bodies after death, yet when mention is of the wicked, by conſequence it may ſignifie hell, as the day ſignifieth light, the night darkneſſe, fire heat, peace ſignifieth proſperitie, and an hundred ſuch like ſpeeches. But where you ſay that *Prouerb.* 15. *v.* 24. that is tranſlated hell beneath, which before was tranſlated the loweſt graue, *Pſal.* 85. *v.* 13. you ſay vntruly, for although in both places there is the word *Sheol*, yet in that Pſalme there is *Tachtiyah*, in the Prouerbs *Mattah*, for which if it were tranſlated the graue, that declineth, or is downward, it were no inconuenience. In the other texts, you trifle vpon the word ſoule, whereas the Hebrew word ſignifieth not the reaſonable ſoule, which is ſeparable from the body, but the life, or the whole perſon of man, which may rightly be ſaid to be deliuered from the hand or power of the graue, as the verſe 48. doth plainly declare, when in the latter part is repeated the ſenſe of the former, as it is in many places of the Pſalmes. תחתיה מטה

MART. 15. *If they take* graue *properly, where mans body is buried; it is not true either that euery ſoule, yea or euery body is buried in a graue. But if in all ſuch places they will ſay they meane nothing elſe but to ſignifie death, and that to goe downe into the graue, and to die, is all one: wee aske them why they follow not the words of the holy Scripture, to ſignifie the ſame thing, which call it going downe to* hell, *not going downe to the* graue? *Here they muſt needs open the myſterie of Antichriſt working in their tranſlations, and ſay, that ſo they ſhould make hell a common place to all that departed in the old Teſtament, which they will not, no not in the moſt important places of our beleefe concerning our Sauiour Chriſts deſcending into hell, and triumphing ouer the ſame. Yea therefore of purpoſe they will not, only for to defeat that part of our Chriſtian Creed.*

FVLK. 15. Wee cannot alwayes take the word graue properly, when the Scripture vſeth it figuratiuely: but if wee ſay, to goe downe to the graue, and to die, is all one, you aske vs why wee follow not the words of the holy Scripture. I anſwer, wee doe, for the Scripture calleth it graue, and not hell. Where is then your vaine clattering of the myſterie of Antichriſt, that wee muſt open? Becauſe wee will not acknowledge that hereticall common place, inuented by Marcion the heretike, wee purpoſe to defeat the article of Chriſts deſcending into hell. A monſtrous ſlander, when wee doe openly confeſſe it, and his triumphing ouer hell in more triumphant manner than you determine it. For if he deſcended into that hell only, in which were the ſoules of the faithfull, which was a place of reſt, of comfort, of ioy, and felicitie, what triumph was it to ouercome ſuch an hell, which if you take away the hatefull name of hell, by your owne deſcription, will proue rather an heauen than an hell? But wee beleeue that he triumphed ouer the hell of the damned, and ouer all the power of darkneſſe, which hee ſubdued by the vertue of his obedience and ſacrifice, ſo that it ſhould neuer be able to claime or hold any of his elect, whom he had redeemed.

MART. 16. *As when the Prophet firſt,* Oſee 13. *and afterward the Apoſtle,* 1 Cor. 15. *in the Greeke ſay thus:* Ero mors tua ô mors, morſus tuus ero inferne. Vbi eſt, mors, ſtimulus tuus? Vbi eſt, inferne, victoria tua? O death, I will be thy death; I will be thy ſting, O hell. Where is, O death, thy ſting? where is, O hell, thy victorie? *they tranſlate in both places,* O graue, *in ſtead of* O hell. *What elſe can be their meaning hereby, but to draw the Reader from the common ſenſe of our Sauiour Chriſts deſcending into hell, and conquering the ſame, and* שאול Adn. Bib. 1579.

bringing

bringing out the Fathers and iust men triumphantly from thence into heauen? which sense hath alwayes beene the common sense of the Catholike Church and holy Doctors, specially vpon this place of the Prophet. And what a kinde of speech is this, and out of all tune, to make our Sauiour Christ say, O graue I will be thy destruction? *as though he had triumphed ouer the graue, and not ouer hell; or ouer the graue, that is, ouer death: and so the Prophet should say death twice, and hell not at all.* See S. Hier. Comment. in 13. Osee.

FVLK. 16. S. Hierome, whom you quote in the margent, to proue that all the Catholike Doctors vnderstood this text of Osee, of Christs descending into hell, and thereby reproue our translation, which for hell saith graue, after he hath repeated the words of the Apostle, 1 *Cor.* 15. vpon this text, thus he concludeth: *Itaque quod ille in resurrectionem interpretatus est Domini, nos aliter interpretari nec possumus nec audemus:* Therefore that which the Apostle hath interpreted of our Lords resurrection, wee neither can nor dare interpret otherwise. You see therefore by Hieromes iudgement, that in this text, which is proper of Christs resurrection, it is more proper to vse the word of graue, than of hell. How vainly the same Hierome interpreteth the last words of this chapter, of spoiling the treasure of euery vessell, that is desireable of Christs deliuering out of hell the most precious vessels of the Saints, &c. I am not ignorant: but we speake of translation of the 14. verse, which being vnderstood of Christs resurrection, it argueth, that the graue is spoken of, rather than hell. As for the repetition of one thing twice for vehemencie, and certainties sake, is no inconuenient thing, but commonly vsed in the Scriptures.

MART. 17. *Why, my Masters, you that are so wonderfull precise Translators, admit that our Sauiour Christ descended not into hell beneath, as you say, yet I thinke you will grant that hee triumphed ouer hell, and was conqueror of the same. Why then did it not please you to suffer the Prophet to say so at the least, rather than that he had conquest only of death and the graue? You abuse your ignorant Reader very impudently, and your owne selues very damnably, not onely in this, but in that you make* graue *and* death *all one, and so where the holy Scripture often ioyneth together* death *and* hell, *as things different and distinct, you make them speake but one thing twice, idly and superfluously.*

FVLK. 17. For our faith of Christs triumphing ouer hell, I haue spoken already sufficiently: but of the Prophets meaning beside the words themselues, the Apostle is best expounder, who referreth it to the resurrection, and his victorie ouer death, which hee hath gained not for himselfe alone, but for all his elect. Where you say we make graue and death all one, it is false: wee know they differ; but that one may be signified by the other, without any idle or superfluous repetition in one verse, I referre mee to a whole hundred of examples, that may be brought out of the Psalmes, the Prophets, and the Prouerbs, where words of the same, like, or neere signification, are twice together repeated, to note the same matter, which none but a blasphemous dogge, will say to be done idly, or superfluously.

MART. 18. *But will you know that you should not confound them, but that* Mors *and* Infernus, *which are the words of the holy Scripture in all tongues, are distinct? Heare what S. Hierome saith, or if you will not heare, because you are of them which* haue stopped their eares, *let the indifferent Christian Reader hearken to this holy Doctor, and great Interpreter of the holy Scriptures, according to his singular knowledge in all the learned tongues. Vpon the foresaid place of the Prophet, after he had spoken of our Sauiour Christs descending into hell, and ouercomming of death, he addeth:* Betweene death and hell this is the difference, that death is that whereby the soule is separated from the body; hell is the place where soules are included, either in rest, or else in paines, according to the qualitie of their deserts. And that death is one thing, and hell is another, the Psalmist also declareth, saying, There is not in death that is mindfull of thee, but in hell who shall confesse to thee? And in another place, Let death come vpon them, and let them goe downe into hell aliue. *Thus farre Saint Hierome.* Hier. in Osee cap. 13. Psal. 6.

FVLK. 18. He that by the graue vnderstandeth a place to receiue the bodies of the dead, and figuratiuely death, doth no more confound the words of death and the graue, than hee that by a cup, vnderstandeth a vessell to receiue drinke properly, and figuratiuely that drinke which is contained in such a vessell. Therefore that you cite out of Hierome, maketh nothing against vs, for he himselfe, although deceiued by the Septuagints, or rather by the ambiguitie of the word ᾅδης, which they vse, in the signification of the Hebrew word שאול, yet by *Infernus* vnderstandeth them that be *in Inferno*, and the dead, as wee doe by the word graue oftentimes. As for his opinion of the godly soules in happy hell before Christs death, or his interpretation of any other part of Scripture, wee professe not to follow in our translations, but as neere as wee can the true signification of the words of holy Scripture, with such sense (if any thing be doubtfull) as the proper circumstances

cumstances of euery place will leade vs vnto, that we may attaine to the meaning of the holy Ghost.

MART. 19. *By which differences of death and hell, (whereof wee must often aduertise the Reader) are meant two things, death, and the going downe of the soule into some receptacle of hell, in that state of the old Testament, at what time the holy Scriptures vsed this phrase so often. Now these impudent Translators in all these places translate it* graue, *of purpose to confound it and death together, and to make it but one thing, which S. Hierome sheweth to be different, in the very same sense that wee haue declared.* Bib. 1579.

FVLK. 19. The difference of *Mors* and *Infernus*, which Hierome maketh, cannot alwayes stand, as I haue shewed of the hoare heads of Iacob, Ioab, and Shemei, which none but madde men will say, to haue descended into a receptacle of soules; beside other places of Scripture, where *Sheol* must of necessitie signifie a place for the body. And euen those places of the Psalmes, that S. Hierome calleth to witnesse, doe make against his errour: for where Dauid saith, *Psal.6.* In hell who shall confesse vnto thee? how can it bee true of the soules of the faithfull being in that holy hell Abrahams bosome? Did not Abraham confesse vnto God, and acknowledge his mercy? Did not Lazarus the same? Did not all the holy soules departed, confesse God, in Abrahams bosome? Were all those blessed soules so vnthankfull, that being carried into that place of rest and comfort, none of them would confesse Gods benefits? It is plaine therefore, to the confusion of your errour, that *Sheol* in that place of Dauid must needs signifie the graue, in which no man doth confesse, praise, or giue thankes vnto God, of whom in death there is no remembrance. Therefore he desireth life and restoring of health, that hee may praise God in his Church or congregation. Likewise in the *Psal.* 54. where hee prophecieth vnto the wicked a sudden death, such as befell to Chore, Dathan, and Abiram, which went downe quicke into the graue: not into hell, whither come no bodies of men liuing, but the soules of men that are dead.

MART. 20. *But alas, is it the very nature of the Hebrew, Greeke, or Latine, that forceth them so much to English it* graue, *rather than* hell? *Wee appeale to all Hebricians, Grecians, and Latinists in the world: first, if a man would aske, what is Hebrew, or Greeke, or Latine for* hell; *whether they would not answer, these three words, as the very proper words to signifie it, euen as* panis *signifieth bread: secondly, if a man would aske, what is Hebrew, or Greeke, or Latine for a* graue; *whether they would answer these words, and not three other, which they know are as proper words for* graue, *as* lac *is for* milke.

ᾅδης. שְׁאוֹל *Infernus.* τάφος. קֶבֶר *Sepulchrum.*

FVLK. 20. The very nature of the Hebrew word שְׁאוֹל is most properly to signifie a graue, or receptacle of dead bodies, as all that be learned in that tongue doe know. About the Greeke and Latine tearmes, is not our question, and therefore you deale deceitfully, to handle them all three together. Although neither ᾅδης, nor *Infernus*, are so proper for hell, but that they may be taken also sometimes for the graue, and so perhaps were meant by the Greeke and Latine Translators in diuers places. You speake therefore as one void of all shame, to say they are as proper for hell, as *panis* for bread. Where you aske what is Hebrew, Greeke, or Latine, for hell: you must vnderstand, that if you speake of a proper word for those inuisible places, wherein the soules departed are either in ioy or torments, I answer, there is no proper word for those places, either in Hebrew, Greeke, or Latine: for that which of all these tongues is translated heauen, is the proper word for the sensible skie, in which are the Sunne, Moone, and Starres, and by a figure is transferred to signifie the place of Gods glory, in which hee raigneth with the blessed spirits of Angels and men, aboue this sensible world. Paradise and Abrahams bosome, who is so childish, not to acknowledge them to be borrowed words, and not proper? So for the receptacle of the reprobate soules, in the Hebrew tongue *Topheth* or *Gehinnom*, which properly are the names of an abominable place of Idolatrie, are vsed, and *Sheol* sometimes figuratiuely may signifie the same. In Greeke and Latine *Gehenna* is vsed for the same, which is borrowed of the Hebrew. Sometimes also the word ᾅδης in Greeke is taken for the place of the damned, and the kingdome of darknesse. The Latine word *Infernus* is any low place. Wherefore I cannot maruell sufficiently at your impudencie, which affirme these three words שְׁאוֹל, ᾅδης, and *Infernus*, to bee as proper for our English word hell, as *panis* is for bread. That there be other words beside these in all the three tongues to signifie a graue, I maruell to what purpose you tell vs, except you would haue ignorant folke suppose, that there cannot be two Hebrew, Greeke, or Latine words for one thing.

MART. 21. *Yea, note and consider diligently what wee will say. Let them shew mee out of all the Bible one place, where it is certaine and agreed among all, that it must needs signifie* graue, *let them shew mee in any one such place, that the holy Scripture vseth any of those former three words for*

for graue. As when Abraham bought a place of buriall, whether he bought Infernum : *or when it is said the Kings of Israel were buried in the monuments or sepulchers of their fathers, whether it say,* in infernis patrum suorum. *So that not only Diuines by this obseruation, but Grammarians also and children may easily see, that the proper and naturall signification of the said words, is in English* hell, *and not* graue. Gen.c.49.

FVLK. 21. Wee note well your foolish subtiltie, that will haue vs to shew you one place, where it is certaine, and agreed among all, that *Sheol* must needs signifie graue. I am perswaded that you and such as you are, that haue sold your selues to Antichrist, to maintaine his heresies with all impudencie, will agree to nothing that shall be brought, though it bee neuer so plaine and certaine, that it must needs so signifie. I haue already shewed you three places, where the hoare head is said to goe downe into *Sheol*, that is, into the graue. For whither should the hoare head goe but into the graue? Nothing can be more plaine to him that will agree to truth, that *Sheol* in all such places is taken for the graue. But to omit those places, because I haue spoken of them already; what say you to that place, *Numb.*16. where the earth opened her mouth, and swallowed vp the Rebels with their tents, and all their substance of cattell, and whatsoeuer they had: where the text saith, They went downe, and all that they had, aliue *(sheolah)* into the pit or graue. God made a great graue or hole in the earth, to receiue them all. Where no man will say that either the bodies of these men, or their substance of tents, cattell, and stuffe, went into hell, as it is sure their soules went into torment. And if authoritie doe weigh more with you than good reason, heare what S. Augustine writeth vpon the same text, and how he taketh your *Inferos* or *Infernum*, which in the Hebrew is *Sheol*, *Quest super Num. lib.*4. *c.*29. *Et descenderunt ipsi & omnia quæcunque sunt eis viuentes ad inferos. Notandum secundum locum terrenum dictos esse inferos, hoc est, &c.* And they themselues descended, and all that they had, aliue vnto *Inferos*, the lower parts. It is to be noted, that *Inferi* are spoken of an earthly place, that is in the low parts of the earth: for diuersly and vnder manifold vnderstanding, euen as the sense of things which are in hand requireth, the name of *Inferi* is put in the Scriptures, and especially it is wont to be taken for the dead. But forasmuch as it is said, that those descended aliue *ad inferos*, and by the very narration it appeareth sufficiently what was done; it is manifest, as I said, that the lower parts of the earth are tearmed by this word *inferi*, in comparison of this vpper part of the earth, in which wee liue. Like as in comparison of the higher heauen, where the dwelling of the holy Angels is, the Scripture saith, that the sinfull Angels being thrust downe into the darknesse of this aire, are reserued as it were in prisons of a lower part or hell, to be punished. S. Augustine here doth not only vnderstand this place of the graue or receptacle of bodies, but also sheweth that the Latine word *inferi* or *infernus*, doth not alwayes signifie hell, as you made it of late, as proper for hell, as *panis* for bread. But because you shall not complaine of the singularitie of this example, although you require but one, I will adde out of the Psalme 141. where the Prophet saith, Our bones are scattered at the very brinke or mouth of *(Sheol)* the graue. How can you vnderstand him to speake of hell? For the graue, and not hell, is a place for dead mens bones: as hee speaketh of the faithfull, by the wicked counted as good as dead and rotten, consumed to the bones. By these and many other examples, it is manifest, that the proper signification of *Sheol* in English, is a graue, and not hell.

MART. 22. *And therefore Beza doth strangely abuse his Reader, more than in one place, saying that the Hebrew word doth properly signifie* graue, *being deduced of a verbe that signifieth to craue or aske, because it craueth alwayes new coarses. As though the graue craued moe than hell doth, or swallowed moe, or were more hardly satisfied and filled than hell: for in all such places they translate* graue; *and in one such place they say,* The graue and destruction can neuer bee full, *whereas themselues a little before translate the very same words,* hell and destruction: *and therefore it might haue pleased them to haue said also,* Hell and destruction can neuer be full, *as their pew-fellowes doe in their translation: and againe,* Wee shall swallow them vp, like hell. The Deuill *(wee reade)* goeth about continually like a roaring Lion, seeking whom hee may deuoure, *who is called in the Apocalypse,* Abaddon, *that is,* destruction: *and so very aptly* hell *and* destruction *are ioyned together, and are truly said neuer to be filled. What madnesse and impudencie is it then for Beza to write thus:* Who is ignorant, that by the Hebrew word rather is signified a graue, for that it seemeth after a sort to craue alwayes new carcases?

Annot. in Act. 2.25.27. & in 1 Cor.15.55.
Bib.1579. Prou.1.12.30. 15.16. Prou.27.20. Cap.15.12. *Bib.1562.1577* Prou.1. 1 Pet.5. Apoc.9.11.
Beza before alleaged.

FVLK. 22. Beza doth not abuse his Reader, to tell him, that *Sheol* is deriued of a verbe that signifieth crauing or asking: but you doe vnhonestly abuse Beza, as you doe euery man, when you take in hand to affirme that hee standeth onely vpon the etymologie of *Sheol*, to proue that it signifieth the graue.

And

MART. 23. *And againe, concerning our Saviour Christs descending into hell, and delivering the fathers from thence,* it is maruell, *saith Beza,* that the most part of the auncient fathers were in this errour, whereas with the Hebrues the word *Sheol*, signifieth nothing else but *graue. Before, he pleaded vpon the etymologie or nature of the word, now also he pleadeth vpon the authoritie of the Hebrues themselues. If he were not knowne to be very impudent and obstinate, we would easily mistrust his skill in the Hebrue, saying that among the Hebrues, the word signifieth* nothing else but graue. *Annot in 2. Act. v. 24.* *Nihil aliud.*

FVLK. 23. Beza saith that the word *Sheol* properly signifieth nothing but the graue, neuertheleſſe he saith, it is taken figuratiuely, for tribulation, which is neere to extream destruction, yea and sometime for the bottomleſſe pit of hell.

MART. 24. *I would gladly know, what are those Hebrues: doth not the Hebrue text of the holy Scripture best tell vs the vse of this word? Doe not themselues translate it* Hell *very often? do not the* Septuaginta *alwaies? If any Hebrue in the world, were asked, how he would turne these words into Hebrue,* Similes estis sepulchris dealbatis: you are like to whited graues: *And,* Sepulchrũ eius apud vos est: His graue is among you: *would any Hebrue I say translate it by this Hebrue word, which Beza saith among the Hebrues signifieth nothing else but* graue? *Aske your Hebrue Readers in this case, and see what they will answere.* *Sheolim.* *Shiol.*

FVLK. 24. The best of the Hebrues, that either interpreted Scriptures, or made Dictionaries, Iewes, or Christians, doe acknowledge that *sheol* doth properly signifie the graue. That the Septuaginta doe alwaies translate it ᾅδης, it proueth not that it alwaies signifieth hell, for ᾅδης signifieth not alwaies hell, as in the place of Numb. 16. As for the turning of Latine into Hebrue, is not our controuersie, but of translating Hebrue into English, *sheol* may signifie the graue, the hole, the pit, as *Fonea*, though it be not all one with the Latine word *Sepulchrum*. And yet Rabbi Salomon whom you boldly cite in the 27. Section, saith plainely that the true and proper interpretation of *sheol* is *Keber*, which you say, is as proper for graue, as *lac* is for milke. *In Gen. 37.*

MART. 25. *What are those Hebrues then, that Beza speaketh of? forsooth certaine Iewes or later Rabbines, which, as they doe falsly interpret all the holy Scriptures against our Saviour Christ in other points of our beliefe, as against his incarnation, death, and resurrection: so do they also falsly interpret the holy Scriptures against his descending into Hell, which those Iewish Rabbines denie, because they looke for an other Messias that shall not die at all, and consequently shall not after his death go downe into Hell and deliuer the Fathers, expecting his comming as our Saviour Christ did. And therefore those Iewish Rabbines hold as the Heretikes doe, that the Fathers of the old Testament were in heauen before our saviour Christs incarnation: and these Rabbines are they which also peruert the Hebrue word to the signification of* graue, *in such places of the holy Scriptures as speake either of our Saviour Christs descending into hell, or of the fathers going downe into Hell, euen in like manner as they peruert other Hebrue words, of the holy scripture, as namely,* alma, *to signifie a young woman, not a virgin, against our Saviours birth of the blessed Virgin Marie.* The Protestants in interpretation of Scriptures, follow the late Iewes, rather than the auncient fathers, and Apostolicall Church. *Esay. 7.*

FVLK. 2. Beza speaketh of the holy men of God, which did write the Scriptures, and so vse that word *Sheol*, as it cannot be taken to signifie any thing properly, but the graue or pit. And as for the Iewish Rabbines, what reason is there, why wee should not credite them in the interpretation of words, of their owne tongue, rather than any auncient Christians ignorant of the Hebrue tongue? And although they do somtimes frowardly contend about the signification of a word or two, against the truth of the Gospell, that is no sufficient cause why they should be discredited in all words. But beside them, Beza hath also the best Hebritians that haue beene in this last age, among the Christians, not onely Protestants, but Papists also, namely Pagnius, and Masius, in their Dictionaries.

MART. 26. *And if these later Rabbines be the Hebrues that Beza meaneth, and which these gay English translators follow, we lament that they ioyne themselues with such companions, being the sworne enemies of our Saviour Christ. Surely the Christian Hebrues in Rome, and elsewhere, which of great Rabbines are become zealous Doctors of Christianitie, and therefore honour euery mysterie and article of our Christian faith, concerning our Saviour Christ, they dispute as vehemently against those other Rabbines, as we do against the Heretikes, and among other things, they tell them, that Saul said,* Raise me vp Samuel, *and that the woman said,* I see Gods ascending out of the earth, *and,* An old man is ascended or come vp, *and that Samuel said,* Why hast thou disquieted me, that I should be raised vp? *and,* To morow thou and thy sons shall be with mee. *And the booke of Ecclesiasticus saith, that Samuel died, and afterward* lifted vp his voice out of the earth, &c. *All which the holy Scripture would neuer haue thus expressed, (whether it were Samuel indeed or not) if Saul and the Iewes then had beleeued, that their Prophets and Patriarches had beene in heauen aboue. And as for the Hebrue word,* *1 Reg. 23.* *Eccles. 46. 23.*

they

they make it (as euery boy among the Iewes doth well know) as proper a word for Hell, *as* panis *is for bread, and as vnproper for a graue (though so it may be vsed by a figure of speech) as* Cymba Charontis *is Latine for death.*

FVLK. 26. If we followed the Iewes in exposition of the Scriptures against Christ, we were not so much to be pitied, as to be abhorred: but if we be content to learne the proprietie of Hebrew words of the learned Rabbines, as Hierome was glad to doe of his Rabbin, who as it appeareth by his scholler in some places, was not excellently learned, there is no cause why any man should pitie vs, but them rather, that to cloke their ignorance in the Hebrue tongue, pretend as if it were more vnlawfull to learne Hebrue of the Hebrue Rabbines, than Latine of Quintilian or Priscian, and Greeke of Gaza, Suidas, and such like. That you tell vs of the Romish Rabbines conuerted from Iudaisme, to Papistrie, is not worth a straw. For their argument of Sauls and a witches opinion, that the dead might be raised, proueth nothing in the world, that they were in Hell. And the sonne of Syrach sheweth himselfe not to be directed by the spirit of God, which affirmeth, Samuel did lift vp his voice after his death, out of the earth, contrarie to the iudgement of Catholike Doctors of the Church. For that the Scripture speaketh of Samuel raised by the witch, is meant of a wicked spirit counterfetting the shape and similitude of Samuel. For the soules of the faithfull, and holy Prophets, bee not at the commaundements of witches, but at rest with God, where they cannot be disquieted. As for the authoritie of those vnknowne authors, that teach boyes to say, *sheol* is as proper for hell, as *panis* for bread, we may esteeme it to be of as good credit, as Charons boate, Plutoes pallace, and Cerberus three heads, &c.

MART. 27. *But what speake I of these? doe not the greatest and most auncient Rabbines (so to call them) the* Septuaginta *alwaies translate the Hebrue word, by the Greeke* ᾅδης, *which is properly hell? doe not the Talmudists, and Chaldee paraphrases, and Rabbi Salomon Iarhi, handling these places of the Psalmes,* He will deliuer my soule from the hand of *Sheol, interpret it by* Gehinum, *that is,* Gehenna, hell? *and yet the Caluinists bring this place for an example that it signifieth* graue. *Likewise vpon this place,* Let all sinners be turned into *Sheol: the foresaid Rabbines interpret it by* Gehinum. Hell. *Insomuch that in the Prouerbs, and in Iob, it is ioyned with* Abaddon. *Where Rabbi Leui according to the opinion of the Hebrues, expounideth* Sheol, *to be the lowest region of the world, a deepe place opposite to heauen, whereof it is written,* If I descended into Hell, thou art present: *and so doth Rabbi Abraham expound the same word in chap. 2. Iona.* Gemb. lib. 3. de Trin. Pro. 15. Iob. 26.

FVLK. 27. Although the Septuaginta do alwaies translate *Sheol* by the word ᾅδης, yet doe they not thereby alwaies vnderstand hell: as it is manifest in all those places, where the Scripture speaketh of a receptacle of dead bodies. But now you will beare vs downe with Rabbins, Talmudists, and Chaldee paraphrases. And first you say that all these, handling that verse of the 49. Psalme, He will deliuer my soule from the hand of *Sheol*, interpret it by *Gehinnom*, that is, hell. I grant that Rabbi Ioseph vsing the libertie of a Paraphrast, rather than a translator, interpreteth the word by *Gehinnom*, that signifieth hell fire, and so the sense is true. For God deliuered Dauid from eternall damnation. But Rabbi Dauid Chimchi, expounding the same place according to the proper signification of *Sheol*, saith. אסר חנביא בראיהר &c. The Prophet said when he saw the destruction of the soules of the wicked in their death: In the day in which my bodie shall go downe to (*Sheol*) the graue, God shall deliuer my soule from the hand of (*Sheol*) the graue, that my soule shall not perish with my body. You see therefore that all the Rabbines be not of your side, no nor Rabbi Salomon Iarchi, whom you cite. For vpon 37. of Genesis, verse 35. where Iacob saith, he will go downe to the graue, mourning, thus he writeth, אבל שאולה: בפשוטו לשון קבר הוא ודנה. Mourning to *Sheol*, according to the plaine and literall sense, the interpretation thereof is the graue, in my mourning I will be buried, and I will not be comforted, all my daies: but after the *Midrash*, or exposition, not according to the letter, it is hell. This signe was deliuered by hands, or by tradition, from the mouth of his power, (that is from a diuine oracle) if not one of my sonnes shall die in my life time, I had confidence, that I should not see hell. By this saying it is manifest, that this Rabbine acknowledged the true and proper translation of this word *Sheol*, was to the graue, although after figuratiue, and somtimes fond expositions, it was interpreted for hell. Likewise you say, but vntruely, of this verse, *Psal.* 9. *v.* 18 Let all sinners be turned to *Sheol*, for there the Chaldee Paraphrast retaineth the word *Sheol*, and doth not giue any other word for it. Dauid Chimchi interpreteth it according to the literall sense, ישובו רשעים לקבר. Let the wicked be turned into the graue, which is so strange with you to be answerable to *Sheol*, although as R. Salomon he saith, it may be vnderstood of their buriall in hell. That *Sheol* in the Prouerbs,

Prouerbs, and Iob is ioyned with *abaddon*, it hindreth it not to signifie the graue, where is the destruction and consumption of the body. And *Pron.* 15. *v.* 11. the Chaldee Paraphrast retaineth *Sheol*, which *Kabuenaki* expoundeth thus, ראבור, &c. It is said of *Sheol*, and *Abaddon*, that *Sheol* is the graue, חקבר, and *Abaddon* is hell, which is deeper than the graue, &c. And although in Iob Rabbi Leui, and others expound *Sheol* for a secret place about the center of the earth, which should seeme to be hell: yet they say not that this is the proper signification of the word *Sheol*. For in the 21. of Iob. v. 13. the Chaldee Paraphrast for *Sheol*, interpreteth *Kebureta*, the graue, and in the 14. verse 13. *beith kebureta*, the house of the graue, and 17. v. 12. and 15. the graue. In both which places Rabbi Abraham Peritsol ioyneth *Sheol*, and *Keber* together, both signifying the graue, & in the later verse, he maketh Iob to say to his friends רביתבזבים. The barres of lies with which you comfort me into the middest of the pit of the graue shall go downe with mee when I die. By all which testimonies it is manifest, that *Sheol* is not the proper word for hell, the receptacle of soules, but for graue, the common dwelling house of mens bodies.

Prou. 15. Iob. 26. " " קבורתא בית קבורתא

But you will presse vs yet further, with the authoritie of Rabbi Abraham vpon Ionas. 2. Indeed in Abraham Aben Ezra, I read as you say, but this is only his opinion of the figuratiue sense of that place, for vpon Hosee cap. 13. vers. 14. hee expoundeth מיר שאול thus, I haue beene a Redeemer of thy fathers, now I will be a destruction of death which is to thee. And so doe R. Shelomo Iarchi, and Rabbi Dauid Chimechi: yea, so doth Saint Paul, more worth than all the Rabbines that euer were, expound it. " "

MART. 28. *This being the opinion and interpretation of the Hebrues, See the skill or the honestie of Beza, saying that* Sheol, *with the Hebrues signifieth nothing but* graue. *Whereas indeed (to speake skilfully, vprightly, and not contentiously) it may signifie* graue *sometime secondarily, but* Hell, *principally and properly, as is manifest, for that there is no other word so often vsed and so familiarly in the Scriptures to signifie Hell, as this, and for that the Septuaginta doe alwaies interpret it by the Greeke word* ᾅδης.

FVLK. 28. The opinion of the Hebrues being as I haue rehearsed out of their owne words, see the skill or honestie of Martin, which dare open his mouth against Beza in this matter, and tell vs that *Sheol* may secondarily signifie a graue, whereas it doth first and principally so signifie, howsoeuer the Septuaginta doe interpret it by ᾅδης, which signifieth an obscure darke place vnder the earth, and not hell properly.

MART. 29. *The which Greeke word is so notorious and peculiar for Hell, that the Paganes vse it also for Pluto, whom they feigned to be God of hell, and not God of graues: and if they would stand with vs in this point, we might beate them with their owne kinde of reasoning, out of Poets and profane writers, and out of all Lexicons. Vnlesse they will tell vs (contrarie to their custome) that we Christians must attend the Ecclesiasticall vse of this word in the Bible, and in Christian writers, and that in them it signifieth graue. For so Beza seemeth to say, that the Greeke Interpreters of the Bible, translated the Hebrue word aforesaid by this Greeke word, as signifying a darke place: whereas the Greeke Poets vsed it for that which the Latines called* Inferos, *that is*, hell. Which ambiguitie (*saith he*) of the word, made many erre, affirming Christs descending into Hell. So was LIMBVS builded, whereunto afterward PVRGATORY was laide. *Annot. in Act. 2. 27.*

FVLK. 29. That Pluto of the Poets is feigned to be the God of Hell, it was hereof that they imagined Hell to be a place vnder the earth, which was his pallace, as earth was his kingdome: or else what becommeth of the triple diuision of all the world, if Iupiter hauing heauen, Neptune the Sea, Pluto should not haue the earth? who had his name of the riches inclosed in the earth, and was also called Ἅιδης, or Αἴδης as in Homer Il. 15. Ζεὺς καὶ ἐγὼ τρίτατος· Ἀιδης ἐνέροισιν ἄνασσον. Iupiter and I, and Pluto the third that ruleth ouer the dead. Whereof it is put in the Genitiue case, after such prepositions as gouerne an Accusatiue or Datiue, where οἶκος the house of Pluto is to be vnderstood. I might here cite diuers places out of Nonius the Christian Greeke Poet, who seemeth to vse ἀΐδης and ᾅδης for the graue, speaking of the resurrection of Christ, Ioan. 2. and of Lazarus cap. 11. But of the translation of the Greeke word is not our question, but of the Hebrue word *Sheol*, which the Septuaginta turning into ᾅδης meane a place generally to receiue the dead, which sometimes is the graue of the bodies, sometimes hell of the soules.

MART. 30. *I see Beza his wilnesse very well in this point. For here the man hath vttered all his heart, and the whole mysterie of his craftie meaning of this corrupt translation: that to auoyde these three things, Christ descending into Hell,* Limbus patrum, *and Purgatorie, he and his companions wrest the foresaid words of the holy Scriptures to the signification of graue. But let the indifferent Christian Reader only consider Beza his owne words in this place, point by point.*

FVLK. 30. Beza vseth no wilinesse or craft at all, for he doth alwaies openly detest the dreames of Limbus and Purgatorie, and whatsoeuer may depend vpon them. But let vs see what you can gather out of his words.

MART. 31. *First he saith, that the Greeke Poets were wont to vse the Greek word for Hell: secondly, that they which interpreted the Bible out of Hebrue into Greeke, vsed the very same word for that Hebrue word whereof we haue now disputed: thirdly, that the auncient fathers (for of them hee speaketh, as a little before hee expresseth) vnderstood the said Greeke word for* Hell, *and thereby grew to those errours (as he impudently affirmeth) of Christs descending into Hell, and of the place in Hell where the fathers rested expecting the comming of our Sauiour, &c. Whereby the Reader doth easily see, that both the profane and also the Ecclesiasticall vse of the word is for Hell, and not for graue.* Ibid. v. 24.

FVLK. 31. I looked for some great matter, when you beganne to consider so diligently from point to point: but I see we shall haue nothing, but this cold collection, that both the prophane and Ecclesiasticall vse of this word ᾅδης, is for hell, and not for the graue. That it is vsed for hell, no man denieth: but that it is vsed onely for hell, Beza saith not, and I haue proued that it is not. As also it may bee proued by diuers other places out of the Apocriphall writings, namely Sap. 16. v. 13. where it is translated for death by your owne Latine translatour, being the same verse, that is in the song of Anna 1. Sam. 2. where *sheol* is vsed, and is repeated in that signification Tob. 13. v. 12. likewise Sap. 2. v. 1. where the vngodly that professe the mortalitie of the soule say, that none was knowne to returne from ᾅδης, the word can signifie nothing but graue. For hell it cannot signifie in their speech, that beleeue no hell, and say plainely that their soules shall vanish like smoake, or light aire. Likewise in Baruch. 2. it is taken for the graue, where he saith the dead which are in the ᾅδης, shall not giue honour to God, where it is certain that by that word is meant the graue, seeing the soules of the righteous that were in Abrahams bosome, did praise God, and moreouer, he maketh it plaine that he speaketh of the dead bodies, when he saith their spirit is taken out of their bowels.

MART. 32. *And for the Latine word, it is the like case for all the world: and if a man will aske but his childe that commeth from the Grammar, what is* Infernus, *he will say* Hell, *and not* graue: *what is Latine for* graue? *He will answere* Sepulchrum, *or* monumentum. *But neuer* Infernus, *vnlesse one of these Caluinisticall Translatours taught him so, to deceiue his father.* *Infernus, inferi.*

FVLK. 32. I hope they that be wise will beleeue Saint Augustine, rather than you, that the word *Inferi*, which is the same that *Infernus*, hath diuers and manifold vnderstandings in the Scripture, as I haue declared before sect. 21. But with the Latine word *Infernus*, wee haue little to doe, which translate not out of Latine, but out of Hebrue or Greeke.

MART. 33. *Now then, to draw to a conclusion of this their corruption also in their English translation: whereas the Hebrue, and Greeke, and Latine words doe most properly and vsually signifie Hell: and both Greeke, and Latine interpreters precisely in euery place vse for the Hebrew word, that one Greeke word, and that one Latine word, which by all custome of speaking and writing, signifie Hell: it had beene the part of sincere and true meaning translatours, to haue translated it also in English alwaies by the word* Hell: *and afterward to haue disputed of the meaning thereof, whether, and when it is to be taken for Hell, or graue, or lake, or death, or any such thing. As in one place they haue done it very exactly and indifferently, namely when Ionas saith (c. 2. v. 2.) out of the Whales belly,* Out of the belly of hell, cried I, and thou heardest my voice. *So all translate it, and well, whatsoeuer it signifie in this place. They think that* Hell, *here signifieth nothing else but the Whales belly, and the affiction of Ionas, and so the word may signifie by a Metaphoricall speech, as when we say in English,* It is a hell to liue thus: *and * therefore no doubt they did here translate it so, to insinuate that in other places it might as well signifie* graue, *as here the Whales belly.* If they obiect vnto vs some Catholikes, that translate it *Sepulchrum*, as they doe: it is a fault in them also, but so farre lesse than in the Protestants, as chaunce medley is in respect of wilfull murder. See their marginall annot. Ionæ 22. Bib. 1577.

FVLK. 33. Your conclusion is as good as your premisses, because the Greeke and Latine Interpretors had before vs translated amisse, which gaue occasion to diuers errours, therefore we also knowing the true signification of the word, must haue followed them in wrong and doubtfull translation, and afterward debated the meaning of the seuerall places. But in the margent, you tell vs, that such Catholikes as haue translated the word *sheol*, for a graue, haue also done amisse. Pardon vs Master Martine, wee take you for no such learned Hebritian, that you should controll Pagnius, Isidorus Clarius, and all other Hebritians of this time vpon such slender sleeueless reasons, as you haue brought hetherto. And you shew an intollerable proud stomake, that being a man so little seene in the Hebrue tongue (as you shew your selfe to be) you should condemne such graue and learned persons of your owne side, of rashnesse, or ignorance. For you make them in the case of chaunce meddley, that haue translated *sheol* a graue. Thinke you the deputies of the Councell of Trent had no more discretion in perusing Isidorus Clarius correction

rection of the Bible, than to suffer him to change life and safetie into chance-medly and man-slaughter? You may in time to come, if you applie your studie, proue learned in that language, wherein as yet you are but a smatterer, not worthy to be heard against so many, so learned, so famous professors of the Hebrew tongue, Iewes and Christians, Protestants and Papists, authors of Grammars, Dictionaries, and translations. But in the second of Ionas, it pleaseth you well, that our Geneua Bible translateth this word hell, out of the belly of hell, &c. but you like not that they should interpret it a metaphoricall hell, or the extremitie of affliction, whereinto the Prophet was brought: where you make it no doubt what they would insinuate, you shew your selfe more bold to affirme, than ready or able to proue.

MART. 34. *But then they should haue translated it also* hell *in other places, as they did in this, and afterward haue interpreted it* graue *in their Commentaries, and not presumptuously to straiten and limit the word of the holy Ghost to their priuate sense and interpretation, and to preiudice the ancient and learned holy Fathers, which looke farre more deeply and spiritually into this Prophecie, than to Ionas, or the Whale, * our Sauiour himselfe also applying it to his owne person, and to his being in the hart of the earth 3. dayes & 3. nights. And therfore S. Hierome saith,* This belly of hell, according to the storie, is the Whales belly, but it may much better be referred to the person of Christ, which vnder the name of Dauid, singeth in the Psalme, Thou shalt not leaue my soule in hell: *who was in hell aliue,* and free among the dead. *And that which our Sauiour saith,* The Sonne of man shall be in the heart of the earth, *he doth interpret of his soule in hell:* for as the heart is in the midst of the body, so is hell said to bee in the midst of the earth.

Matt. 12. *Comment. in 2 Ione.* Psal. 15. *In inferno.* Psal. 87.

FVLK. 34. They haue in other places translated it according to the proprietie of the word, and if in this place they had done so likewise, I see not what fault they had committed. Certaine it is, that the Whales belly did rather resemble a graue, wherein Ionas seemed to be buried, than hell the receptacle of separated soules. It is the office of a Translator not so much to regard what other haue written vpon the place he translateth, be they ancient, be they godly, be they learned, as what sense the interpretation of the words will best beare. Without preiudice therefore of any mans credit, the truth in this case must be sought out.

That you report out of Hierome vpon this place, sheweth, that both the Hebrew word *Sheol*, and the Latine *Infernus*, are not proper and peculiar for hell, as in other places you tell vs. That S. Hierome interpreteth the saying of Christ, *Matth.* 12. *v.* 40. of his being in the heart of the earth, to be meant of his being in hell, which is said to be in the middest of the earth, it is confuted by the words of our Sauiour Christ, who saith, that he shall be there three dayes, and three nights, that is, all the time of his death, which is true of his body in the graue, but not of his soule in hell: for both he said hee would be that day in Paradise, and you your selues hold, that he made no tarriance in hell. Beside that it is a phantasticall opinion, to limit hell into the middest of the earth, which is rather a place without the sensible world, than any dungeon within the earth.

MART. 35. *Thus then presupposing (as we must) that Ionas speaketh in the person of our Sauiour Christ, the principall sense is not of the Whales belly, but of that hell whither our Sauiour Christ descended, and from whence hee deliuered the Fathers of the old Testament, himselfe ascending into heauen, as their King and generall Captaine, before them, and opening the way of heauen vnto them, as is signified in another Prophet; and was the first that entred heauen.* Mich. 2. 13.

FVLL. 35. That which Ionas spake, was first true of his owne person, and then of Christ, as Ionas was in this a resemblance of him. But by this similitude of Christ remaining so many dayes and nights in the heart of the earth, as Iohas did in the Whales belly, it is manifest that he speaketh of his body remaining in the graue, not of his soule tarrying in hell. Wherefore the descending of Christ into *Limbus Patrum*, hath no manner of hold, either of the saying of Christ in the Gospell, *Matth.* 12. or of Ionas in his prayer, *Ion.* 2.

MART. 36. *Against all which truths, and euery point thereof, these Translators are so watchfull and warie, that where the Apostle saith, Christ* began, *and* dedicated *vnto vs the way into heauen, they say in their English translations with full consent, nothing else but* Hee prepared. *Why are they falser here than their Masters, Caluin, Beza, Illyricus, who reade,* Dedicauit? *Is there nothing in the Greeke word but bare preparation? Where be these Etymologists now, that can straine and wring other words to the vttermost aduantage of their heresie, and here are content for the like aduantage, to dissemble the force of this word, which by all vse and propertie signifieth to make new, to begin a thing, to be the first author, to dedicate; as Saint Augustine might haue taught them, and their Lexicons, and the Scriptures in many places. This translation (no doubt) is not done sincerely and indifferently of them, but for their owne deceitfull purpose, as is all the rest. When S. Paul speaketh of preparation onely, they know right well that hee vseth the vsuall* Heb. 10. 20. ἐνεκαίνισε. *Initiauit.* χαρακτὴρ μετάνοια. *Aug. tract. 48. in Ioan.*

word to prepare : as, Hee hath prepared them a Citie : *and wheresoeuer is signified preparation only, let them bring vs one example where it is expressed by the other Greeke word, which now wee speake of.* Heb.11.16 ἡτοίμασεν.

FVLK. 36. I grant the translations had beene more proper, and agreeable to the Greeke word, to haue said, which he hath dedicated, or by dedication prepared. But here is no fraud against any truth or errour of yours : for the Apostle speaketh not of the way by which wee ascend immediately to heauen, but of the way by which wee haue free accesse to God through faith, without the veiles and ceremonies of the Law, as it is manifest by his exhortation. And whereas you said before, that Christ ascending into heauen, to those whom he had brought out of hell, you must tell vs then, where they remained all those forty dayes that were betweene his resurrection and ascension, except you will make two ascensions of Christ into heauen, one in soule alone, the other in body and soule, which hath not beene heard of in the Church before. For that his soule was first receiued into heauen or Paradise immediately after his death, it proueth not an ascension, seeing the same was common to him with other Saints. Againe, seeing the mysterie of our redemption is diuided into the death and resurrection of Christ, and that by his death wee are deliuered from sinnes, by his resurrection wee are iustified; if you will not allow his death to haue purchased equall redemption to the Fathers of the old Testament and vs, but measure the vertue thereof by the instance of time, in which it was actually performed, you must stay your prisoners from entring into the kingdome of heauen, at least vntill his resurrection ; for none can enter into the kingdome of heauen, but iustified persons. Seeing therefore that iustification dependeth vpon his resurrection, you must either grant that it was communicated to the Fathers in their time before his incarnation, or else you must stay them from entring into heauen before they were iustified by his resurrection. The place of *Mich.*2. that you quote, is nothing to the purpose of Christs ascending : for there the Prophet threatneth the Israelites with the violence of their enemies the Chaldees, whom God himselfe would prosper against them, to haue the victorie, and to driue them into captiuitie.

MART. 37. *But it is of more importance, which followeth, and appertaining altogether to this controuersie,* Heb 5.v.7. *your translation is thus, in the very English Bible that now is read in your Churches :* Which in dayes of his flesh offered vp praiers with strong crying, vnto him that was able to saue him from death, and was heard in that which hee feared. *Is the Greeke here,* In that which he feared ? *You know that no Grammar nor Lexicon doth allow you this translation : but either thus,* for reuerence, *or as one of your owne English Bibles hath it,* because of his reuerence. Of the yeere 1577. Against Christs descending into Hell. ἀπὸ τῆς εὐλαβείας.

FVLK. 37. Your first quarrell against the truest translation of that word ἀπὸ τῆς εὐλαβείας, *Heb.*5. is that it saith, in that which he feared, whereas the Greeke is from feare, or out of feare, which afterward you confesse, though distant in word, yet to bee agreeable in sense. The second, that in the margent our translation is against Christs descending into hell. How so, I pray you ? Doe you according to your translation expound that word of Christs descending into hell ? No verily. But we doe expound it of his descending into hell, therefore our translation is to proue Christs descending into hell : and if our exposition were not true, yet euen your opinion of Christs descent were nothing hindred thereby. You will say, that by our exposition, wee exclude his descent after his death : wee doe indeed in such sort as your errour teacheth, altogether without the Scripture. For if there had beene an historie of Christs going into hell, and deliuering the Patriarkes and others the faithfull from thence, all the Euangelists would not haue omitted so notable a matter, and that also an article of our beleefe.

MART. 38. *How is it then, that in your latter English Bibles you changed your former translation, from better to worse ? or who taught you so to translate it ? Forsooth the Heretike Beza, whose translation you follow for the most part in your latter Bibles, though here, in sense rather than in word. And who taught Beza ? Hee saith, Caluin was the first that euer found out this interpretation. And why ? Surely for defense of no lesse blasphemie than this, that our Sauiour Iesus Christ vpon the Crosse was horribly afraid of damnation, that he was in the very sorrowes and torments of the damned, and that this was his descending into hell, and that otherwise he descended not. Let the Reader note these new teachers vpon this place, and iudge to what wicked end this translation tendeth.* Ex metis. Calu. Catech. Instit. lib.2.

FVLK. 38. If wee haue in the latter reformed an errour escaped in the former, what skilleth it by whom wee were admonished so to correct it ? But Beza you say affirmeth, that Caluin was the first that euer found out this interpretation. It appeareth you were neuer well beaten for lying, it is such a common fault with you. Beza speaking of the Interpreters of this age, saith that Caluin (as hee thinketh) was the first that shewed the true and naturall

turall interpretation of this place; he saith not, the first that euer found it: yea cleane contrariwise he saith, *Denique vt non dubium sit, &c.* Finally, that it should not be doubtfull, but that some of the ancient Fathers also haue interpreted this place euen so, *Nazianzenus Conc. de fil.* 2. doth plainly number τὸ εὐλαβὲς this feare among the infirmities of Christs manhood. As for that which you call a blasphemie, is a holy and comfortable true doctrine, that Christ for the redemption of our soules, suffered the wrath of God in his soule, as those teares, and that strong cry declareth, in which he complained according to the sense of his humanitie, that he was forsaken of God.

MART. 39. *A wonderfull thing: when all antiquitie with a generall and full consent hath in that place of the holy Scripture read thus,* that Christ was heard *(of his Father)* for his reuerence, *(according as our Saniour himselfe also saith in the raising of Lazarus, and signifieth in his long praier,* Ioh. 17.) *how a blasphemous and presumptuous heretike should be so malapert, thus to alter it, that* hee was heard in that which hee feared, *that is, that hee was deliuered from damnation and the eternall paines of hell, which he was sore afraid of. To the maintenance of which blasphemie, Beza will seeme to force the Greeke thus: First (saith he)* εὐλάβεια *doth not here signifie reuerence or pietie, but feare, and such a feare which he calleth* pauorem & consternationem animi, *that is, dreadfulnesse and astonishment of minde, and other like words, to insinuate an exceeding horrour and feare in our Saiuour Christ. For confutation whereof, we might easily bring the common vse of this Greeke word in the holy Scriptures, to signifie not euery feare, but that religious feare which is in the best men, ioyned with godlinesse, holinesse, and deuotion, as when in the Acts they that buried S. Stenen, are called* Viri timorati, *deuout men, such as feared God.*

Ioh. 11. 42.

Τοῦ δ' εὐλαβείας.

Act 8. ἄνδρες εὐλαβεῖς.

FVLK. 39. How know you, that all antiquitie hath so read? If wee had the Commentaries of many of the ancient Fathers vpon this text, wee might perhaps proue vnto you, that they read otherwise. Nazianzenus (as I shewed before) among Christs infirmities, reckoneth this feare. Primasius although hee expoundeth it of reuerence, yet alleadgeth out of Cassiodorus, that the word is taken sometime for loue, sometimes for feare. Theodoretus also interpreth this place of Christs feare, according to his humane nature, shewing that he feared death, which S. Paul feared not, both to shew himselfe a man, and to haue experience of all our infirmities without sinne. But where you say, that Caluin maketh him to feare damnation, and the eternall paines of hell, it is false. Caluin saith plainly, his feare came not of distrust, but of the sense of his humane nature, for bearing the iudgement of God, which without vehement endeuour could not bee ouercome. Therefore was the astonishment, the teares, the strong crie, the drops of bloud, the Angell needfull to comfort him, the last extreme conflict, in which he cried, My God, my God, why hast thou forsaken mee? As for the signification of the Greeke word εὐλάβεια, although it be so often taken for pietie and religion, yet it is also taken for feare, as *Act.* 23. where S. Luke saith, the Tribune was greatly afraid, lest Paul should haue beene rent in peeces, betweene the Pharisies and Sadducees, hee vseth this word εὐλαβηθεὶς, for being afraid, which was of no pietie or religious feare in him, that was a Pagan, but a naturall and ciuill feare, lest a prisoner being a Roman, of whom hee had charge, should be violently murdered amongst them.

MART. 40. *But wee need not goe farre, for Beza will helpe vs himselfe, who telleth vs in another place the very same. His words be these:* εὐλάβεια significat non quemuis timorem, sed cum reuerentia potius quàm cum animi trepidatione coniunctum, Latini religionem vocant: *That is,* εὐλάβεια doth not signifie euery feare, but that which is ioyned with reuerence, rather than with astonishment of minde; the Latines doe call it religion, or religious feare. *If this be the true signification of* εὐλάβεια, *as Beza himselfe confesseth, why doth hee not so translate it in the foresaid place to the Hebrewes? Why forsaketh he the old approued Latine translation, and generall consent of all ancient Interpreters, and translateth it,* that feare or astonishment of minde, *which he saith the word doth not signifie?*

Annot. in Luk. 2. v. 25.

FVLK. 40. You haue great leisure thus to trifle, or rather intolerable malice thus to cauill. Beza in the place by you cited, speaketh of the word εὐλάβεια, when it is taken for religion, for then it is rather ioyned with reuerence, than with astonishment.

MART. 41. *And marke that in his foresaid annotation vpon S. Luke, he telleth not a peculiar signification of the Greeke word in that place, as though in some other places it might haue another signification, but he telleth generally what the very nature of the Greeke word is, that is, that it signifieth not euery feare, but a feare ioyned with reuerence. And he said truly: and they shall haraly giue an instance, where it signifieth that feare of astonishment, which both hee and they translate in the foresaid place of S. Paul. Such a force hath heresie, to leade a man euen contrary to his owne knowledge, to falsifie Gods holy word.*

FVLK. 41. Any reasonable man reading the note vpon the word εὐλαβὴς, religious, vsed by Saint

Luke, of Simeon, will vnderstand Beza to speake of the signification of that word, as it is taken in that place; for he speaketh against the barbarous word *Timoratus*, vsed by the vulgar Interpreter, which signifieth, if it haue any signification, one made afraid, rather than fearing God, with loue and reuerence. But where you say, wee shall hardly giue an instance, where the word signifieth that feare of astonishment, which they translate, if you would haue taken paines to reade Bezaes annotations your selfe, vpon this text in question, you should haue found, that he bringeth many instances out of Aristotle, Sophocles, Plutarch, Nazianzene, and S. Luke, *Act.* 23. If you had remembred what S. Marke writeth of our Sauiour Christ, *Mark.* 14. *v.* 33. it should not haue beene so strange a matter vnto you, to heare that our Sauiour Christ with great astonishment, and terrour of minde, was afraid of death, where he vseth the words ἐκθαμβεῖσθαι, and ἀδημονεῖν, which was not for bodily paine, or bodily death, (which not only thousands of holy Martyrs haue ioyfully embraced, but infinite wicked persons haue contemned, but for the feeling of Gods wrath, which was infinitely more heauy vpon his soule, than any torments were vpon his body.

MART. 42. *Yea Beza saith further to this purpose (much more against his skill in the Greeke tongue, if he had any at all) that* ἀπὸ *the preposition cannot beare this sense*, for which, or in respect whereof, *and therefore he translateth the Greeke into Latine thus*, Exauditus est ex metu, He was heard from feare, *not* for feare, *or* for his reuerence. *And because* from feare *is a hard speech, and darke, that seemeth to be the cause why our English Translators say*, In that which he feared, *farre from Beza in word, but agreeably in sense.*

FVLK. 42. When Beza hath shewed his skill in the Greeke tongue, not onely in his translation, and annotations, but also in diuers Greeke Epigrams, which he hath set forth, who but one starke madde with malice, and blinde with conceit of his owne slender skill, would doubt whether Beza had any skill at all in the Greeke tongue? As for that hee saith of the signification of the preposition ἀπὸ, hee speaketh in respect of the propertie of the Greeke tongue; for yet you bring no examples, but Hebraismes out of the Scripture, for that signification of the preposition.

MART. 43. *But for this matter wee send them to Flaccus Illyricus, a Captaine Lutheran, who disputeth this very point against the Caluinists, and teacheth them that nothing is more common, than that signification of* ἀπὸ *: for proofe whereof, wee also referre them to these places of the holy Scripture*, Matt. 13. Luk. 22. *and* 24. Act. 12. Psal. 87. *and* Machab. 5. 21. *where* ἀπὸ *with a genitiue, and* διὰ *with an accusatiue, signifie all one, which Beza denieth. Gentle Reader, beare with these tedious Grammatications, fitter to be handled in Latine, but necessary in this case also, good for them that vnderstand, and for the rest an occasion to aske of them that haue skill in the Greeke tongue, whether wee accuse our aduersaries iustly or no, of false translating the holy Scriptures.*

Flac. Illyris.

ἀπὸ τῆς χαρᾶς. ἀπὸ τῆς λύπης. ἀπὸ τραλαιπωρίας. ἀπὸ τῆς ὑφηνιαίας. διὰ τὴν μετρεισμὸν τῆς καρδίας.

FVLK. 43. And wee by the same authoritie, send you to Bezaes answer, in his last edition of his annotations. And yet the Reader must know, that Beza did not simply denie, that the preposition might haue such sense, but he said, *Non facilè mihi persuaserim*, I cannot easily perswade my selfe, that any example can be brought, wherein ἀπὸ is so vsed. And in all these examples that you haue brought, it signifieth rather *pre*, which is ὑπὸ, than *propter*, διὰ, as your vulgar Translator obserueth the difference, 2 *Mach.* 5. *v.* 27. translating *pre superbia*, and *propter elationem mentis*. But Beza requireth an example of ἀπὸ, taken for διὰ, ὑπὲρ, or κατὰ, that may answer to the vulgar Latine, *pro reuerentia*: for who would translate in S. Matthew 13. ἀπὸ χαρᾶς, *pro gaudio, propter gaudium*, or *secundum gaudium*, or ἀπὸ τῆς λύπης, *pro dolore*, and so of the rest: but of these let Beza himselfe giue account. As for these tedious Grammatications, which you confesse to haue beene fitter to be handled in Latine, it seemeth you vttered in English, for that of many ignorant you might bee thought to bring some great learning out of the Hebrew and Greeke tongues against vs, whereas the learned, if you had written in Latine, of other Nations as well as ours, might haue beene witnesses of your fond trifling, and quarrelling against our translations. As for the necessary cause you pretend, that the vnlearned may aske them that haue skill in Greeke, is very ridiculous: for neither can they haue at hand alwayes such as be able to resolue them, neither if they be of your faction, will they aske any indifferent mans iudgement, but only such as will auouch before the ignorant, that all which you write is good and perfect.

MART. 44 *And wee beseech them to giue vs a good reason, why they professing to follow precisely the Greeke, doe not obserue truly the Greeke points, in such place as concerneth this present controuersie. For the place in the Apocalypse, which they alleadge of our Sauiour Christs suffering from the beginning (thereby to inferre that the iust men of the old Testament might enter heauen then, as well as after his reall and actuall death) according to the Greeke points, saith thus*, All that dwell

dwell vpon the earth, shall worshippe him (*the beast*) whose names haue not beene written in the booke of life of the Lambe slaine, from the beginning of the world. *Where it is euident, that the Greeke text saith not, the Lambe slaine from the beginning, but that the names of those Antichristian Idolaters were not written in Gods eternall booke of predestination, from the beginning, as it is also most plaine without all ambiguitie, in the 17. Chapter, vers. 8. If in a place of no controuersie they had not beene curious in points of the Greeke, they might haue great reason sometime to alter the same.*

FVLK.44. How faine would you obscure the light of that excellent testimonie, euen contrarie to your owne vulgar Latine translation? that you might not haue such a faithfull witnesse against your *Limbus patrum*? You require a reason, why we keepe not the Greeke points, *Apoc.* 13. I answere, we keepe those points, which the most auncient written copies haue, which the *Complutensis Editio* hath, and which the best Greeke prints now haue. If you would know a reason why we follow not them that point otherwise, I answere you, the composition of the words, is against that pointing. For except Saint Iohn had meant that the Lambe was slaine from the beginning of the world, he would not haue placed those words, from the beginning of the world, next to those words, the Lambe which is slaine, but next the word written. And therefore Aretus that could not vnderstand how the Lambe was slaine from the beginning of the world is forced to imagine *Hyperbaton* in this text, where none needeth, the sense being good and plaine without it, as the words doe lye. Whose names are not written in the booke of life of the « lambe, that hath beene slaine since the beginning of the world. And although it bee « true, that the names of the Antichristian Idolaters, were not written in Gods eternall booke of predestination, from the beginning, as it is said *Apoc.* 17. v. 8. Yet is that no reason, why this also should not be true, that the Lambe was slaine since the beginning of the world, seeing without violence you can not distract ἀπὸ καταβολῆς κόσμου, from the lambe slaine whom it doth immediately follow.

MART. 45. *But if in points of controuersie betweene vs, they will say, diuers pointing is of no importance, they know the contrarie by the example of auncient heretikes, which vsed this meane also to serue their false hereticall purpose. If they say, our vulgar Latine sense pointeth it so, let them professe before God and their conscience, that they doe it of reuerence to the said auncient latine text, or because it is indifferent, and not for any other cause, and for this one place wee will admit their answere.*

FVKL.45. We say that wrong pointing may greatly alter the sense, but good composition and placing of words in a sentence is a good rule to direct pointing, where it is either lacking, or falsly signed. We refuse not the testimonie of the vulgar Latine, where it agreeth with the truth of the Greeke or Hebrue, yea before God and our consciences, wee reuerence it, as a monument of some antiquitie, from which we neither doe, nor are willing to dissent, except the same dissent from the originall text. Otherwise the truth of this assertion, that Christ was slaine from the beginning of the world, hath not onely testimonie of the auncient fathers, but also may be confirmed out of the Scripture. For by the obedience of Christ Saint Paul Rom. 5. teacheth that many are iustified, meaning all the elect of God, who except Christs death had beene effectuall to them, before hee suffered actually on the crosse, must haue gone, not into *Limbo patrum*, but into hell *Diabolorum*, which is the place appointed for all them that are not iustified freely by the grace of God, through the redemption of Christ Iesus, whom God before hath set foorth, to be a propitiatorie in his bloud, Rom. 3. v. 24. &c. The title of this chapter threatneth a discouerie of hereticall translations against Purgatorie especially: but in the whole discourse thereof, which is a shamefull long one, containing 45. sections, there is not one place noted against Purgatorie, *Amphora cœpit institui, currente rota cur vrceus exit?*

MARTIN

MARTIN.

CHAP. VIII.

Hereticall translation against IVSTIFICATION.

Bout the article of iustification, as it hath many branches, and their errours therein be manifold, so are their English translations accordingly many waies false and hereticall. First, against iustification by good workes and by keeping the commaundements, they suppresse the very name of iustification *in all such places where the word signifieth the commandement or the Law of God, which is both in the old and new Testament most common and vsuall, namely in the bookes of Moses, in the Psalme* 118. *that beginneth thus,* Beati immaculati: *in the Psalme* 147. *vers.* 19. 1 *Mach.* 1. *vers.* 51. *and cap.* 2. *vers.* 21. *Luk.* 1. *vers.* 6. *Rom.* 2. *v.* 26. *In all which places and the like, where the Greeke signifieth* iustices *and* iustifications *most exactly, according as our vulgar latine translateth,* iustitias & iustificationes: *there the English translations say iointly and with one consent,* ordinances, *or* statures. *For example, Rom.* 2. If the vncircumcision keepe the ORDINANCES of the lawe, *shall it not be counted for circumcision? And Luk.* 1. 6. They were both righteous before God, walking in all the commaundements and ORDINANCES of the Lord, blameleſſe. *Why translate you it* ordinances, *and auoide the tearme,* iustifications? *is it because you would follow the Greeke? I beseech you is not* δίκαιος, *iust,* δικαιοῦσθαι, *to be iustified,* δικαιώματα, *iustifications or Iustices? In the old Testament you might perhappes pretend, that you follow the Hebrue word, and therefore there you translate,* statutes, *or* ordinances. *But euen there also, are not the seuentie Greeke Interpreters sufficient to teach you the signification of the Hebrue word: who alwaies interpret it* δικαιώματα, *in English, iustifications?*

δικαιώματα.

τὰ δικαιώματα. δίκαια. καὶ δικαιώματα.

חקים

FVLKE.

THese matters were driuen so thinne in the first chapter, that you shall sooner presse out bloud, than any more probable matter. For the old Testament, which we translate out of the Hebrue, you your selfe doe set forth our answere, that we giue the English of *Chukim*, when we say, ordinances, or statutes, and not of the Greeke word δικαιώματα, which of the Septuaginta is vsed in the same sense for precepts, and commandements, as you your selfe confesse cap. 1. sect. 50. that very often in the Scripture it signifieth commaundements. But the Septuaginta, you say, are sufficient to teach vs the interpretation of the Hebrue word, who alwaies interpret it δικαιώματα. If they had alwaies interpreted it so, it is not sufficient to teach vs: for then there needed none other translation, but according to theirs, then must you depart from your vulgar translation, which in many things departeth from them. But where, you say they alwaies interpret the Hebrew word *Chukim*, by δικαιώματα, it is false. For Exod. 18. v. 20. they translate it προστάγματα, *Precepta*, which your vulgar translation calleth *Ceremonias*, ceremonies, as it doth also Gen. 26. v. 5. where the Septuaginta translate δικαιώματα: by which you see, that iustification, is not alwaies the English for the Greeke word, which the Septuaginta doe vse. Also Num. 9. v. 3. for *Chukoth* they translate νόμον the law, which the vulgar Latine calleth *Ceremonias*, ceremonies, and for the Hebrue word *Misphatim*, they giue σύγκρισιν, comparation, the vulgar Latine iustification, by which you may see, how your translatour vseth euen the Latine word, that you make so much adoe about. Likewise in the fourteenth verse of the same Chapter, the Septuaginta translate *Chukath*, twise together νόμον, and that which the vulgar Latine calleth iustification of the passeouer, the Greeke calleth ζωστάξιν, the order of the pascall, Deut. 4. your vulgar Latine turneth *Chukim*, thrise *Ceremonias*, ceremonies. And Deut. 5. twise, and Deut. 6. twise, Deut. 7. once, and so commonly almost in euery chapter. But in the chap. 11 v. 32. the Greeke for *Chukim* hath προστάγματα, where as in the beginning of the Chapter, he had δικαιώματα, the Latine in both *Ceremonias*, ceremonies. By which it is euident what the Greekes and Latines meant by those wordes, chap. 20. for this Hebrue word, and in an other the Greeke hath nothing but ἔντολαι commandements. So hath he 1. Reg. 2. v. 3. for חקים, ἐντολὰς commandements. Also 1. Reg. 8. vers. 58. for *Chukim*, he hath προστάγματα, and for *Misphatim*, he

חקים

חקים

חקות

חקים

חקים

משפטים

he hath δικαιώματα, as he hath it twise in the next verse, where Salomon prayeth that God will defend his cause, and the cause of his people Israell, as the cause shall require. More examples might I bring, but for tediousnesse, to conuince the bold rashnesse of this quarreller, but these may suffice all indifferent Readers : and answere sufficiently for vs, within the new Testament, we translate δικαιώματα, ordinances, or statutes, seeing it is proued, both by the Septuaginta which calleth the same Hebrew word, not only iustifications, but often commandements, statutes, precepts, iudgements, and by the vulgar Latine Interpretor, which commonly calleth it ceremonies or precepts.

MART. 2. *But be it, that you may controll them in the Hebrew, which none but fooles will grant vnto you : in the new Testament, what pretense haue you ? doe you there also translate the Hebrew word, or rather the Greeke ? the Greeke vndoubtedly you should translate. What reason then can you haue, why you doe not ? none other surely, than that which Beza giueth for himselfe, saying, that he reiected the word,* iustifications, *(notwithstanding it expressed the Greeke,* word for word, *notwithstanding the seuentie Greeke Interpreters, vsed it* to signfie the whole law, *and in Latine it be commonly translated,* iustificationes *) notwithstanding all this, for this onely cause (saith he) did I reiect it, to auoide the cauillations that might bee made by this word, against iustification by faith. As if he should say, This word truely translated, according to the Greeke, might minister great occasion to proue by so many places of Scripture, that mans iustification is not by faith onely, but also by keeping the law, and obseruing the commandements, which therefore are called according to the Greeke and Latine,* iustifications, *because they concurre to iustification, and make a man iust, as by Saint Lukes words also is well signified, which haue this allusion, that they were both iust, because they walked in all the iustifications of our Lord. Which they of purpose suppresse by other words.* Annot. in 1. Luc.

FVLK. 2. None but fooles considering what I haue brought of the vsage of that word δικαιώματα, will iudge that it signifieth onely iustifications : and all wise men may see that wee haue good warrant to translate it otherwise in the Greeke Testamant, where it must needes haue an other signification. The concurrence of workes with faith to iustification before God, which the Apostle doth exclude Rom. 3. we may not admit. But iustification by workes, as Saint Iames teacheth, we doe acknowledge. I hope you will not say, that your Latine translator against iustification by workes, translated the word so often ceremonies, or that ceremonies of the Law doe concurre to iustification by faith. The commaundements indeed are called iustifications, because the workes of the law, if a man keepe it wholy, are able to iustifie. Not that euery ceremonie or obseruation of any peece of the law, is a iustification, or maketh a man iust : which you may better say, vpon the etymologie of the word, than that euery particular obseruation of the law, or good worke, doth concurre with faith vnto iustification.

MART. 3. *And hereof also it riseth, that when he can not possibly auoyde the word in his translation (as* Apoc. 19. 8. Bissinum enim iustificationes sunt sanctorum, The silke is the iustifications of Saints: *) there he helpeth the matter with this commentarie, That* iustifications, *are* those good workes which be the testimonies of a liuely faith. *But our English translators haue an other way to auoide the word euen in their translation. For they say here,* the righteousnes of Saints: *because they could not say,* ordinances of Saints: *and they would not say,* iustifications of Saints: *knowing very well (by Bezaes owne commentarie) that this word includeth the good workes of Saints: which workes if they should in translating call their iustifications, it would go sore against iustification by faith onely. Therefore doe they translate in steed thereof,* ordinances, *and,* statutes, *where they can, which are termes furthest of from iustification: and where they cannot, there they say,* righteousnesse, *making it also the plurall number, whereas the more proper Greeke word for righteousnesse is* δικαιοσύνη *(Dan. 6. 22.) which there some of them translate* vngiltinesse: *because they will not translate exactly, if you would hire them.* τὰ δικαιώματα Beza. Annot. in Apoc. 19.

FVLK. 3. When δικαιώματα Apoc. 19. are translated *iustificationes*, they signifie iust workes, as I haue already proued the signification of the word to beare, beside that it is sovsed by Aristotle in his *Ethicks*, who of iustification before God (whereof wee speake) vnderstood neuer a whit. Therefore, if in steede of righteousnes, which is the singular number, it were translated righteous or iust workes, it were not amisse in mine opinion. Although by righteousnesse in that place, is nothing meant, but good or righteous works, as Bezaes note doth tell you.

MART. 4. *And therefore as for,* iustice, *and,* iustifications, *they say* righteousnesse: *so for,* iust, *they translate,* righteous, *and by this meanes,* Ioseph was a righteous man, *rather than a iust man: and Zacharie and Elizabeth* were both righteous before God, *rather than iust : because when a man is called iust, it soundeth that he is so indeed, and not by imputation onely : as a wise man, is vnderstood to be wise in deed, and not onely so imputed. Therefore doe they more gladly and more often say,* righteous men, *rather than,* iust men, *and when they doe say,* iust men, Bib. of the yeere 1577. most approued Math. 1. 19. Luc. 1. 6.

as

as sometime they doe least they might seeme wilfull inexcusably : there they vnderstand, iust by imputation, and not in deed, as is to be seene in Bezaes Annotations vpon the Epistle to the Romanes. Note also that they put the word, iust, *when faith is ioyned with all, as Rom.* 1. The iust shall liue by faith, *to signifie that iustification is by faith. But if workes be ioyned with all, and keeping the commaundements, as in the place alleaged Luc.* 1. *there they say,* righteous, *to suppresse iustification by workes.*

FVLK. 4. This is a maruellous difference, neuer heard of (I thinke) in the English tongue before, betweene iust and righteous, iustice and righteousnesse. I am sure there is none of our translatours, no nor any Professor of iustification by faith onely, that esteemeth it the worth of one haire, whether you say in any place of Scripture iust or righteous, iustice or righteousnesse : and therefore freely they haue vsed sometimes the one word, sometimes the other. Therefore, it is a monstrous falshood, that you faine them to obserue this distinction, that they ioyne iust with faith, and righteous with workes. Doe they not translate Rom. 2. ver. 13. the hearers of the law are not righteous before God, but the doers of the law shall be iustified? Haue you not againe, the righteousnesse of God is made manifest without the law &c. by the faith of Iesus Christ? And where you read the iust shall liue by faith, haue you not immediately, the righteousnesse of God is reuealed from faith to faith, as it is written, the iust shall liue by faith? Who then but the Diuell, which hath his name of slaundering, would here inuent a distinction of iust and righteous.

MART. 5. *And certaine it is, if there were no sinister meaning, they would in no place auoide to say, iust, iustice, iustification, where both the Greeke and Latine are so, word for word, as for example,* 2 *Tim.* 4. 8. *In all their Bibles,* Henceforth there is laide vp for me a crowne of RIGHTEOVSNES, which the Lord the RIGHTEOVS iudge shall GIVE me at that day. And againe 2 Thess. 1. Reioyce in tribulation which is a token of the RIGHTEOVS IVDGEMENT of God, that you may be counted worthy of the kingdome of God for which yee suffer. For it is a RIGHTEOVS THING with God, to recompence tribulation to them that trouble you : and to you that are troubled, rest with vs, in the reuelation of our Lord IESVS from heauen. *And againe, Heb.* 6. 10. God is not VNRIGHTEOVS to forget your good work and labour, &c. *These are very pregnant places to discouer their false purpose in concealing the word,* iustice, *in all their Bibles. For if they will say, that iustice is not an vsuall English word in this sense, and therefore they say,* righteousnes: *yet I trow,* iust, *and* vniust, *are vsuall and well knowne. Why then would they not say at the least, in the places alleaged,* God the IVST iudge, A token of the IVST IVDGEMENT of God, It is a IVST thing with God, God is not VNIVST to forget &c? *Why is it not at the least in one of their English Bibles, being so both in Greeke and Latine?*

ἡ δικαιοσύνη. ὁ δίκαιος κρίτης διδόναι, &c. τῆς δικαίας κρίσεως. δίκαιον ὅτι iustum est. ὁ θὸ ἄδικος. Non enim iniustus est Deus.

FVLK. 5. Certaine it is, that no Englishman knoweth the difference betweene iust and righteous, vniust and vnrighteous, sauing that righteousnesse and righteous are the more familiar English words. And that we meane no fraude between iustice and righteousnes, to apply the one to faith, the other to workes, read Rom. 10. v. 34. 5. and 6. of the Geneua translation, where you shall see, the righteousnesse of the law, and the righteousnesse of faith. Read also against this impudent lie, in the same translation Luc. 1. Zacharie and Elizabeth were both iust. Cap. 2. Simeon was iust. Mathew the first, Ioseph a iust man : and elsewhere oftentimes, and without any difference in the world, from the word righteous. Who euer heard a difference made, betweene a iust iudge and a righteous iudge, this trifling is too too shamefull abusing of mens patience, that shall vouchsafe to read these blotted papers.

MART. 6. *Vnderstand gentle Reader, and marke well, that if Saint Pauls words were truely translated thus,* A crowne of IVSTICE is laide vp for mee, which our Lord the IVST iudge will RENDER vnto me at that day, *and so in the other places : it would inferre, that men are iustly crowned in heauen for their good workes vpon earth, and that it is Gods* iustice *so to do, and that he will doe so because he is* a iust iudge, *and because he will shew his* Iust iudgement, *and he will not forget so to do, because he is not vniust : as the auncient fathers (namely the Greek doctors S. Chrysostome, Theodoret, and Oecumenius vpon these places) doe interpret and expround. Insomuch that Oecumenius saith thus vpon the foresaid place to the Thessalonians,* ὅεα ὅτι *&c.* See here, that to suffer for Christ procureth the kingdome of heauen according to IVST IVDGEMENT, and not according to grace. *Which least the Aduersarie might take in the worse part, as though it were onely Gods iustice or iust iudgement, and not his fauour or grace also, S. Augustine excellently declareth how it is both the one and the other: to wit, his grace and fauour and mercie, in making vs by his grace to liue and beleeue well, and so to be worthy of heauen : his iustice and iust iudgement, to render and repay for those workes which himselfe wrought in vs, life eterlasting. Which he expresseth thus :* How should hee render

The Scripture most euident for *iustification* by workes, against only faith.

Psal. 57. Si vtique est fructus iusto, vtique est Deus iudicans eos in terra. κατ' δικαιοκρισίαν, καὶ κατ' χάριν.

render or repay as a iust Iudge, vnlesse he had giuen it as a mercifull Father? *Where Saint Augustine vrgeth the words of* repaying *as due, and of being* A IVST IVDGE *therefore. Both which the said Translators corrupt, not only saying,* righteous Iudge, *for* iust Iudge, *but that he will* giue *a crowne, which is of a thing not due, for that which is in the Greeke,* Hee will render or repay, *which is of a thing due and deserued, and hath relation to workes going before, for the which the crowne is repaied. He said not (saith Theophylact vpon this place)* hee will giue, *but,* he will render or repay, *as a certaine debt. For he being iust, will define and limit the reward according to the labours. The crowne therefore is due debt, because of the Iudges iustice. So saith he.* *Aug. de gra. & lib. arb. ca. 6.* Ἀποδώσει.

VLK. 6. Whatsoeuer you may cauill vpon the words iust and iustice, you may doe the same with as great aduantage, vpon the words righteous and righteousnesse. That God as a iust Iudge rewardeth good workes of them that are iustified freely by his grace, by faith without workes, with a crowne of iustice, it proueth not either iustification by workes, or the merit or worthinesse of mens workes, but all dependeth vpon the grace of God, who promiseth this reward of his meere mercy, and of the worthinesse and merits of Christ, which is our iustice, whereby wee being iustified before God, our workes also, which he hath giuen vs, are rewarded of his iustice, yet in respect of Christs merits, and not in respect of the worthinesse of the workes. Againe, God is not vnmindfull of his promise, to reward our workes, for then he should be vniust: hee is iust therefore to performe whatsoeuer he hath promised, though wee nothing deserue it. Neither hath Chrysostome, or Theodoret, any other meaning. That you cite out of Oecumenius a late writer in comparison, is blasphemous against the grace of God; neither is S. Augustine, that liued 500. yeeres before him, a sufficient interpreter of his saying, to excuse him. With Augustine wee say, God crowneth his gifts, not our merits. And as he acknowledgeth Gods mercy, and also his iustice, in rewarding our workes, so doe wee. Where ἀποδώσει is translated, he will giue, I confesse it had beene more proper, and agreeable to the Greeke, to haue said, he will render, or repay, which yet is wholly of mercy in respect of vs, or our deseruing, but of iustice in respect of his promises, and of Christs merits, vnto which is rendred and repayed that which he deserued for vs. The Crowne therefore is due debt, because it is promised to vs for Christs sake, not because any works of ours are able to purchase it. *In Psal. 70. & in Psal. 101.*

MART. 7. *Which speeches being most true, as being the expresse words of holy Scripture, yet wee know how odiously the Aduersaries may and doe misconstrue them to the ignorant, as though wee challenged heauen by our owne workes, and as though wee made God bound to vs: which we doe not, God forbid. But because he hath prepared good workes for vs (as the Apostle saith) to walke in them, and doth by his grace cause vs to doe them, and hath promised life euerlasting for them, and telleth vs in all his holy Scriptures, that to doe them is the way to heauen; therefore not presuming vpon our owne workes as our owne, or as of our selues, but vpon the good workes wrought through Gods grace by vs his silly instruments, wee haue great confidence (as the Apostle speaketh) and are assured that these workes proceeding of his grace, be so acceptable to him, that they are esteemed, and be worthy and meritorious of the kingdome of heauen. Against which truth, let vs see further their hereticall corruptions.* Eph. 2. v. 10. Heb. 10.

VLK. 7. If you would abide by your first protestation, wee should not need to contend much about this question. But after you haue in the beginning magnified the grace and mercy of God, and abased your owne merits, you come backe againe with a subtill compasse, to establish your owne free will, the worthinesse of your workes, and your merit of the kingdome of heauen. First, you say God telleth vs in all his holy Scriptures, that to doe good workes, is the way to heauen. Indeed to fulfill the Law, is to deserue heauen: but whosoeuer is guiltie of sinne, must seeke another way, than by good workes to come to heauen, namely to Iesus Christ, who is the only way to heauen, the truth, and the life, by whose bloud, when he is purged from his sinne, and reconciled vnto God, and the kingdome of heauen purchased for him, then hee hath the way of good workes appointed him to walke in, toward the same. Secondly, you say you presume not vpon your owne works, as your owne, or as of your selues, but vpon the good works wrought by Gods grace, by you his silly instruments, you haue great confidence. Thus while you would seeme to flie from Pelagianisme, you fall into flat Pharisaisme: for you trust that you are righteous in your selues, though not as of your selues. Such was the Pharisie of whom Christ telleth the parable, which ascribing all his workes to the grace of God, had confidence in them, that he was iust before God by them. God I thanke thee (saith the Pharisie.) He acknowledgeth the grace of God, as author of all his workes: yet against such as he was, Christ telleth that parable. And whereas you call the Apostle, *Heb.* 10. to witnesse of your errour, you doe him great wrong, for he speaketh not Luk. 18.

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of any confidence to be had vpon good workes, wrought by the grace of God by vs; but in the new couenant of remission of sinnes, by the sacrifice of Christs death, by whom wee haue access to God, that wee may be acceptable to him, not for any meritorious workes wrought by vs, but by the only oblation of his body once for all, by which he hath made perfect for euer those that are sanctified.

MARTIN.

CHAP. IX.

Hereticall Translation against MERITS, or MERITORIOVS WORKS, and the REVVARD for the same.

When they translate (Rom. 8. 18.) *thus*, I am certainly perswaded, that the afflictions of this time, ARE NOT WORTHIE OF THE GLORIE which shall be shewed vpon vs; *doe they not meane to signifie to the Reader, and must it not needs so sound in his eares, that the tribulations of this life, be they neuer so great, though suffered for Christ, yet doe not merit nor deserue the heauenly glory? But in the Greeke it is farre otherwise. I will not stand vpon their first words*, I am certainly perswaded, *which is a farre greater asseueration, than the Apostle vseth, and I marvell how they could so translate that Greeke word, but that they were disposed, not onely to translate the Apostles words falsly against meritorious workes, but also to auouch and affirme the same lustily, with much more vehemencie of words, than the Apostle speaketh. Well, let vs pardon them this fault, and examine the words following. Where the Greeke saith not, as they translate with full consent in all their English Bibles*, The afflictions are not worthy of the glory, &c. *but thus*, The afflictions of this time, are not equall, correspondent, or comparable to the glory to come; * *because the afflictions are short, the glory is eternall; the afflictions small and few, in comparison; the glory great and abundant above measure.*

Bib. 1577.

λογίζομαι. I suppose.

οὐκ ἄξια πρὸς τὴν μέλλουσαν δόξαν. Non sunt condigna ad futuram gloriam. S. Chrysostome vpon this place.

FVLKE.

ALthough an inuincible argument against merits, and desert of good workes, may be drawne out of this text, yet the meaning of the Translators is to shew no more, than the Apostle saith, that the heauenly glory is incomparably greater than all the tribulations of this life. And this the Apostle speaketh, not doubtingly, as our English word (I suppose) doth signifie, when a man may be deceiued in his supposall, but hee auoucheth it constantly, as a thing which being well considered, with the reasons thereof, he concludeth of it with certaintie: and so doth λογίζομαι signifie in this place, and in diuers other, by the iudgement of better Grecians, than Gregory Martin will be these seuen yeeres; as *Rom.* 3.28. where the Apostle hauing discussed the controuersie of iustification by faith, or workes, concludeth, as of a certaintie, λογιζόμεθα οὖν, wee determine therefore, that a man is iustified by faith, without the workes of the Law. Likewise *Rom.* 6.v.11. after he hath proued, that sanctification is necessary to all them that shall, or haue put on the iustice of Christ, he saith with great asseueration vnto the Romans, λογίζεσθε ἑαυτοὺς, Make you full account therefore, that you are dead to sinne, and not vncertainly thinke or suppose it so to be. Therefore for the translation of λογίζομαι, in this place, wee will accept no pardon of you, it is better translated than your wit or learning seruetb you to vnderstand. Now let vs come to the other words, ἄξια πρὸς τὴν μέλλουσαν δόξαν, are not worthy of the glory: where you say, it should be, not equall, correspondent, or comparable to the glory. Verily those words wee vse, haue none other sense in this place, than the words which you supplie vs withall, but our words doe expresse the most vsuall signification of the Greeke word ἄξια, euen as your vulgar Latine doth, calling it in the same sense *condignæ*, which you in your owne translation dare not render, equall, correspondent, or comparable, but condigne; lest following the sense, you might be accused to forsake the word: euen so wee thinke it best, where the vsuall signification of the word will beare the sense in our English, to retaine the same, and not to change it.

This

MART. 2. *This is the Greeke phrase, and the Apostles meaning, which wee need not greatly to prove, because their owne Doctors, Caluin and Beza, doe so interpret it; and therefore wonder it were that the Geneua English Bibles also should forsake their Masters, and follow the errour of the other English Bibles, but that they thought the more voices the better. In the meane time, the people seeth no other translation, and thinketh it is the Apostles very words. But Beza himselfe telleth them the contrary, translating thus:* Statuo minimè esse paria quæ præsenti tempore perpetimur, futuræ gloriæ nobis reuelandæ: *that is,* I am of this opinion, that the things which wee suffer in this present time, are not equall to the glory that shall be reuealed to vs. *And in his commentarie, thus:* S. Pauls discourse and matter handled in this place, declare, that he speaketh not of the value or price of the afflictions which wee suffer for Christ, but rather by comparing their qualitie and quantitie, with life euerlasting, hee gathereth that wee shall be infinitely more happy with Christ, than wee are miserable here. Therefore did hee vse the * Greeke word rightly, and properly, which the Grammarians say is spoken of such things, as being poised or weighed, are found of one weight. *Thus farre Beza.* ἄξια.

FVLK. 2. Wee contend not, as it seemeth at this time, about the meaning of the place, but about the true translation of the words. If you can proue therefore, that the Greeke word ἄξιος, doth not signifie worthy, or that this English word worthy cannot expresse the meaning of the Apostle in this text, your accusation is iust; but if you can proue neither of both, you multiplie words, as your manner is, without matter, to no purpose, but to weary the Reader. And wisely you translate Bezaes Latine word *Statuo,* I am of opinion, which signifieth more truly, I determine, or as our translation hath, I am certainly perswaded, and not, I am of an opinion, whereof there is no certaine knowledge, for an opinion may be false, and is of vncertainties.

MART. 3. *If then a comparison only be signified, why doe they not so translate it in English, that it may be taken for a comparison in our English phrase? For they know very well, that if a man should say in English, according as they translate, Good workes are* not worthy, *of heauen this man is* not worthy *of my fauour, he is* not worthy *of such a liuing, of so great praises; euery English man vnderstandeth it thus, that they* deserue not *heauen, and that such a man* deserueth not *this or that. Euen so must the Reader needs take it in this place, and they must needs haue intended that he should so take it. For though the Greeke phrase may signifie a comparison, being so vttered, yet not the English: and if it might, yet obscurely, and ambiguously: and if it might, yet here they doe falsly translate so, because here the Greeke phrase is otherwise, and therefore should otherwise be Englished: for it is not ἄξια τῆς δόξης, which is, as they translate,* worthy of the glory, *but ἄξια πρὸς τὴν δόξαν, which cannot be so translated. For if it might, then these Greeke phrases were alone, and might be vsed indifferently. And then I must desire them to turne mee this into Greeke,* He is not worthy of thankes: *and if they turne it by the Apostles phrase in this place, οὐκ ἄξιος ὅτι πρὸς τὴν χάριν, to all Grecians they shall be ridiculous. And yet this is as well turned out of English into Greeke, as they haue turned the other out of Greeke into English.* Prou. 3. ἄξιον αὐτῆς.

FVLK. 3. Verily I cannot see, nor any wise man else, I thinke, what this English word worthinesse doth signifie, but a comparison of equalitie in price, value, goodnesse, excellencie, or such like. And euen in those English phrases that you bring for example, Good workes are not worthy of heauen, the meaning is, There is not an equalitie of excellencie in good workes and heauen: or, good workes compared to heauen, are not equall in value. And euen so: This man is not worthy of my fauour; The goodnesse of this man is not so great, as the goodnesse of my fauour. And so of the rest. And where you say, euery English man vnderstandeth it thus, that they deserue not heauen, and such a man deserueth not this, &c. I grant they may of worthinesse gather desert, in such as may deserue, and so may they of the comparison of equalitie, conclude desert in the like case. For to deserue, is by doing, to make himselfe equall in good or euill to that reward or punishment which is valued with such doing. Therefore whether you say worthy, or equall, it is all one: and in this text by either of both, merit or desert is necessarily excluded. For if the heauenly glory be incomparably greater, than the afflictions of this life, it followeth of necessitie, that the afflictions of this life deserue not, that is, make not an equalitie of excellencie with heauenly glory. But the Greeke phrase (you say) is otherwise, for ἄξια is not ioyned with a genitiue case, but with an accusatiue, and a preposition. Indeed this latter construction of ἄξιος is not so vsuall, and doth more fully set forth the comparison, but the same also is set forth by the genitiue case, as you your selfe cannot denie. Now our English phrase would not beare, that wee should say, worthy to the glory, and therefore wee said worthy of the glory. But if that were good, you say, the Greeke phrases were all one, and might be vsed indifferently. I see no great difference

ference betweene the Greeke phrases, and yet it followeth not, that they may be vsed indifferently: for vnusuall phrases are not to be vsed as indifferently, as common phrases. And therefore your example of turning English into Greeke, is not all one with turning Greeke into English. If I translate out of Greeke into English, I must obserue the English phrase as neere as I can; and so if I translate into Greeke, must I haue respect to the vsuall Greeke phrase. And to speake of your ridiculous translation out of English into Greeke, I thinke he that should say, ἄξιος χάριτος, for worthy of thankes, should deserue no great commendation; but hee that should say, ἄξιος πρὸς τὸν χάριν τοῦ βασιλέως, for worthy of the Kings fauour, though it be no vsuall phrase, I see not why hee should be ridiculous. And if you should translate these words into English, Νέρων οὐκ ἄξιος τῶν πρὸς τὸν βασιλείαν, would you not, or might you not translate it thus? Nero was not worthy of the kingdome. Therefore wee haue not done amisse, to translate, worthy of the glory.

MART. 4. *Marry, if they would expresse a comparison of equalitie or inequalitie betweene thing and thing, then this is the proper Greeke phrase thereof, and much more proper for this purpose, than by* ἄξιος, *and a genitiue case: which notwithstanding is often so vsed in Scriptures, by way of comparison, as* Prouerb. 3. *concerning the praise of wisdome, where S. Augustine to expresse the comparison, readeth thus*; Omne pretiosum non est illi dignum: *and S. Hierome according to the Hebrew thus*; Omnia quæ desiderantur non valent huic comparari, *or* adæquari: *and* Eccles. 26. *wee haue the very like speech proceeding of the said Greeke word* ἄξιος, Omnis ponderatio non est digna continentis animæ: *which the English Bibles thus*; There is no weight to bee compared vnto a minde that can rule it selfe, *or* with a continent minde.

The Greeke ἄξιος signifieth a comparison πρὸς τίμιον οὐκ ἄξιον αὐτῆς ἐστι כל־חפצים לא ישׁוּרבה

FVLK. 4. You cannot vse the word ἄξιος, but it will include a comparison, whether it be with a genitiue case, as in the examples you bring, or with an accusatiue, as in this text of Saint Paul: and euen so the English word (worthy) doth comprehend an equalitie in good or euill. Wherefore the sense is all one, whether you say in this text, equall, or worthy: but that the vsuall signification of ἄξιος is worthy, as no man will denie, that is not past all shame.

MART. 5. *And if* ἄξιος *with a genitiue case signifie a comparison, and themselues so translate it in all their Bibles, should not* ἄξιος *in the Apostles phrase much more be so translated? I appeale to their owne consciences. Againe, if here in Ecclesiasticus they say not according to the Greeke words,* There is no weight worthy of a continent minde, *because they would by an English phrase expresse the comparison; is it not more than euident, that when they translate the Apostle by the very same words,* worthy of the glory, &c. *they know it cannot, and they meane it should not, signifie a comparison? I cannot sufficiently expresse, but only to the learned and skilfull Reader, their partiall and hereticall dealing. Briefly, I say they translate,* οὐκ ἄξιος ἐγκρατοῦς ψυχῆς, Not to be compared with a continent minde, *being in Greeke word for word,* Not worthy of a continent minde: *and contrariwise they translate in S. Paul,* οὐκ ἄξια πρὸς τὸν μέλλοντα δόξαν, Not worthy of the glory to come, *being in the Greeke,* Not to bee compared to the glory to come; *according to the very like Latine phrase by* dignus, *Eccl. 6.* Amico fideli nulla est comparatio, & non est DIGNA ponderatio auri & argenti CONTRA BONITATEM FIDEI, *that is, according to their owne translation,* A faithfull friend hath no peere, weight of gold and siluer is not to be compared to the goodnesse of his faith.

ἄξια πρὸς τὸν δόξαν. ἄξιος ἐγκρατοῦς ψυχῆς.

FVLK. 5. If the English word (worthy) did not signifie a comparison, as well as the Greeke word ἄξιος, it were somewhat that you say; but seeing one signifieth as much as the other, there is no more fauour in your disputation, than in an egge without salt. When wee say, there is no weight of gold to be compared to a continent minde, it is all one as if wee said, worthy of a continent minde, for wee meant, to be compared in goodnesse, price, excellencie, &c. And therefore you speake out of measure falsly and impudently, when you say, wee meane not that the word (worthy) in this text of S. Paul should signifie a comparison, for it is not possible that it should signifie otherwise. Doth not the Geneua note in the margent say, or of like value? If you be so blinde, that you cannot see a comparison in the word worthy, at the least shore vp your eyes, and behold it in those words, of like or equall value: for all comparison is either in quantitie, or qualitie. And where you say, that you cannot expresse your conceit, but only to the learned, there is none so meanly learned, but they may well laugh at your foolish and vnlearned trifling.

How good workes merit life euerlasting, though one incomparably exceed the other.

MART. 6. *Now if they will say, though their translation of S. Pauls words be not so exact and commodious, yet the sense and meaning is all one (for if these present afflictions be not equall or comparable to the glory to come, then neither are they worthy of it, nor can deserue or merit it) let the Christian Reader marke the difference. First, their Beza and Calvin telleth them, that the Apostle speaketh*

*speaketh of the one, and not of the other. Secondly, the passions and afflictions that Christ our Sauiour suffered all his life, were not comparable to the eternall glory which he obtained thereby: yet did he thereby deserue and merite eternall glorie, not onely for himselfe, but for all the world: yea by the least affliction he suffered, did he deserne all this. Vnlesse you will denie also that hee merited and deserued his glory, which your opinion a man might very well gather by * some of your false translations, but that you would thinke vs too suspicious, which perhaps we will examine hereafter. Thirdly, the present pleasure of aduoutrie during a mans life, is not comparable to the eternall torments of hell fire: and yet it doth merit and deserue the same. Fourthly, the Apostle by making an incomparable difference of the glorie to come with the afflictions of this time, doth (as Saint Chrysostome saith) exhort them the more vehemently and moue them to sustaine all things the more willingly: but if he said as they translate, The afflictions are not worthy of heauen, you are neuer the neerer heauen for them, onely beleeue: this had not beene to exhort them, but to discourage them. Fiftly, the Apostle when he will elsewhere encourage them to suffer, saith plainely,* Our tribulation which presently is for a moment and light, WORKETH aboue measure exceedingly, an eternall weight of glory in vs.

Heb. 2. 9. in the new Testament of the yeere 1580. & Bib. 1579.

ποιήσαντα μικρόν.

2 Cor. 4. 17.

κατεργάζεται.

FVLK. 6. We say our translation, both in word, and sense, is the same in English, that Saint Paul did write in Greeke. As for the argument, against merit, or desert which doth follow thereof, we affirme that it is as necessarily gathered of the words equall, or comparable, or correspondent, as of the word, worthy. But to ouerthrow this argument, you haue fiue reasons. The first is of the authoritie of Beza, and Caluine, which you say telleth vs, that the Apostle speaketh of the one, and not of the other. To this I answere, that they both affirme the consequence against merits out of this text, although it be not the Apostles direct purpose, to abase the merite of workes, by comparison of the excellencie of the glorie. To your second argument, I answere, that though the afflictions that Christ our Sauiour suffered, were not comparable in respect of the length of time, with the eternall glory that he obtained thereby: yet in respect of the excellencie of his person, and the perfection of his obedience, they were comparable, and of equall value to deserue eternal glory according to the iustice of God, by which one mans disobedience was sufficient, to eternall condemnation, Rom. 5. What the least of his afflictions, separated from all the rest, was in value, I haue not learned out of the Scripture, onely I thinke, he suffered nothing superfluously, nor lesse than was needfull to answere the iustice of God. Your other fonde surmises, I omit, vntill you expresse them. To your third argument, I say, that one act of adultery is worthy of damnation, and deserueth eternall torment, not by comparison of the short pleasure, with infinite paine: but because it is a sinne committed against the maiestie of the eternall God: and therefore is worthy of eternall punishment. For the sinne is to be measured after the excellencie of the person, against whom it is committed. Therefore that word, which being spoken against a poore man, is a light fault, as to say he is a knaue, the same being spoken against a Lord, is an hainous offence, and deserueth the pillory, but being spoken against the King, is high treason, and is worthy of death. Seeing therefore the eternall Maiestie of God is contemned in euery sinne, that sin doth iustly deserue eternall torments. Fourthly, it is true, that the Apostle doth exhort vs cheerefully to abide the small and momentarie afflictions of this life, in respect that they shall be rewarded with incomparable glory. Bu hereof it followeth not, that the glory is deserued, by short and small sufferings, but is giuen of the bountifull liberalitie of God, to them that for his sake patiently suffer such small afflictions. Therefore, if it bee an incouragement for a man to labour, to heare that he shall be paid his hire, as much as his worke deserueth: it is a much greater incouragement for him to heare, that hee shall receiue a thousand times more, than his labour deserueth. The words you adde, (you are neuer the neerer heauen, onely beleeue) are yours, and none of ours: for wee say with the Apostle, wee must suffer with Christ, if we will reigne with him, and the patient suffering of the faithfull, is nothing repugnant to the iustification before God, by faith onely. To the last argument of the Apostles authoritie, I answere, our patient suffering worketh infinite weight of glory, not by the worthinesse, merite, or desert of our suffering, but by the bountifull liberalitie of God, who hath promised so incomparable reward, to small tribulation, suffered for his sake. Wherefore all your fiue reasons notwithstanding, our translation is sound and true.

MART. 7. *See you not a comparison betweene short and eternall, light tribulation, and exceeding weighty glorie: and yet that one also* worketh *the other, that is, causeth, purchaseth, and deserueth the other? For, like as the little seede being not comparable to the great tree, yet causeth it & bringeth it foorth: so our tribulations and good workes otherwise incomparable to eternall glorie, by the vertue of Gods grace working in vs, worketh, purchaseth, and causeth the said glory. For*

so they know very well the Greek word importeth: though here also they translate it most falsely, prepareth, *Bib. ann.* 1577. See this Greek word, 2 *Cor.* 7. thrise. Where themselues translate it, *causeth, worketh.* v. 10. 11.

FVLK. 7. We see the comparison wel, but we see not, that worketh or caseth, is all one with purchaseth and deseruetb. Your comparison of seede, and tribulation, is not like. For in the seede is the formall cause of the greate tree, so is not the formall cause of eternall glorie in our tribulation. But as if an Emperour for one dayes valiant seruice in warre, doe giue vnto his sonne one of his kingdomes, we may truly say, that dayes seruice wrought him this great reward, or caused him to be aduanced to this kingdome: but wee cannot say truely, it purchased or deserued a kingdome: for then euery one that serued as well as he deserued the like reward: so is the reward of eternall life, which is the gift of God, incomparably greater than our tribulation, not by the desert of the sufferer, but by liberalitie of the giuer. That translation, that vseth the word of preparing, is not so proper, according to the word, but it differeth not much in sense, shewing how those afflictions doe worke, or cause, namely by preparing, and making vs conformable to the sufferings of Christ.

MART. 8. *Lastly, for most manifest euidence, that these present tribulations and other good workes are meritorious and worthy of the ioyes to come, though not comparable to the same: you shall heare the holy Doctors say both in one passage or sentence. Saint Cyprian thus:* O what manner of day shall come, my brethren, when our Lord shall recount the *merits* of euery one, and pay vs the reward or stipend of faith and deuotion? Eph. 56. *here are merits and the reward for the same. It followeth in the said Doctor,* What glory shall it bee, and how great ioy, to be admitted to see God, so to be honoured that thou receiue the ioy of eternall life with Christ thy Lord God, to receiue there that which neither eye hath seene, nor eare hath heard, nor hath ascended into the heart of man, for, that wee shall receiue greater things, than here either we do, or suffer, the Apostle pronounceth, saying, The passions of this time are not condigne or comparable to the glory to come. *Here wee see, that the stipend or reward of the merites aforesaid, are incomparably greater than the said merits.* *Ep.* 56. *num.* 3. *Singulorum merita.*

FVLK. 8. For lacke of Scriptures, you flye to the Doctors, to finde merits, in whom neuertheless being Catholike, and sound Doctors, you shall sooner finde the word *Meritum*, than your meaning of it. The place of Cyprian, I maruell why you geld, except it bee to ioyne the reward that he speaketh of, with the word merits, which hee vseth, either generally for workes, as it is often vsed in the auncient writers: or if hee meane thereby deserts, he speaketh but of examination onely of all mens deserts, that he may giue to the wicked that they haue deserued, and to the godly that which hee hath promised, therefore he calleth it the reward of their faith and deuotion. His words are these: *O dies ille qualis & quantus adueniet, fratres dilectissimi, cum ceperit populum suum dominus recensere, & diuina cognitionis examine singulorum meritum recognoscere, mittere in gehennam nocentes & persecutores nostros, flamma pœnalis perpetuo ardore damnare, nobis verò mercedem fidei & deuotionis exoluere.* O that day what manner a one and how great shall it come, my dearest beloued brethren, when the Lord shall beginne to recount his people and by examination of his diuine knowledge consider the merits of euery one, to send into hell fire the guiltie, and to condemne our persecutors with perpetuall burning of penall flame? but vnto vs to pay the reward of faith and deuotion. The reward of faith is not that which beliefe deserueth: but which it looketh for, according to Gods promise, whereunto it leaneth. For in respect of desert of Gods fauour, he saith, and bringeth diuers texts for proofe: *Fidem tantum prodesse & tantum nos posse quantum credimus.* That faith onely doth profit, and that so much we can doe, how much wee beleeue. Wherefore, wee see not in Cyprian the incomparable glory to be a reward of deserts. *Ad Qubin. l.* 2. *c.* 4.

MART. 9. *Likewise Saint Augustine:* The exceeding goodnesse of God hath prouided this, that the labours should soone be ended, but the rewards of the MERITES should endure without end: the Apostle testifying, THE PASSIONS OF THIS TIME ARE NOT COMPARABLE &c. For wee shall receiue greater blisse, than are the afflictions of all passions whatsoeuer. *Thus we see plainely, that short tribulations are true merits of endlesse glorie, though not comparable to the same: which truth you impugne by your false and heretical translation. But let vs see further your dealing in the selfe same controuersie, to make it plainer that you bend your translations against it, more than the text of the Scripture doth permit you.* *Ser.* 37. *de Sanctis. Præmia meritorum.*

FVKL. 9. A man may see you are driuen to extreame shifts, when you will seeke *Præmia meritorum*, in Saint Augustine, and can finde it no where, but among the *Sermones de sanctis*, which beare no credit of Augustines workes: but of some later gatherer. The true Augustine in *Psal.* 70. *Con.* 1. thus writeth. *Nihil es per te, Deum inuoca, tua peccata sunt, merita*

rita deisunt, supplicium tibi debetur, & cum præmium venerit, sua dona coronabit non merita tua: Thou art nothing by thy selfe, call vpon God, thine are the sinnes, the merits are Gods, to thee punishment is due, and when the reward shall come, hee will crowne his gifts not thy merits. Finally Augustine in nothing is more earnest than in denying the rewarde which is of grace, to bee due in respect of merite or worthinesse of workes.

MART. 10. *In the booke of wisedome, where there is honourable mention of the merits of Saints and their rewards in heauen, you translate the holy Scripture thus:* God hath proued them, and findeth them MEETE FOR HIMSELFE. *To omit here that you vse the present tense, whereas in the Greeke they are preter tenses (God knoweth why, onely this wee know, that it is no true nor sincere translation) but to wincke at smaller faults, why say you here in all your Bibles, that God findeth his Saints and holy seruants* meet for himselfe, *and not,* worthy of himselfe? *See your partialiaty, and be ashamed.* ἀξίους ἑαυτῷ. Dignos se. ἐπιτήδειον. εὕρεν.

FVLK. 10. The booke of wisedome written by Philo the Iew, as Saint Hierome thinketh, is no holy Canonicall Scripture, to confirme the credite of any article of beliefe. Therefore whether he thought that mens merits were worthy of the fauour and grace of God, and the reward of eternall life, or no, it is not materiall. But somewhat it is that you say, that our translators for ἄξιος haue not translated worthy, but meete. For my part, I wish they had retained the vsuall signification of that word, and said worthy of himselfe, onely to take away your cauill. For otherwise in the sense, there is no difference, if that he saith be true, none is meete for God, but they that are worthy of him, which are not meete or worthy of themselues, but made such by grace, not for merit of their workes, but by the righteousnesse of Christ, imputed to them by faith. This if the wiseman meaneth not, but that their vertues were such as deserued Gods fauour and eternall life, we may boldly reiect him, as going against the wisedome of God reuealed in the Canonicall Scriptures.

MART. 11. *In the Apostles places before examined, you said negatiuely, that the afflictions of this time were* NOT WORTHY OF *the glorie to come, the Greeke not bearing that translation: but here, when you should say affirmitiuely, and that word for word after the Greeke, that God found them* worthy of himselfe, *here you say,* meet for himselfe, *auoiding the terme,* worthy, *because merite is included therein. So that when you will in your translation denie merits, then* condignæ ad, *signifieth* worthy of: *when you should in your translation affirme merits, then* Dignus *with an ablatiue case doth not signifie,* worthy of. *No maruell if such wilfulnesse will not see the word* merit, *or that which is equiualent thereto, in all the Scripture. For when you do see it, and should translate it, you suppresse it by another word. But this is a case worthy of examination, whether the Scripture haue the word,* merit, *or the equiualent thereof. For we will force them euen by their owne translations, to confesse that it is found there, and that they should translate it accordingly often when they doe not, yea, that if wee did not see it in the vulgar Latin translation yet they must needs see it and finde it in the Greeke.* ἀξίους ἑαυτῷ. Condigna ad gloriam. Dignos se. Merit of good works plainely proued by the Scriptures.

FVLK. 11. In the Canonicall Scripture it seemeth the translators had a religious care, to keepe both the propertie of the words, and the true meaning of the holy Ghost. In the Apocryphall bookes, they had a wise consideration, to translate them according to the best meaning, that their words would beare. Now whether you say, worthy of God, or meete for God: you must vnderstand this meetenesse, or worthinesse, to be of grace, and not of merite: or else the saying is blasphemous against the grace of God. For merite is not necessarily included in worthinesse. The Kings sonne is worthy to succeede his father, by right of inheritance, not by merit of vertue alwaies. A stranger may bee worthy of the Kings seruice, which neuer deserued the Kings entertainement, but for such good qualities, as are in him. But after this tedious trifling, it would somewhat awake our spirits, if you could (as you threaten in the margent) proue the merit of good workes plainely by the Scriptures: either by the word merit, which you can neuer doe, or by any thing that is equiualent vnto it: and to force vs by our owne translations to confesse, that it is found there, if not in the vulgar Latine yet in the Greeke.

MART. 12. *First when they translate the foresaid place thus,* The afflictions of this time are not worthy of the glory to come: *they meane this,* deserue not the glory to come, *for to that purpose they do so translate it, as hath been declared. Againe, when it is said,* The workeman is worthy of his hire or wages: *What is meant, but that hee deserueth his wages? And more plainely Tob. 9. they translate thus:* Brother Azarias, if I should giue my selfe to bee thy seruant, I shall not deserue thy prouidence. *And such like. If then in these place, both the Greeke and the Latine signifie,* to be worthy of, *or,* not to be worthy of, to deserue, *or,* not to deserue: *then they must allow vs the same signification and vertue of the same words in other like places. Namely Apoc. 5. of our Sauiours merits, thus:* The Lambe that was killed, ἀξιὸς ὢν. ἐν ἀξίᾳ. ἄξιος τῆς μισθοῦ. Dignus mercede sua. Non ero cõdignus prouidentiæ.

IS WORTHY to receiue power, and riches, &c. *What is that to say, but,* DESERVETH *to receiue? For so I trust they will allow vs to say of our Sauiour, that he indeed deserued. Againe, of the damned, thus:* Thou hast giuen them bloud to drinke, for they ARE WORTHY, *or,* THEY HAVE DESERVED, *is it not all one? lastly of the elect, thus:* They shall walke with me in white, because they are worthy, *Apoc.* 3. *that is, because* they deserue it. *And so in the place before by them corrupted,* God found them worthy of him: *that is, such as* deserued *to be with him in eternall glorie. Thus by their owne translation of* ἄξιος *and* dignus, *are plainely deduced, worthinesse, desert, and merite of Saints, out of the Scriptures.*

Apoc. 16. ἄξιοι γάρ εἰσι. ὅτι ἄξιοί εἰσι. Digni sunt. ἄξιος ἑαυτῷ, Dignus sit.

FVLK. 12. Your first foundation is false, therefore all your building falleth to the ground. For when wee translate that text thus: The afflictions of this time, are not worthy of the glory to come, wee meane not thus: deserue not the glory to come but euen as you doe, they are not equall or comparable: but thereof it followeth, that they deserue not, for to deserue, is to doe a thing equall vnto the reward: the afflictions bee not equall, therefore they deserue not. But when it is said the workeman is worthy of his hire, we acknowledge that he deserueth his wages, yet wee should not doe well to translate it, that he deserueth his hyre: because worthines may be where there is no desert. Gold is worthy to be esteemed before siluer, and yet there is no merite, or desert of gold, if we speake properly. That of Tob. 9. is not in the Greeke, but in some Bibles translated out of Latine according to the vsuall phrase of English, rather than to the propertie of the word, where it is said Apoc. 5. The Lambe, that was killed, is worthy to receiue power, and riches, though wee will not contend of the deserts of Christ, yet we may be bold to say, that in respect of the godhead, he was worthy of all honour and glory from euerlasting, before he had created any thing: and therefore worthinesse doth not alway import desert, as no worthinesse doth no desert. Likewise, when it is said of the wicked, Apoc. 16. they are worthy to drinke bloud, it is true, that they deserued that plague, because their cruell workes were iustly recompenced with that punishment: but yet some may be worthy of their punishment, that haue not deserued it. The sonne of a Traytor, is worthy to beare the punishment of his fathers attainder; yet he hath not alwaies deserued it by his owne deedes Therefore it is not all one: they are worthy, and they haue deserued. The infants of the reprobate, as soon as they haue life, are worthy of eternall damnation, and yet they haue not deserued the same, by their owne deedes. Therefore where it is said of the Elect, They shall walke with mee in white, because they are worthy, it is not meant, that they haue deserued by their owne workes, to walke with Christ: but because they are made worthy by Christ, who hath giuen them grace, not to defile their garments, who also shall giue them the reward of white garments, that is, of innocencie, which no man can deserue, because no man is cleare from sinne, but onely by forgiuenesse of sinnes, in the bloud of Christ. Therefore you haue performed nothing lesse, than your promise, which was to prooue the equiualent of merite, out of the Scripture, and to force vs, by our translation, to confesse the same. For worthinesse doth not alwaies argue or enforce desert, as desert doth worthinesse, worthinesse being a more generall word, than merit or desert.

MART. 13. *But to proceede one steppe further, we prooue it also to be in the Scriptures, thus. Themselues translate thus, Heb.* 10. 29. Of how much sorer punishment shall hee be worthy, which treadeth vnder foote the sonne of God? *though one of their Bibles of the yeere* 1562. *very falsly and corruptly, leaueth out the words,* worthy of, *saying thus,* How much sorer shall he be punished, &c. *Fearing no doubt by translating the Greeke word sincerely, this consequence that now I shall inferre, to wit, If the Greeke word here, by their owne translation, signifie* to bee worthy of, *or,* to deserue, *being spoken of paines and punishment deserued: then must they grant vs the same word so to signifie elsewhere in the new Testament, when it is spoken of deseruing heauen, and the kingdome of God, as in these places, Luc.* 21. Watch therefore, all times praying, that you, MAY BE WORTHY to stand before the sonne of man, *and chap.* 20. THEY THAT ARE WORTHY to attain to that world, and to the resurrection from the dead, neither marry, nor are married, *and* 2. *Thess.* 1. That you may BE WORTHY of the kingdome of God, for which also ye suffer.

ἀξιοῦσθαι, & καταξιοῦσθαι signifie desert. πόσῳ χείρονος ἀξιοῦται τιμωρίας. ἵνα καταξιωθῆτε σταθῆναι οἱ καταξιωθέντες. εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας.

FVLK. 13. You thinke to haue great aduantage at our translation of the word ἀξιωθήσεται, Heb. 10. *shall be worthy:* which is true according to the sense, but not so proper for the word, which signifieth rather to be iudged, or accounted worthy, whether hee be worthy indeed, or not. And so it should haue beene translated, if the nature of the word had bin exactly weighed. But the translators looked rather to the purpose of the Apostle, which is by all meanes to terrifie such contemners and backe-sliders, of whom hee speaketh. The Greeke word therefore doth not signifie to deserue, but to bee iudged worthy, although

though it is true, that those of whom the Apostle there speaketh, deserued extreame paines of damnation. And euen so it signifieth in all other places, as *Luk.* 20. καταξιωθέντες, they that shall be counted worthy to attaine to that world, and *Luk.* 21. ἵνα καταξιωθῆτε, that you may be counted worthy, and 2 *Thess.* 1. καταξιωθῆναι, that you may be counted worthy. And so the word doth signifie in other places, without controuersie, as *Luk.* 7. the Centurion said, οὐδὲ ἐμαυτὸν ἠξίωσα, I accounted not my selfe worthy, and 1 *Tim.* 5. The Elders that gouerne well, ἀξιούσθωσαν, let them be counted worthy of double honour, for it is the imperatiue mood, therefore it is a fault in our translations, to make it the indicatiue: for wee cannot say, let them be worthy, or let them be made worthy, but let them be iudged, reputed, or accounted worthy.

MART. 14. *Thus you should translate in all these places, according to your translation of the former place to the Hebrewes: or at the leastwise you should haue this sense and meaning, as the old vulgar Latine hath, translating in all these places,* counted worthy, *but meaning worthy indeed: as when it is said, Abraham was reputed iust, it is meant, he was iust indeed. If you also haue this meaning in your translations, which here follow the vulgar Latine, then we appeale to your selues, whether to be counted worthy, and to be worthy, and to deserue, and to merit, be not all one: and so here also* Merit *is deduced. But if you meane according to your heresie, to signifie by translating* counted worthy, *that they are not indeed worthy, then your purpose is heretical, and translation false, and repugnant to your translating the same word in other places, as is declared, and now further wee will declare.*

Qui digni habentur.
Vt digni habeamini.

FVLK. 14. I haue shewed you how wee should translate that word in any place, wheresoeuer it is read, euen as the vulgar Latine hath in the places by you noted, and in those three texts, *Luk.* 20. 21. 2 *Thess.* 1. wee meane not falsly counted worthy, but worthy indeed, as when it is said, that Abraham was reputed iust, wee acknowledge that hee was truly so reputed, and that he was iust indeed. But where you appeale to our consciences, whether to be counted worthy, and to be worthy, and to deserue, and to merit, bee not all one; I answer you plainly, and according to my conscience, they be not: but euen as Abraham was reputed iust, and was iust indeed, not by desert, but by faith; so in those three texts, the faithfull are counted worthy, and are worthy indeed, not by their merit, and desert, but for Iesus Christs sake: for herein your heresie is greatly deceiued, to imagine, that he which is iust by Christ, by faith, or by imputation, is not truly iust, or not iust indeed. For Christ, faith, and imputation, are not contrary, or opposed to truth, but to merit or desert of the partie, that is iust by Christ, by faith, or by imputation, and so wee say of them that are accounted worthy for Christs sake, and not for their owne merits.

MART. 15. *They whom God doth make worthy, they are truly and indeed worthy: are they not? But by your owne translation of the same word in the actiue voice, God doth make them worthy: Therefore in the passiue voice it must also signifie to be made, or to be indeed worthy. For example,* 2 Thess. 1. 11. *you translate thus,* Wee also pray for you, THAT OVR GOD MAY MAKE YOV WORTHY of this calling: *according to which translation, why did you not also in the selfe same chapter, a little before, translate thus?* That you MAY BE MADE WORTHY *(and so be worthy)* of the kingdome of God, for which also you suffer. *You know the case is like in both places, and in the Greeke Doctors you specially should know (by your ostentation of reading them in Greeke) that they according to this vse of holy Scripture, very often vse also this word, both actiuely and passiuely,* to make worthy, *and* to be made, *or* to bee worthy. *See the Greeke Liturgies.*

ἀξιοῦται, to make worthy, ἀξιοῦσθαι, to be made, or to be worthy.
ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως.
εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας.
ἀξιοῦται.
ἀξιοῦσθαι.

FVKL. 15. They must needs be worthy, whom God maketh worthy: but then are they not worthy by their merits or deserts, but by his grace in Iesus Christ, and so our Translators meane, when they say, 2 *Thess.* 1. 11. that our God may make you worthy of this calling, although the cleerer translation had beene, that God may account you worthy, as the vulgar Latine hath, *vt dignetur*, for *dignor* is not to make worthy, but to vouchsafe, or to account worthy. Wherefore you doe vainly here snatch at a word, contrary to the meaning both of the Translator, and of the text: for those whom God maketh worthy, are not worthy by their desert, but by his grace accepting them. How the Greeke Doctors vse the word, it is not now the question, but how it signifieth in the Scripture: although I see not how you proue that the Doctors vse it, to make worthy, or to be made worthy by desert.

MART. 16. *Which S. Chrysostome, to put all out of doubt, explicateth thus in other words;* That hee make vs worthy of the kingdome of heauen, Ser. 1 de orando Deo. *And vpon the Epistle to Titus,* cap. 3. *in the same sense passiuely,* God grant wee may all BE MADE WORTHY *(or be worthy)* of the good things promised to them that loue him. *And in another place of the said Doctor it must needs signifie to be worthy, as when he saith,* In Colos. 1. No man liueth

ἵνα ἡμᾶς ἀξίους ἀπεργάσηται τῆς βασιλείας.
ἀξιωθῆναι.
ὅτι βασιλείας ἀξιωθῆναι.

liueth such a trade of life, that he is worthy of the kingdome, but all is his gift: *for to say thus*, No man so liueth, that hee can be counted worthy of the kingdome of heauen, *is false, is against the Protestants owne opinion, which (say they) are counted worthy, that are not. Againe, to say*, No man so liueth, that he can be made worthy, *is false, because God can make the worst man worthy. It remaineth then to say*, No man so liueth, that he is worthy *which a little before he declareth thus*, No man by his owne proper merits obtaineth the kingdome of heauen, *that is, as his owne, and of himselfe, without the grace of God. And yet wee must shew further out of the Scriptures, that God maketh vs worthy, and so we are indeed worthy, and here also wee must conuince you of false and partiall interpretation.*

FVLK. 16. S. Chrysostome putteth not the matter any whit out of doubt, for your side: for he doth not expound this text of 2 *Thess.* 1. but onely in the latter end of his Sermon praieth, that God hauing mercy vpon vs all, will make vs worthy of his kingdome. Where you might haue seene, if you had not beene blinde with frowardnesse, that God maketh vs worthy by his mercy, not by our merits. That ἀξιωθῶμεν in his praier vpon the third to Titus, is taken to be made worthy, rather than to be accounted worthy, you haue no proofe, but your owne authoritie: although for God to make worthy by his mercy, and to account worthy, is all one in effect. The third place, *in Epist. ad Col. cap.* 1. is altogether against you: where he saith, no man liueth such a trade of life, that hee may be iudged or accounted worthy of that kingdome, but all is the gift of God; is not his meaning plaine, that no man can be accounted worthy by workes or merits, but altogether by the grace and gift of God?

With this distinction therefore, which is plaine, euen by those words which you cite, that Chrysostome maketh, ἀξιωθῶμεν, without any inconuenience, may signifie in this place, to be accounted worthy. No man by his owne proper merits obtaineth the kingdome of heauen (saith hee) but euen as a lot is rather by hap and chance, so it is here: meaning that God giueth his kingdome no more according to mans deserts, than lots doe fall to men by chance, which yet God disposeth as it pleaseth him. Finally, the whole discourse of the Doctor being against mans merits, vsing the word in the same place so often of Gods dignation, vouchsafing or accounting worthy, you had great scarcitie of examples out of the Doctors, that bring this place to proue that ἀξιωθῶμεν signifieth to be made worthy by merit, and not by meere mercy.

MART. 17. *The Greeke word* ἱκανὸς *(I pray you) what doth it signifie? You must answer that it signifieth not only* meet, *but also* worthy: *for so Beza teacheth you, and so you translate*, Matt. 3. 11, *and* cap. 1. *and* 1 Cor. 15. 9. I am not worthy, *in all three places. And why (I pray you) did you not likewise follow the old Latine Interpreter one step further, saying*, Giuing thankes to God the Father, THAT HATH MADE VS WORTHY, *but translating rather thus*, which hath made vs meet to be partakers of the inheritance of the Saints in light. *Here was the place where you should haue shewed your sinceritie, and haue said that God maketh vs worthy of heauenly blisse: because you know if* ἱκανὸς *be* worthy, *then* ἱκανοῦν *is* to make worthy. *But you are like to Beza your Master, who (as though all interpretation of words were at his commandement) saith, here and here, and so forth*, I haue followed the old Latine Interpreter, *translating it* worthy: *but in such and such a place (meaning this for one)* I chose rather to say, MEET. *But that both he and you should here also haue translated* worthy, *the Greeke Fathers shall teach you, if wee be not worthy, or able to controll so mightie Grecians, as you pretend to be when you crow vpon your owne dunghill, otherwise in your translations shewing small skill, or great malice.*

τοῦ ἱκανώσαντος ὑμᾶς εἰς τὴν μερίδα. Col. 1. v. 12.

Annot. in 3. Matt. no. Tiff. 1556. Ydoneum dicere malui.

FVLK. 17. If you be not able to draw merit out of the word ἄξιος, which properly signifieth worthy; you shall haue somewhat adoe to wring it out of the word ἱκανὸς, which properly which properly signifieth apt or meet, and sometime sufficient, according to which latter signification, Beza in three places translateth *dignus*, because *sufficiens* is no Latine word in that sense to be vsed. But now you aske, why wee went not a step further, to translate τοῦ ἱκανώσαντος, *Coloss.* 1. *v.* 12. which hath made vs worthy. I answer you, first there is no reason that a word which hath diuers significations, should alwayes be translated after one. Secondly, when a word hath one most vsuall signification, and two or three other significations not so vsuall, by translating it once or twice according to the sense of the place, after one of the best vsuall significations, wee are not bound to giue ouer the most common and vsuall signification, when the sense of the place requireth it. Thirdly, when a verbe is deriued of a noune that hath diuers significations, it signifieth most commonly after the most vsuall siguification, as ἄξιος, sometime signifieth cheape, wee must not thereof conclude, that ἀξιόω signifieth to make cheape: so ἱκανὸς signifieth sometime great, or much, you may as well say, that ἱκανόω signifieth to magnifie, to make great, or to multiplie, which none but a mad man would say: and yet you thinke

thinke you haue made a great argument, when you say, if ἱκανὸς be worthy, then ἱκανῶσαι is to make worthy. It remaineth therefore, that seeing the most vsuall signification of ἱκανὸς is apt or meet, the true and best signification of ἱκανόω is to make apt or meet, which wee haue followed in our translation. But if you will still contend that ἱκανὸς is all one with ἄξιος, then you must tell vs, as you require vs often, whether ἱκανὸς ἀντὶ τοῦ θανάτου, be as good Greeke, as ἄξιος τοῦ θανάτου, if you would say, worthy of death. Beza therefore followeth not his pleasure, where he chuseth to say, for ἱκανὸν, *idoneum*, but the nature of the word, and the vsuall signification thereof, compared with the sense of the place. And if wee should follow your vulgar Latine translation, and say, that God hath made vs worthy to be partakers of the inheritance of the Saints in light, you are neuer the neere for your merits: for God maketh vs worthy by his grace, and by the righteousnesse and holinesse of Christ, which is imputed to vs being incorporated to him, and made liuely members of his mysticall body. How vainly you charge the Translators with bragging, vnskilfulnesse, and malice, they that are learned can iudge, and God will one day reuenge it.

MART. 18. *The Greeke Fathers (I say) interpret the Apostles word here, thus:* καταξίωσεν ἡμᾶς, καὶ ἐχαρίσατο ἡμᾶς ἱκανὸς γνώσεως, *that is, hath made vs worthy, and giuen vs the grace to be worthy. And S. Basil* in orat. Liturg. *making both Greeke words all one, saith,* THOV HAST MADE VS WORTHY to bee Ministers of thy holy Altar. *And anon after,* MAKE VS WORTHY for this ministerie. *And S. Chrysostome vpon the Apostles place,* God doth not only giue vs societie with the Saints, but maketh vs also worthy to receiue so great dignitie. *And here is a goodly consideration of the goodnesse of God toward vs, that doth indeed by his grace make vs worthy of so great things, who otherwise are most vnworthy, vile, and abiect. Which making of vs worthy, is expressed by the said Greeke words, more than by the Latine* mereri, *because it declareth whence our merit and worthinesse proceedeth, to wit, of God. Both which S. Chrysostome expresseth excellently, thus:* When hee brought in Publicans to the kingdome of heauen, he defamed not the kingdome of heauen, but magnified it also with great honours, shewing that there is such a Lord of the kingdome of heauen, which hath made euen vnworthy persons to be so much better, that they should deserue euen the glory of that dignitie. *And Oecumenius saith,* that it is Gods glory, * TO MAKE HIS SERVANTS WORTHY of such good things: and that it is their glory, * TO HAVE BEENE MADE WORTHY of such things, *in 2 Thess. 1.*

Oecum. in caten.

καταξίωσεν ἡμᾶς.

ἱκανώσαι ἡ

Ho. de cruce & latrone.

Vt etiam illius dignitatis gloriam mereretur.

* ἀξιῶσαι.

* ἀξιοῦσθαι.

FVLK. 18. If the Greeke Fathers did so interpret the Apostles words, yet your merit is to seeke, as I haue said. For I will not contend, whether God make vs worthy, but whether hee make vs worthy by desert of our good workes, or by his mercy and grace, in the redemption of his Sonne. But let vs see what the Fathers say to the matter. First Oecumenius words are flat against you, if they be truly translated, καταξίωσεν, he hath counted vs worthy, and hath freely granted vnto vs to be meet. See you not, that all our worthinesse and meetnesse dependeth of his grace, and free acceptation? The Liturgie intituled of Basil, although it haue a much younger author, maketh neuer a whit more for you. The Minister praieth that God would account him worthy, or make him meet for the ministerie. And if you should in both places translate, that God maketh worthy, you cannot proue merit thereby, but contrariwise it foundeth against merit, for God maketh vs not worthy by our deserts, but by the worthinesse of Christ. Chrysostome also, as I haue shewed before vpon this place, doth vtterly condemne your opinion of merits, for hee saith, Such are the things that are giuen, that hee hath not onely giuen
" them, but also made vs able to receiue them. Againe, he hath not only giuen vs the ho-
" nour, but also strength to embrace it. What is our strength? What is our abilitie to re-
" ceiue the gifts of God, but faith in the merits of Christ? The place of Chrysostome,
" *Hom. de cruce & latrone*, is not to be vnderstood of deseruing by workes, but by the grace of God, and remission of their sinnes, which maketh men meet and worthy of his glorie; as the example of the Publican, iustified only by remission of his sinnes, and of the harlot saued by faith, which he vseth, doth plainly declare. And yet sanctification, and the fruits of good life, are not excluded from the persons iustified and saued, but onely merit or desert of workes, according to which, as the same Chrysostome saith, *in epist. Col. 1.* wee must say, wee are vnprofitable seruants, when wee haue done all that is commanded vs. But this is no place to handle controuersies of Religion, but translations of the Scripture. The word ἀξιόω, except you bring vs better euidence than yet wee see any, in all places where wee reade it, wee may translate it *dignari*, which is to vouchsafe, or account worthy.

Luk. 18.

Luk. 7.

MART. 19. *Thus wee see how the holy Scripture vseth equiualent words to signifie* merit, *which you suppresse as much as you can. So likewise wee might tell you of other words and phrases that doe plainly*

plainly import and signifie merit : *as when it is said,* Eccles. 16. Euery man shall finde according to his workes. *Budee both your Master and ours in the Greeke tongue, telleth vs, that the Greeke word* ἐυρίσκω *(to finde) is properly to receiue for that which a man hath giuen or laboured. And to requite you with some prophane authoritie (because you delight much in that kinde) the whole Oration of Demosthenes* πρὸς Λεπτίνην, *will tell you the same. Now, to receiue for that which a man hath laboured or wrought, what doth it else presuppose, but merit and desert ? It is a common phrase of the Scripture, that God will iudge and reward or repay according to euery mans workes. Doth not this include merit and demerit of workes ? But I wot not how, nor wherefore, in this case you translate sometime* deeds, *for* workes, *saying,* Who will reward euery man according to his deeds. *And againe,* You see then how that of deeds a man is iustified, and not of faith only.

καὶ τὰ ἔργα αὐτοῦ ἐυρήσει: λαβεῖν αὖθ' ὅν τις εὕρικεν ἢ ἐπόησε. ἐυρεῖν ἀντιλεκτον. Eccles. 16. Psal. 61. Apoc. 22. καὶ τὰ ἔργα αὐτοῦ. ἐξ ἔργων.

FVLK. 19. Wee doe not yet see, that the holy Scriptures vsed any word equiualent to *merit,* whereby it might be gathered, that wee are iustified or saued by merit of good workes. But you haue other words and phrases, that doe plainly import and signifie merit, as in *Ecclesiasticus* 16. Euery man shall finde according to his workes. Where you put vs in minde, what our Master Budee writeth of the proper signification of ἐυρίσκω, that is, to deserue, bringing example therefore out of Demosthenes Oration πρὸς Λεπτίνην. But I pray you, doth our said Master affirme this to bee the onely signification of that verbe ? Where hee bringeth you the example out of Gregorie, of Saul, which seeking his fathers Asses, βασιλείαν ἐυρεν, found a kingdome, doth hee meane that by seeking his fathers Asses, hee deserued a kingdome ? Againe, the example hee bringeth out of Saint Luke, Εὗρες γὰρ χάριν παρὰ τῷ Θεῷ, Thou hast found fauour or grace with God ; doth hee vnderstand, that the Virgin MARY deserued the grace of God ? But you obiect, that it is a common phrase of the Scripture, that God will iudge or reward, or repay to euery man according to his workes. It is true, but not to euery one according to his merits, for then all should bee damned, for all haue deserued death ; and no man should bee saued, for no man meriteth saluation. But God rendreth to the faithfull according to their workes, when hee freely giueth for Christs sake eternall life to them, that by perseuerance of good workes (as the Apostle saith) seeke glorie, honour, and incorruption. Their workes therefore are the fruits of his grace, not the merits or deserts of his grace, by which wee are saued, *Ephes.* 2. But here againe you quarrell, that for workes, wee say sometimes deeds, as though they were not all one. Or if they bee not, why doe you, 1 *Cor.* 5. translate, *Qui hoc opus fecit,* that hath done this deed ?

MART. 20. *I know you will tell vs, that you vse to say* deeds *or* workes *indifferently, as also you may say, that you put no difference betweene* iust *and* righteous, meet *and* worthy, *but vse both indifferently. To the ignorant this is a faire answer, and shall soone perswade them : but they that see further, must needs suspect you, till you giue a good reason of your doing. For, the controuersie being of faith and* workes, *of* iustice *and* iustification *by workes, of the* worthinesse *or value of workes, why doe you not precisely keepe these tearmes pertaining to the controuersie, the Greeke words being alwayes pregnant in that signification ? Why should you once translate the Greeke* ἔργα, deeds, *rather than* workes ? *You know it is properly* workes, *as* πράξεις deeds. *It were very good in matters of controuersie to be precise. Beza maketh it a great fault in the old vulgar Latine Translator, that hee expresseth one Greeke word in Latine diuers wayes. You chop and change significations here and there as you list, and you thinke you satisfie the Reader maruellous well, if sometime you say* Idoll, *and not alwayes* Images ; *sometime* iust, *and not alwayes* righteous : *and if in other places you say workes, or if one Bible hath* workes, *where another hath* deeds, *you thinke this is very well, and will answer all the matter sufficiently. God and your conscience be Iudge herein, and let the wise Reader consider it deepely. The least thing that wee demand the reason of, rather than charge you with all, is, why your Church Bible saith in the places before alleadged,* The righteous iudgement of God, which will reward euery man according to his deeds ; *and,* Man is iustified by deeds, and not by faith onely : *whereas you know the Greeke is more pregnant for vs than so, and the matter of controuersie would better appeare on our side, if you said thus :* The IVST iudgement of God, which will reward euery man according to his WORKES : *and,* Man is iustified by workes, and not by faith only.

Praefat. in no. Test. 1556. δικαιοκρισία. ἔργα. ἐξ ἔργων.

FVLK. 20. If you could tell vs what aduantage our doctrine might haue, by translating deeds rather than workes, it might be suspected why some translations vse the one, rather than the other : but seeing you cannot imagine, nor any man else, what it should auaile vs, to vse the one rather than the other, it may bee reasonably thought, that the Translators meant no subtiltie, especially when in places of like apparance for our assertion, they vse the word deeds also : as *Galat.* 2. *v.* 16. A man is not iustified by the deedes of the Law,

law, but by faith of Iesus Christ, where the Greeke word is ἔργων as well as in S. Iames. But where you say that πράξεις is proper for deedes, you were best call the second booke of Saint Luke, The deedes of the Apostles. The fault that Beza findeth with the vulgar Latine translation is, that in diuers places, he translateth one word diuers waies, & them differing. For otherwise to translate for ξίφος sometimes *Gladius*, and sometimes *Ensis*, it were no fault, no more than it is in vs to vse the wordes iustice and righteousnesse, workes and deedes, faith and beliefe, trust and confidence, &c. And you your selues in such words doe often vse the same libertie.

MART. 21. *But will you not yet see merite and meritorious workes in the Scripture? I maruell your skill in the Greeke teacheth you nothing in this point. Saint Iohn saith:* Looke to your selues, that you lose not the things which you haue wrought, but that you may receiue a full reward. *Me thinketh, in these words the equiualent of merite is easily seene of any man that is not wilfully blinde. But you should see further than the common sort. For you know that the Greeke here signifieth, not onely that which we worke, but that which we worke for. As in the Greeke phrase of working for a mans liuing, and as you translate Io. 6. v. 27.* LABOVR NOT FOR THE MEATE that perisheth, *but* for that meate which endureth vnto life euerlasting. *Such* * *labourers God hired to worke in his vineyard, and* * the workeman is worthy of his hire. *So that the Apostle in the former wordes exhorteth to perseuerance, that wee lose not the reward or pay, for which we worke, and which by working we merit and deserue.*

2 Epist. v. 8.

ἃ εἰργάσασθε. ἐργάσασθε τὴν βρῶσιν. ἐργάζεσθε τῶν βρώσιν. * ἐργάτης. Math. 20. * ἐργάτης. Luc. 10.

FVLK. 21. You fare with vs, as a merry fellow did with his friends, of whom Erasmus telleth, who affirming that he saw in the skie a fieri Dragon, with often asking them if they did not see it, he induced them at length, euery one to confesse they saw it, least they should haue beene thought to be purblinde. But in good earnest, and in my conscience, I see no more merite in the Scriptures, than I did before. Yea I haue this argument more, to perswade mee that it is not found in the Scriptures, because the chiefest patrones thereof, hauing taken such paines to finde it, are now as farre from it, as euer they were. But to the matter, I say there is no merite included in the saying of Saint Iohn, although you rehearse it in the second person, after the vulgar Latin translation, and not after the Greeke, which is in the first person, and may be referred to the reward of the Apostles, which shall be full, if they whom they haue conuerted to the faith, doe perseuere vnto the end. But make it as strong for your part as you can, the full reward is giuen according to the most bountifull promise of God, to our good workes, of his meere mercie and grace, and not by desert of our workes. And the parable of the labourers, whom God hired into his vineyard, declareth most euidently, that the reward is of grace, not of merite. For if it were of merite, they that came first earely in the morning, should haue receiued more, as their labour was greater, than they which came at the last houre. Where our Sauiour Christ saith, the workeman is worthy of his hire, hee teacheth his Disciples, that they may lawfully take meate and drinke of them to whom they preach, according to the common saying, or Prouerbe. But thereof it followeth not, that euery one which worketh in Gods vineyard, is worthy for his workes sake, and by desert of his labour, of eternall glory, for hee promiseth greater reward to his workemen, a thousand folde and more, than their labour doth deserue. So that yet we see not, that we merite and deserue by working, although we receiue reward for our worke, or according to our workes. *Unde mihi tantum meriti* (saith a godly father) *cui indulgentia est pro corona?* whence should I haue so great merit when pardon or mercie is my crowne.

Math. 20.

Luc. 10.

Ambros. ad virg. in exhort.

MART. 22. *Againe Beza telleth vs, that* ἀνταποδοσία *signifieth* mercedem quæ meritis respondet, *that is, a reward answerable to the merits. And we finde many words in the Scripture like vnto this,* μισθὸς, ἀπόδοσις, * μισθαποδοσία, μισθαποδότης, *Which are on Gods part, who is the rewarder and recompenser. And on our part we haue (as the Apostle saith, Heb. 10. and 4)* great confidence, confidence (*saith Photius a notable Greeke father*) of our workes, confidence of our faith, of our tentations, of our patience, &c. *Yea we haue* ὑπομονὴ & ἀνταμοιβὴ *in the Scripture, which must needes signifie as much as Bezaes* ἀνταποδοσία. *By the one, is said,* In keeping thy commandements is great reward. *Againe,* You shall receiue THE RETRIBVTION of inheritance, *Col. 3. vers. 24. And 2. Thessal. 1. v. 6. Gods repaying iust and retribution of Hell or Heauen for good and euill deserts, is expressed by the same word. And by the other, is said,* I haue inclined my heart to keepe thy iustifications (*or commandements*) *alwaies* FOR REWARD.

Annot. in Ro. c. 1. v. 27. ἀνταποδοσία. * *Heb. 10. & 11.* παρρησίαν. τὴν ἀπόδοσιν ἔργων, &c. *Phot. apud Oecum. in Heb. 10.* *Ps. 18. & 118.* ἀνταπόδοσις πολλή. ἀνταποδοῦναι δὲ ἀνταμοιβὴν.

FVLK. 22. If you can finde ἀνταποδοσία in the Scripture, you conuince vs of merit by Bezaes iudgement. Therefore, tell vs I pray you, in what booke and chapter we shall finde it. First you tell vs, that you finde many words like vnto it. Yea, but neither the same, nor any that is equiualent. For rendring of reward, which all your wordes doe signifie, may be according to promise by grace: and not by desert. The confidence of our workes, that

Photius

Photius speaketh of, must be vnderstood as they are testimonies of Gods sanctifying spirit, or else it is contrarie to the Scripture. The parable told against them that trusted in themselues, that they are righteous, whereas we must confesse, that we are vnprofitable seruants in all our obedience, and best workes that wee doe. Yea but you haue ἀντιπόδοσις and ἀντιμείψις in the Scripture, which must needes signifie as much as Bezaes ἀντιμισθία. Who will yeeld to this necessitie? If a man promise a labourer twentie shillings for euery daies worke, the rendring of this wages may be called ἀντιπόδοσις, or ἀντιμείψις, and yet no man will say, that a daies labour deserueth twentie shillings. That there is great reward promised for them that keepe Gods commandements, wee confesse: but this reward is either of merite, if they perfectly keepe all Gods commaundements, which no man doth: or of mercie, if being iustified by faith through remission of their sinnes, they endeauour according to the measure of Gods grace, giuen vnto them, to keepe Gods commandements in some part, as God giueth strength. In the testimonie of Saint Paul, the word of inheritance following immediately after the word of reward, or retribution, excludeth merits: for the inheritance dependeth of Gods free adoption, by which he maketh vs his sonnes, that he may giue vs that inheritance, which wee can neuer deserue. In the other place the Apostle promiseth reward of glory, to them that suffer for Christs name: which God hauing promised of his meere mercie to giue vs, and the same being purchased for vs by the merits of our Sauiour Christ: it is as iust before God to render vnto vs, as to repay the wicked with eternall condemnation, according to their merits. So that the merits of Christ, and his satisfaction, plead for vs in all rewardes, and not the merites of our good workes, which yet are not ours, but Gods gifts in vs. That you alledge out of the Psalme, followeth afterward to bee considered. Col. 3.

MART. 23. *But all this will not suffice you. For wheresoeuer you can possibly, you will haue an euasion. And therefore in this later place you runne to the ambiguitie of the Hebrew word, and translate thus*, I haue applyed my heart to fulfill thy statutes alwaies, EVEN VNTO THE END. *Alas my Masters, are not the seuentie Greeke Interpreters sufficient to determine the ambiguitie of this word? Is not Saint Hierome, in his translation according to the Hebrew? are not all the auncient fathers both Greeke and Latine? It is ambiguous (say you) and therefore you take your libertie. You do so indeed, and that like Princes. For in an other place, where the Greeke hath determined, you follow it with all your heart, saying*, fall downe before his footestoole, because he is holy: *whereas the ambiguitie of the Hebrew, would haue borne you to say, as in the vulgar Latine*, because it is holy, *and so it maketh for holinesse of places, which you cannot abide.* עקב הדם אשר לו קדוש הוא קדוש

VLK. 23. You need not be halfe so earnest, for the word of reward, in that verse of the Psalme, which we translate vnto the end: for if it were granted vnto you, that for which you make so much of it, the merite of good workes will neuer bee established by it. For reward, as I haue often said, and plainely proued, doth not of necessitie import the merite or desert of him that is rewarded: but oftentimes the liberality and bountifulnes of the rewarder, which for small labour giueth wonderfull great reward. Now concerning the translation of this word *yekebh*, the Seuentie Interpreters, nor yet Saint Hierome, are sufficient to determine the ambiguitie in this place, more than in an hundred other places, where our translations depart from their iudgement. But it is still free for men of euery age, to vse the gift of knowledge, and interpretation of tongues, vnto the exact finding out of the true meaning of the holy Ghost in the Scriptures. Neither doe we ioyne with them, onely for aduantage, as you fondly charge vs, but as I haue shewed you reason in the example you bring, so is there reason also to be shewed, wheresoeuer we either ioyne with them, or depart from them. Where you say, we can not abide holinesse of places, it is false, for wee doe acknowledge the holinesse of all places which you can prooue, that God hath sanctified, as hee did the Arke, the temple, the tabernacle, &c. עקב

MART. 24. *But you vse (you say) the ambiguitie of the Hebrue. Take heede that your libertie in taking all aduantages, against the common and approued interpretation of the whole Church, be not very suspicious. For if it doe signifie also reward, as (you know) it doth very commonly, and your selfe so translate it, (Psal. 18. v. 11. when you cannot chuse: and if the Septuaginta doe here so translate it in Greeke, and* * *Saint Hierome in his Latine translation, according to the Hebrew, and the auncient fathers in their commentaries: what vpstart new Masters are you that set all these to schoole againe, and teach the world a new translation? If you will say, you follow our owne great Hebrician, Sanctes Pagninus. Why did you follow him in his translation, rather than in his Lexicon called Thesaurus, where he interpreteth it as the whole Church did before him? Why did you follow him (or Benedictus Arias either) in this place, and do not follow them in the selfe same*

* Propter eternam retributionem sic, vita aeterna, vt eam mereat percipere in comment.

same case, a little before translating that very Hebrew word, which is in this place, propter retributionem, for reward? *So that you follow nothing, neither iudgement, nor learning, in Hebrew or Greeke, but onely your owne errour and heresie, which is, that we may not doe well in respect of reward, or for reward, and therefore because the holy Prophet Dauid said of himselfe the contrarie, that he did bend his whole heart to keepe Gods commandements* for reward, *you make him say another thing.* Psal. 118. 11 עֵקֶב

FVLK. 24. If Sanctes Pagninus, Benedictus Aaias, and Isidorus Clarius, be vpstart new Masters in your iudgement, because they depart here from the Septuaginta, and Saint Hierom, we poore men must looke for small fauour at your hands. But because you say we follow nothing, neither iudgement nor learning, in Hebrew or Greeke, but onely our owne errour and heresie: I will set downe the iudgement of Isidorus Clarius, vpon this place, who translateth it, as all the Hebritians of this age doe, and yeeldeth his reasons in these words. *Inclinaui cor meum.*] *Accommodaui animum meum, vt opere præstem præcepta tua, &c.* I haue inclined my heart,] I haue applied my minde, that in worke or deede, I might performe thy commandements, euen vnto the end of my life. For that word, *propter retributionem*, for reward, the Hebrew words haue not: and truely it is to be taken away, for it is too seruile a thing, and not worthy of so great a Prophet, to giue diligence to Gods commaundements for reward, and hope of retribution. For that is the part of an hireling, and of him which is vnworthy the name of a sonne: neither can he be worthily called a Christian man, that serueth Christ with this minde. For what? if God should say so, that he would not reward vs with any other retribution, seeing for this one thing that we are created by him, we can neuer satisfie this debt, shall wee refuse to serue him. Therefore we are bound to serue him with our whole minde, although he had decreed to thrust vs into hell fire, both for that which we owe him, and for that wee liue onely that time which wee bestow in well doing, for they which giue ouer themselues to all wicked workes, by no meanes can be said to liue. Yet there may bee an interpretation of the Hebrew words, without such offence, so that it may be said, for euer is the reward, as else where we read, in keeping of them is great reward. For by this meanes it is signified, that the fruite indeed of keeping Gods law is very great, but yet that retribution is not the end and scope, but the loue of God. Let all indifferent Readers iudge by this, what iust cause you haue thus to raile, not onely vpon our translators, but also vpon all learned Papists, that haue translated euen so. And let the ignorant iudge, what knowledge you haue in the Hebrew tongue, which vrge the false translation of the Seuentie against the opinion and translation of all the learned Hebritians of this age, both Papists and Protestants: although it were no hard thing to proue, that the Greeke text of the Psalmes, which now we haue, is none of the Seuenties translation, as euen Lindanus might teach you, *de opt, gen. l.* 3. *c.* 6.

MART. 25. *And to this purpose perhaps it is, (for other cause I cannot gesse) that you make such a maruelous transposition of wordes in your translation, (Math.* 19.*) saying thus:* When the sonne of man shall sit in the throne of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates. *Whereas the order of these wordes both in Greeke and Latine, is this:* You that haue followed mee, in the regeneration, when the sonne of man shall sit in his Maiestie, you also shall sit vpon twelue seates. *To follow Christ in the regeneration, is not easily vnderstood what it should meane: but to sit with Christ in the regeneration, that is, in the resurrection, vpon twelue seates, that is familiar and euery mans interpretation, and concerneth the great reward that they shall then haue, which here follow Christ, as the Apostles did.*

FVLK. 25. You looke for faults very narrowly, that can espie but a *comma* wanting, although it be no impious sense to follow Christ in the regeneration; for the world by Christ was after a sort renewed, when the cause of the restauration thereof was performed, as for the reward, of which you haue such a seruile care, is expressed in sitting vpon twelue seates, to iudge the tribes of Israell. Wherefore there was no neede, that you should feare the losse of your reward, by this transposition.

MART. 26. *The like transposition of words is in some of your Bibles (Heb.* 2. *v.* 9.) *thus.* We see IESVS crowned with glory and honour, which was a little inferiour to the Angels, through the suffering of death. *Whereas both in Greeke and Latine, the order of the words is thus:* Him that was made a little inferior to Angels, we see IESVS, through the passion of death, crowned with honour and glory. *In this later, the Apostle saith, that Christ was crowned for his suffering death, and so by his death merited his glorie. But by your translation, hee saith that Christ was made inferiour to Angells by his suffering death, that is (saith Beza)* For to suffer death: *and taking it so, that he was made inferiour to Angels, that he might die, then the other sense is cleane excluded, that for suffering death he was crowned with glory: and this is one* Nouu. Test. 1580. Vt mori posset.

*place among other, whereby it may very well be gathered that * some of you thinke that Christ himselfe did not merite his owne glory and exaltation. So obstinately are you set against merites and meritorious workes. To the which purpose also you take away mans free will, as hauing no habilitie to worke toward his owne saluation.* See Caluine in Epist. ad Philip.

FVLK. 26. Whether we say, Christ was crowned for his suffering, or Christ was made inferiour to the Angels through his suffering, the sense of either of both is good and godly, and may stand with the place, neither doth the one of them exclude the other: although but one onely can be the sense of the place. And if this be the place, by which you may gather, that some of vs thinke, that Christ merited not his owne glory, it is not worth a straw. We hold that Christ for himselfe needed not to merite, because hee was the Lord of glory, but that he merited for vs, to be exalted in our nature, for our saluation, it is so farre off that we deny, that our whole comfort resteth in his merits, and in his glory, which he hath deserued for vs, we hope to be glorified for euer. When you make your transition to the next Chapter, you say, we take away mans free will, as hauing none abilitie to worke, by which it seemeth, that you doe not onely allow to man the freedome of his will, but also power to worke whatsoeuer he will: so that hee shall not onely haue a free will, but also a strength by the same to worke towardes his owne saluation.

MARTIN.

CHAP. X.

Hereticall Translation against FREE WILL.

Gainst free will your corruptions be these Ioh. 1. 12. where it is said, As many as receiued him, he gaue them power to bee made the sonnes of God: *some of your translations say, he gaue them* prerogatiue *to be the sonnes of God. Beza* dignitie. *Who protesteth that whereas in other places often he translated this Greeke word,* power *and* authoritie, *here hee refused both, indeed against free will, which he saith the Sophists would proue out of this place, reprehending Erasmus for following them in his translation. But whereas the Greeke word is indifferent to signifie* dignitie, *or* libertie, *he that will translate either of these, restraineth the sense of the holy Ghost and determineth it to be his owne fansie. If you may translate,* dignitie: *may not we as well translate it,* liberty? *Yes surely. For you know it signifieth the one as well as the other both in profane and Diuine writers. And you can well call to minde* αὐτεξούσιος, *and* τὸ αὐτεξούσιον, *whence they are derived, and that the Apostle calleth a mans libertie of his owne will.* ἐξουσίαν περὶ τοῦ ἰδίου θελήματος. *Now then if* potestas *in Latine, and* power *in English, be words also indifferent to signifie both dignitie and libertie, translate so in the name of God, and leaue the text of the Scripture indifferent as wee doe: and for the sense whether of the two it doth here rather signifie, or whether it doth not signifie both (as no doubt it doth, and the fathers so expound it) let that be examined otherwise. It is a common fault with you and intolerable, by your translation to abridge the sense of the holy Ghost to one particular vnderstanding, and to defeate the exposition of so many fathers, that expound it in an other sense and signification. As is plaine in this example also following.* ἐξουσίαν. Ne. Test. 1580. Vt liceret filiis Dei fieri. 1. Cor. 7. 17.

FVLKE.

SEeing you confesse that the Greeke word signifieth not onely power, but also dignitie, and that in this place it signifieth both, it can bee no corruption, but the best and truest interpretation, to translate ἐξουσίαν, dignitie, for that includeth power, whereas power may be seuered from dignitie. Where you would haue vs vse a word, that is ambiguous, when the sense is cleare by your owne confession, you bewray your owne corrupt affection, which desire to haue the Scriptures so ambiguously or doubtfully translated, that the ignorant might receiue no benefit of certaine vnderstanding by them. When a word hath diuers significations, a wise translater must weigh, which of them agreeth with the text in hand, and that to vse: but not to seeke ambiguous words, that may bring the matter in doubt, when the meaning to him is certaine. As here you say,

say, there is no doubt but it signifieth both, and yet you quarrell at our translation, which comprehendeth both, and vrge the word of power, from which dignitie may bee seuered, whereas from dignitie, power or abilitie or licence cannot be diuided.

MART. 2. *The Apostle* (1 Cor. 15. 10.) *saith thus:* I laboured more abundantly than all they; yet not I, but the grace of God with mee. *Which may haue this sense,* not I, but the grace of God which is with mee, *as S. Hierome sometime expoundeth it: or this,* not I, but the grace of God which laboured with mee. *And by this latter is most euidently signified, that the grace of God, and the Apostle, both laboured together, and not only grace, as though the Apostle had done nothing, like vnto a blocke, forced only; but that the grace of God did so concurre, as the principall agent, with all his labours, that his freewill wrought withall. Against which truth and most approued interpretation of this place, you translate according to the former sense onely, making it the very text, and so excluding all other senses and commentaries, as your Masters Caluin and Beza taught you, who should not haue taught you if you were wise, to doe that which neither they nor you can iustifie. They reprehend first the vulgar Latine Interpreter, for neglecting the Greeke article, and secondly them that by occasion thereof, would by this place proue freewill. By which their commentarie, they doe plainly declare their intent and purpose in their translation, to be directly against freewill.* ἢ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

FVLK. 2. S. Hierome fauouring this translation of ours, as he doth in diuers places, *li. 2. aduersus Iouin. Gratia Dei quæ in me est, & lib. 2. aduers. Pelag. & ad Principem, Gratia Dei quæ mecum est,* The grace of God which is in me, or which is with me. I maruell why you count it among hereticall corruptions, except you take S. Hierome for an heretike. By the latter, you say it is signified, that the grace of God, and the Apostle, both laboured together, although it bee no proper speech to say, the grace of God laboureth, yet that you would haue, is expressed before, where S. Paul saith, I haue laboured more than they all, which none but a blocke would vnderstand, that he was forced like a blocke. The grace of God vseth no violence, but frameth the will of man to obedience and seruice of God. But that S. Paul had of himselfe no free will to performe this labour, but that it was altogether of the grace of God, which gaue him this will, he confesseth more plainly, than that it can be denied, where he saith, Not I: whereby he meaneth, not that he was only helped by the grace of God, and did it not alone; but that he did nothing by his owne strength, but altogether by the grace of God, which made him willing, which of nature was vnwilling to set forth the Gospell, yea by froward zeale became a blasphemer and a persecutor thereof. Which grace gaue him not onely a will to promote the Gospell, but inspired him also with diuine knowledge, by reuelation, without studie or hearing of other men: which gaue him also strength to ouercome so many difficulties, that no labour, nor trauell, nor persecution, nor continuance of time, did make him weary, or faint in his labour. All this (I say) he doth ascribe wholly vnto the grace of God. And this sense doth not make Paul a blocke, nor enforced by violence, but a willing, prompt, and painfull labourer. But if you meane, that S. Paul had a free will, and strength of himselfe, which only was holpen by the grace of God, then is your sense abominable Pelagianisme, heresie, worthy to be trodden vnder feet by all Christians, and of Caluin and Beza most iustly reprehended, who are vtter enemies to free will, that derogateth any thing from the grace of Christ, without whom wee can doe nothing: which text alwayes choaked the Pelagians, and so doth it their halfe faced brethren, the Papists. Ioh. 15. v. 5.

MART. 3. *But concerning the Greeke article omitted in translation, if they were but Grammarians in both tongues, they might know that the Greeke article many times cannot be expressed in Latine, and that this is one felicitie and prerogatiue of the Greeke phrase, aboue the Latine, to speake more briefly, commodiously, and significantly, by the article. What need wee goe to Terence, and Homer, as they are wont? Is not the Scripture full of such speeches?* Iacobus Zebedæi, Iacobus Alphæi, Iudas Iacobi, Maria Cleophæ, *and the like. Are not all these sincerely translated into Latine, though the Greeke article be not expressed? Can you expresse the article, but you must adde more than the article, and so adde to the text, as you doe very boldly in such speeches throughout the new Testament, yea you doe it when there is no article in the Greeke, as* Io. 5. 36. *and* 1 ep. Io. 2. 2. *yea sometime of an hereticall purpose, as* Eph. 3. By whom wee haue boldnesse, and entrance with the confidence which is by the faith of him, *or,* in him, *as it is in other your Bibles. You say,* confidence which is by faith, *as though there were no confidence by workes. You know the Greeke beareth not that translation, vnlesse there were an article after* confidence, *which is not, but you adde it to the text heretically, as also Beza doth the like,* (Rom. 8. 2.) *and your Geneua English Testaments after him, for the heresie of imputatiue iustice, as in his annotations hee plainly deduceth, saying confidently,* I doubt not but a Greeke article must bee vnderstood, *and therefore (forsooth) put into the text also. Hee doth the same in Saint Iames* 2. v. 20. *still debating the case in his annotations why hee doth so, and* ἢ χάρις ἡ σὺν ἐμοί. (witnesse.) (sianes) Bib. 1562. No. Test. 1580. ἐν πεποιθήσει, διὰ τῆς πίστεως. τοῦ πνεύματος (τοῦ) ἡ πίστις (ἡ).

and when he hath concluded in his fancie, that this or that is the sense, he putteth it so in the text, and translateth accordingly. No maruell now if they reprehend the vulgar Latine Interpreter, for not translating the Greeke article in the place which wee began to treat of, when they finde articles lacking in the Greeke text it selfe, and boldly adde them for their purpose in their translation: whereas the vulgar Latine interpretation is in all these places so sincere, that it neither addeth nor diminisheth, nor goeth one iot from the Greeke.

FVLK. 3. Concerning the omission of the Greeke article, which Caluin and Beza reproue in the old Translator, you make many words to no purpose: for they reproue him not for omitting it, where either it cannot, or it need not be expressed, but in this place, where both it may, and meet it is, that it should be expressed. But wee (you say) to expresse the article, doe adde more than is in the text: yet in truth we adde nothing, but that which is necessarily to be vnderstood, as when we say Iames the sonne of Zebedee, where you had rather say Iames of Zebedee, as though you were so precise, that for necessary vnderstanding, you would not adde a word to the text, and yet you doe very often, yea sometimes where no need is: as *Act.* 8. where the Latine is *Curauerunt Stephanum*, you translate it, they tooke order for Steuens funerall. Doth *Curare* signifie to take order for a funerall? So likewise *Luk.* 10. *Pœniterent*, they had done penance. But to answer for our owne doings, *Ioh.* 5. *v.* 36. where Christ saith, I haue a greater witnesse than Iohns witnesse, why may not the article τοῦ be referred rather to μαρτυρία, that is of necessitie to bee vnderstood, than to Ἰωάνου? In the other place, 1 *Iohn* 2. *v.* 2. the word sinnes must needs be vnderstood in the pronoune adiectiue ours. In the third text, where you accuse the Translators of hereticall purpose, the sense is all one, whether you adde the article or no. For when the Apostle saith, by Christ we haue boldnesse, and entrance with confidence by faith, how can you vnderstand confidence by workes? and whether there bee confidence by workes or no, there can none be proued by this place. Where Beza vnderstandeth an article, *Ro.* 8. whom our English translation doth follow, it is only to make that plaine, which otherwise is necessarily to bee vnderstood. For there is no difference betweene these sayings, The law of the spirit of life in Christ Iesus, and this, The law of the spirit of life which is in Christ Iesus, hath deliuered me from the law of sinne and death. The article or relatiue therefore declareth no more, but that the law of the spirit of life is in Christ Iesus, which deliuereth vs. For both the text saith, in Christ Iesus, and it cannot be in any other to deliuer vs: for he saith not, The law of the spirit of life in vs, but in Christ Iesus; and the next verse following doth manifestly confirme the same, as euery man may see that will consider it. Likewise Iames the second, Wilt thou know, O thou vaine man, that faith without workes is dead? If you say, the faith which is without good workes is dead, is not that the meaning of the Apostle? Where he addeth immediatly, that Abraham was iustified by such a faith, as was fruitfull of good workes. And when he bringeth example of Deuils faith, is it not manifest he speaketh of such a faith, as is vtterly void of all good workes? Where you say, that Beza putteth the article into the text, and translateth it accordingly, you doe most shamefully belie him: for to the originall text he addeth none of his owne collection, but in his translation only, where he iudgeth that according to the sense of the place, it must of necessitie be vnderstood: which if it be a fault in articles, it must be so in other words also, for like cause added. Then answer to your owne translations, where beside those that I haue noted before, which seeme to proceed of some Popish purpose, you haue added to your Latine authenticall text: As in these examples, *Mat.* 8. *Quid nobis & tibi?* What is betweene vs? *Cap.* 9. *Confide*, haue a good heart. *Cap.* 22. *Male perdet*, he will bring to naught. *Mark.* 2. *Post dies*, after some dayes. *Accumberet*, he sate at meat. *Luk.* 17. *Ab illo*, more than he. *Ioh.* 12. *Discumbentibus*, them that sate at the table. *Non quia de egenis pertinebat ad eum*, not because he cared for the poore. *Act.* 9. *Ecce ego Domine*, Loe here I am Lord. *Cap.* 10. *Gustare*, to take somewhat. *Cap.* 17. *Colentibus*, that serued God. *Nobiliores eorum quæ sunt Thessalonicæ*, more noble than they, that are at Thessalonica. *Ro.* 1. *Vocatis sanctis*, called to be Saints, &c.

MART. 4. *But you will say in the place to the Corinthians, there is a Greeke article, and therefore there you doe well to expresse it. I answer, first, the article may then be expressed in translation, when there can be but one sense of the same. Secondly, that not only it may, but it must be expressed, when wee cannot otherwise giue the sense of the place, as* Mat. 1. 6. Ex ea quæ fuit Vriæ: *where you see the vulgar Interpreter omitteth it not, but knoweth the force and signification thereof very well. Marry in the place of S. Paul, which wee now speake of, where the sense is doubtfull, and the Latine expresseth the Greeke sufficiently otherwise, he leaueth it also doubtfull and indifferent, not abridging it as you doe, saying,* the grace of God which is with mee; *nor as Caluin,* Gratia quæ mihi aderat; *nor as Illyricus,* Gratia quæ mihi adest: *which two latter are more absurd than yours, because they omit and neglect altogether the preposition* cum, *which you expresse,*

Non ego, sed gratia Dei mecum. ἐκ τῆς Θεοῦ.

ἡ χάρις ἡ σὺν ἐμοὶ

expresse, saying, with mee. *But because you say*, which is with mee, *you meane heretically, as they doe, to take away the Apostles cooperation and labouring together with the grace of God, by his freewill, which is by the article and the preposition most euidently signified.* τὸν ἐμοί.

FVLK. 4. You take vpon you to prescribe rules of translation, as though you were Prince of the *Critici* or *Areopagitæ*. But all reasonable men will confesse that the article is so often to be expressed, as it may, and maketh any thing to the sense & vnderstanding of the place. But as for your rule, that it is not to be expressed in translation, when there may be more senses than one of the same, is so good a rule, that by the same reason, and by equitie thereof, whensoeuer any word commeth in the text, that may haue more senses than one, we must skip it ouer, and not translate it at all, and so wee shall leaue out fiue hundred words in the new Testament. A better rule I take it to be, in all such cases, to examine what is most agreeable to the common phrase of the tongue, & the scope of the text in hand, according to which (I say) the verbe substantiue is both more vsual, and also more probable to be vnderstood in this text, 1 *Cor.* 15. than the participle συγκοπιάσας.

MART. 5. *And here I appeale to all that haue skill in Greeke speeches and phrases, whether the Apostles words in Greeke sound not thus:* I laboured more abundantly than all they: yet not I, but the grace of God (that laboured) with mee. *Vnderstanding not the participle of* Sum, *but of the verbe going before, as in the like case when our Saviour saith*, It is not you that speake, but the holy Ghost that speaketh in you. *If he had spoken short thus*, but the holy Ghost in you, *you perhaps would translate as you doe here*, the holy Ghost WHICH IS IN YOV. *But you see the verbe going before is rather repeated*: Not you speake, but the holy Ghost THAT SPEAKETH IN YOV. *Euen so*, Not I laboured, but the grace of God labouring with mee, *or*, WHICH LABOVRED WITH ME. *So praieth the Wise man*, Sap. 9. 10. *Send wisdome out of thy holy heauens, that shee may be with mee*, and labour with mee, *as your selues translate, Bib.* 1577. ἐκοπίασα: οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοὶ (συγκοπιάσασα, συνεργοῦσα, &c) τὸ πνεῦμα. τὸ ἐν ὑμῖν. *Et mecum laboret.*

FVLK. 5. And I likewise appeale not only to all that haue skill in Greeke speeches and phrases, but to al them whose eares are accustomed to reasonable speeches, whether it be like that the Apostle would vnderstand that participle, whereof (perhaps) there is no verbe: for where shall we reade συγκοπιάω? Secondly, whether he would vnderstand the participle of another verbe adiectiue, than went before, for before he said ἐκοπίασα. Thirdly, whether he were so desirous to set forth his owne cooperation with the grace of God, that he would expresse it with two prepositions, one in apposition, the other in composition. Fourthly, whether he meant to attribute any thing to himselfe, when, as it were correcting that which he said of labouring, he saith, yet not I, but the grace of God. Fiftly, whether he purposed to challenge any merit of the labour to himselfe, or make his labour any thing separate or separable from the grace of God, when he said before, by the grace of God I am that I am. Last of all, whether his words being resolued, if this participle be added, they containe not a ridiculous tautologie, or vaine repetition. I haue laboured more than they all, yet not I, but the grace of God which laboured together with mee hath laboured. To conclude in your example which you faine: Because you can finde none to answer your fansie; if the words were as you suppose, οὐκ ὑμεῖς ὅτι οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ ἐν ὑμῖν, wee would and must, if wee did well, translate it thus: It is not you that speake, but the holy Ghost which is in you, and so vnderstand, speaketh. The saying of Philo, or whatsoeuer eloquent Iew that was, which gathered that booke of Wisdome, is not of such importance, that we need to seeke any interpretation thereof, although it is certaine, that by wisdome, he meaneth not the Sonne of God, the wisdome of the Father, but diuine knowledge and vnderstanding, which is a gift of his spirit, whereof he speaketh by a rhetoricall *Prosopopœia*, or fiction of person.

MART. 6. *And so the Apostle calleth himselfe and his fellow Preachers*, Gods coadiutors, *collabourers, or such as labour and worke with God, which also you falsly translate*, Gods labourers, *to take away all cooperation: and in some of your Bibles most foolishly and peenishly, as though you had sworne not to translate the Greeke*, We together are Gods labourers. *As well might you translate* (Ro. 8. 17.) *that* we together be Christs heires, *for that which the Apostle saith* coheires, *or* ioynt heires with him; *the phrase and speech (as you know) in Greeke being all one. So doth Beza most falsly translate*, Vna viuificauit nos per Christum, *for that which is plaine in the Greeke*, He hath quickned vs together with Christ. *Where the English Bezites leaue also the Greeke, and follow our vulgar Latine translation rather than Beza, who goeth so wide from the Greeke, that for shame they dare not follow him. Fie vpon such hypocrisie and pretensed honour of God, that you will not speake in the same tearmes that the Scripture speaketh, but rather will teach the holy Ghost how to speake, in not translating as he speaketh. As though these phrases of Scripture, men are Gods coadiutors, coworkers with his grace, raised with Christ, coheires with him, compartakers of glory with him, were all spoken to the dishonour of God and Christ, and as though* θεοῦ συνεργοί. S Augustine. Cooperarij, & 2 Cor 6. 1. συνεργοῦντες ἀ. συζωοποιήσας χριστῷ. Eph 2. v. 5. The English Translators are ashamed of their Master.

these being the speeches of the holy Ghost himselfe, needed your reformation in your English translations. Otherwise if you meane well, and would say as wee say, that whatsoeuer good wee doe, wee doe it by Gods grace, and yet worke the same by our free will together with Gods grace, as the mouer and helper, and directer of our will; why doe you not translate in the foresaid place of S. Paul accordingly?

FVLK. 6. S. Paul saith, 1 *Cor.* 3. 9. that he and Apollo are Θεοῦ συνέργοι, ioyned together in the worke and businesse of God; he saith not that they are helpers of God, for God needeth no helpe. A helper is of him that lacketh strength, which is blasphemous to say of God. Therefore euen Faber Stapulensis (as Beza telleth you) reproueth that tearme *adiutores*, which your vulgar Translator vseth, and you your selfe in fauour of your heresie of freewill, doe not translate, but flie to the Greeke word συνέργοι, and say *Coadiutors*, which if you would expresse in English, signifieth fellow-helpers of God. The word *Cooperary*, which S. Augustine vseth (as Beza also telleth you) may be referred to the ioynt labour of the Ministers, in seuerall offices of planting and watering. And although it bee referred to God, that hee as the Lord and Master, and they as the seruants, altogether by his grace and strength, doe worke together, the sense is not euill, yet not proper for this place; because the Apostle doth not here set out the dignitie of the Ministers, but abaseth their labour, and submitteth all to God. For hee had to doe with them, that did attribute too much vnto the Ministers worke, with whom it was vnseasonable, to extoll their labours, and make them coadiutors or fellow-helpers of God. But contrariwise hee ascribeth the fruit of all their labours to God, and to take away the Schismes that were among them, by depending of one Minister more than another, declareth that they all together are Gods labourers, Gods husbandmen, &c. In the other place, 2 *Cor.* 6. v. 1. συνεργοῦντες, it is more proper to say, that the Apostles ioyned their labours vnto Christ offering his grace, that it should not be receiued in vaine. Where neuertheless the strength of mans freewill is not auouched, but the grace of God, who worketh by his Ministers, giuing them strength to labour, and fruit to their labours. Next followeth an open outcrie against Beza, for false translation, and our Translators, for being ashamed to follow him. If wee mislike Bezaes translation, are wee by and by ashamed to follow him? And if his translation be false, as you affirme, and wee ashamed to follow him in falshood, doe wee deserue to be defied as hypocrites, because wee preferre the truth before the credit of our Master, as you call him? O how glad you are, when you haue neuer so small an occasion to set abroad the sailes of your railing and reuiling oration. But let vs see whether Beza deserue so much blame, as you charge him withall. Beza hauing translated (as he thought) most neere to the Apostles meaning, *Eph.* 2. v. 5. in his annotation vpon the place, thus writeth: *Conuinificauit, &c.* The vulgar and Erasmus translate, hee hath quickened vs together with Christ, which sense I doe in no wise reprehend. But yet nothing shall be detracted from the selfe same matter, and perhaps it may be said more aptly, that the preposition σὺν, in this place, is vsed rather to declare the vniting together of the Gentiles and Iewes in one Christ: after which manner, the word συνοικοδομεῖσθε, which signifieth to be builded together, is afterward vsed, verse 22. This is Bezaes iudgement, not contrary to the common translation, and ours, but agreeing in the sense thereof, and comprehending a further matter, whereof the Apostle in that chapter speaketh. But our Translators thought best to follow the plaine and common vnderstanding, not for shame of Beza, or his translation, but for desire of sinceritie and plainnesse. Contrariwise, where your vulgar Translator is sometimes so barbarous, that his phrase hath no sense according to the text, it may well bee thought you were ashamed to follow him, lest you should haue beene ridiculous to all men. As you translate *Timoratus*, religious, oftentimes: *Non quia de egenis pertinebat ad eum*, which in English is, not because of the poore it pertained to him, but you haue translated, not because he cared for the poore. *Vna Sabbathi*, the first of the Sabboth. *Sabbati habens iter*, hauing the iourney of a Sabboth, you translate, distant a Sabbaths iourney. Yea you are bold to correct your text, and for *Italia*, to say *Attalia*. *Ad abluenda crimina*, which is, to wash away the crimes, you say, to cleare himselfe of the crime. *Cum multa ambitione*, which is, with much ambition, you say, with great pompe. *Exhortentur*, which is a deponent, you translate, may be exhorted. *Ad reuerentiam vobis*, which is, for reuerence to you, you say, to your shame: and such like. I doe not blame you that you are ashamed to follow your vulgar Latine text in these phrases, but that you are not ashamed to allow that translation, as the only authenticall text, which no man for shame will follow in many places. To conclude, our meaning for freewill is, that wee confesse it at all times to be free from constraint, but neuer free to embrace that which is good indeed, but only when it is reformed by the grace of God: who also in all good things that wee take in hand,

Ioh. 12.
Ioh. 21.
Act. 1.
Act. 14.
Act. 25.
Ibid.
1 Cor. 14.
1 Cor. 15.

hand, doth not onely make vs willing, but also giueth all the strength wee haue to performe them. If this be your meaning (as I am afraid it is not) by your termes of working and helping, and directing, (as though it could go alone with a little helpe and direction) we ioyne with you: but if you thinke you can do any thing that good is, without the grace of God, like to Pelagius Celestius, and other like Heretikes of the Diuels blacke-gard, we leaue you.

MART. 7. *You say moreouer in some of your Bibles, thus*: So lieth it not then in a mans will or running, but in the mercy of God. *Whatsoeuer you meane, you know this translation is very dissolute, and wide from the Apostles words, and not true in sense; for saluation is in willing and running: according to that famous saying of Saint Augustine,* Hee that made thee without thee, will not iustifie thee without thee: *that is, against thy will, or, vnlesse thou be willing, and the Apostle saith,* No man is crowned, vnlesse he fight lawfully. *And againe,* So run THAT YOU MAY obtaine. *And againe,* The doers of the Law shall be iustified. *And our Sauiour,* If thou wilt enter into life, keepe the commandements. *Wee see then, that it is in willing, and running, and doing: but to will, or runne, or doe, are not of man, but of Gods mercy, and so the Apostle speaketh,* It is not of the willer, nor runner, but of God that hath mercie. *And it is much to be marueiled, why you said not,* It lieth not in the willer, nor in the runner: *which is neere to the Apostles words, but so far off,* in a mans will and running.

Bib. 1561. ὁ θέλοντος, οὐ τοῦ τρέχοντος, ἀλλ' ἐλεῶντος. *Aug. Serm. 15. de verb. Apostoli.* 2 Timoth. 2. 1 Cor. 9. Rom. 2. Mat. 19.

FVLK. 7. The translation you reprehend, I grant is not proper for the words, and therefore is reformed in the later translations, yet in sense it is all one: for saluation lieth not in the will, or running of man, but in the mercie of God: euen as Saint Iohn saith, the children of God are not made of the will of the flesh, nor of the will of man, but they are borne of God. But thus you reason against it. We are not saued, except wee will, and runne, *ergo*, saluation lyeth in willing and running. I deny your argument, which is as good as this; we are not saued from sinne, except we haue committed sinne, *ergo*, saluation from sinne, lyeth in committing sinne. The famous place of Augustine, is a famous corruption of Papists, to establish the strength of free will, cleane contrarie to Saint Augustines minde, where a point interrogatiue is changed into a periode: for in auncient written copies, it is read with interrogation. *Qui ergo fecit te sine te, non te iustificat sine te?* He therefore that made thee without thee, doth he not iustifie thee without thee? And the whole discourse of the father, both before and after, requireth that reading. For thus he writeth, *Si hominem te fecit Deus, & iustum tu te facis, melius aliquid facis, quam fecit Deus, sed sine te fecit Deus. Non enim adhibuisti aliquem consensum, vt te faceret Deus. Quo modo consentiebas qui non eras? Qui ergo fecit te sine te, non te iustificat sine te? Ergo fecit nescientem, iustificat volentem, tamen ipse iustificat, ne sit iustitia tua.* If God haue made thee a man, and thou makest thy selfe a iust man, thou makest some better thing than God hath made: but God made thee without thee, for thou gauest no consent, that God should make thee: how diddest thou consent which wast not? He therefore that made thee without thee, doth he not iustifie thee without thee? Therefore hee hath made thee not knowing, but he iustifieth thee being willing, yet it is he, that doth iustifie thee, that it should not be thy iustice.

The meaning of Saint Augustine is, that we haue no more free will to be iustified, before we be preuented by the grace of God, than we had will to be created. For it is Gods grace, that maketh vs willing to be iustified, and saued, not the strength of mans free will, as he proueth at large throughout the whole Homilie. Now to the texts of Scripture, which you cite, I answere, there is not one, that proueth any strength or sway of mans free will, toward the true goodnesse, before, of an vngodly man, and enimie of God, he be reconciled by the grace and mercy of God, and made an obedient childe in some part, willing to doe the will of his father. First, those texts of fighting, and running, proue, that fighting and running is necessarie for them, that are exhorted thereto, but not that fighting or running are in the free will of man, or that saluation lyeth in them. Eating and drinking are necessarie for the life of man, yet the life of man lyeth not in eating and drinking. Where the Apostle saith, the doers of the law shall be iustified, he meaneth them that fulfill the law, and doth our Sauiour Christ, answering to the question of him that asked, what he should doe to obtaine life, declare, that there is no way to enter into life by doing, but onely by doing of Gods commandements. For the man that doth them shall liue by them. But if he were asked which is the way to eternall life, as he was by Thomas, he will answere, I am the way, the truth, and the life. Those texts therefore declare not, how a man that is a transgressor of the law, may bee saued, but that to obtaine saluation by works, it is necessarie for a man to keep the whole law and commandements of God, or else he is accursed.

Ioh. 14.

MART. 8. *Againe, touching continencie and the chast single life, you translate thus*: All men cannot receiue

ὁ πάντες χωροῦσι.

receiue this saying. *Math. 19. v. 11. Now you wot well, that our Sauiour saith not,* All men cannot, *but,* all men doe not *receiue it: and that therefore, (as Saint Augustine saith) because all will not. But when our Sauiour, afterward saith,* He that CAN receiue it, let him receiue it? *he addeth an other Greeke word to expresse that sense. Whereas by your fond translation he might haue said, ὁ χωρῶν χωρείτω. And againe by your translation, you should translate these his later wordes thus:* He that can or is able to receiue it, let him be able to receiue it. *For so you translate χωρεῖν before, as though it were all one with δυνάσθαι χωρεῖν. Doe you not see your folly, and falshood, and boldnesse, to make the Reader beleeue that our Sauiour should say, Euery man cannot liue chast, it is impossible for them, and therefore no man should vow chastitie, because he knoweth not whether he can liue so or no?* Maruelous strange translation. *De grat. & lib. arb. c. 4.* ὁ δυνάμενος χωρεῖν, χωρείτω.

FVLK. 8. The Greeke word χωρεῖν doth signifie to be able to hold, or containe, and so it is vsed Mar. 2. ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Which you translate, so that there was no place, no not at the doore. Doe you not meane, that the place about the doore, was not able to hold that multitude? Your vulgar Latine is, *Ita vt non caperet neque ad ianuã*, in barbarous words, but in sense as I haue said before. So Iohn 2. the six pots, when they were emptie are said χωροῦσαι, able to receiue euery one of them two or three measures. Likewise, Iohn 22. where the word is χωροῦσαι, you your selues translate not able to containe. Seeing the word therefore signifieth not onely to receiue, but also to bee able to receiue, it is rightly translated, Math. 19. and according to the meaning of our Sauiour Christ, all men cannot receiue this saying, but they to whom it is giuen, which hee doth after euidently confirme, when he addeth the participle ὁ δυνάμενος, he that is able to receiue it, let him receiue it. Which were vainely said, if all men were able that would, and if it were giuen to all that would: for then he should say, all men do not receiue this saying, but they that will, let them receiue it. Where you call Augustine to witnesse of your foolish glose, you doe him shamefull iniurie, for hee saith not all men doe not, because all will not: but these are his words in the place by you quoted: *Non omnes capiunt verbum hoc, sed quibus datum est: quibus enim non est datum, aut nolunt, aut non implent quod volunt, quibus autem datum est, sic volunt vt impleant quod volunt.* All men receiue not this word, but they to whom it is giuen, for they to whom it is not giuen, either they will not, or else they fulfill not that which they will: but they to whom it is giuen, doe so will, that they fulfill that which they will. Augustine is plaine to the contrarie, that it is not in euery man that will, to be continent, but it is the speciall gift of God that any both will, and be able to performe it, for which he citeth also, the saying of the Wise man, Sap. 8. which with you is Canonicall Scripture. When I knew that otherwise I could not be continent, except God should giue it, and this same was wisedome to know whose gift it is, I went vnto the Lord and prayed to him. These things considered, our translation is iustified, both according to the word, which signifieth sometime to be able to receiue: and according to the sense, which here must needes require, that it should be so translated. Wherefore it is vnpossible for any man to liue chast, except he haue the gift of God, whereof vnlesse a man be certaine, hee doth foolishly, and presumptuously to vowe that, which hee knoweth not, whether he shall be able to performe.

MART. 9. *Againe in some of your Bibles (Gen. 4. v. 7.) where God saith plainely, that Caine should receiue according as he did well or euill, because sinne was subiect vnto him, and he had the rule and dominion thereof, euidently declaring his free will: you translate it thus,* If thou dost well, shalt thou not be accepted? and if thou dost not well, sinne lieth at the doore: and also vnto thee HIS desire shall be subiect, and thou shalt rule ouer HIM. *By which relatiues falsly put in the masculine gender, you exclude the true antecedent* sinne, *and referre them to Abell Caines brother, as though God had said, not that sinne should bee in his dominion or subiect vnto him, but his brother Abell. But that this is most false and absurd, wee proue many waies. First Saint Augustine saith directly the contrarie:* Tu dominaberis illius: nunquid Fratris? absit, cuius igitur nisi peccati? Thou shalt rule (*saith he*) ouer what? ouer thy brother? Not so, ouer what then but sinne? *Saint Hierome also explicateth this place thus:* Because thou hast free will, I warne thee that sinne haue not dominion ouer thee, but thou ouer sinne. *Moreouer, the text it selfe, if nothing else, is sufficient to conuince this absurditie. For where this word,* sinne, *goeth immediately before in the same sentence, and not one word of Abell his brother in that speech of God to Caine, how is it possible, or what coherence can there bee in saying as you translate,* Sinne lyeth at the doore, and thou shalt haue dominion ouer him, *that is,* thy brother? *But if we say thus,* Sinne lieth at the doore, and thou shalt haue dominion thereof: *it hath this direct and plaine sense, If thou doest ill, sinne lieth at the doore readie to condemne thee, because it is in thee to ouer rule it.* Bib. 1579. *Lib. 15. c. 7. de ciuit. Dei. Quæst. Heb. in Genes.*

FVLK. 9. The relatiues be the masculine gender in the Hebrue tongue, and therefore referred

to

to Abell, and not to sinne, which is of the fœminine gender. Againe, sinne hath no appetite to Cain, but rather Cain to it, therefore euen as it was said to Eue, thy appetite shall be to thy Husband, so it is said of Abell, his appetite shall bee to thee. Saint Augustine followeth the corrupt translation of the Septuaginta, which for appetite read conuersion, and therefore there is the lesse account to be made of his authoritie, being also ignorant in the Hebrue tongue, and not regarding the Greeke relatiue to be also of the masculine gender. Hierome also in that place, interpreteth not appetite, but society, and fantasie, that *chataoth* is the masculine gender, and not the fœminine. Whereas it is neuer read but in the fœminine gender, out of this place of controuersie. But the text itselfe (you say) is sufficient, to conuince this absurditie, because in this speech of God to Cain, there is no word of Abell. It is somewhat that you say, if this that Moses reporteth were all that God said to Cain, but seeing it is certaine, that God at large discoursed with him, of the cause of his enuie against his brother, wee may easily vnderstand in this speach, two arguments to reproue Caines enuie, the one of the person of God, the other of the person of Abell. For God doth reproue his enuie by his owne iustice, and by Abels innocencie. Which later argument your false translation doth vtterly suppresse. But that a relatiue is referred to an antecedent, which in the same verse is not expressed, it is no strange thing to them that read the Scripture. Examples I will giue you, Iob. 26. v. 6. 11. & 12. and cap. 27. v. 9. and 10. yea it is very vsuall, when the antecedent may be easily vnderstood, as heere, both by the gender, and also by manner of speech, which being the same that was spoken of Eues infirmitie and subiection to her husband, must needes here haue the same sense of Abell towarde Caine his elder brother. חטאת

MART. 10. *Now if against the coherence of the text, and exposition of the holy Doctours, aud of the whole Church of God, you pretend the Hebrew Grammer forsooth, as not bearing such construction: not to trouble the common Reader that cannot iudge of these things, and yet fully to satisfie euery man euen of common vnderstanding, we request here the Aduersaries themselues to tell vs truely according to their knowledge and skill, whether the Hebrew construction or point of grammar be not all one in these words,* Sinne LYETH at the doore? *and in these,* the desire THEREOF shall be subiect to thee, *and* thou shalt rule ouer IT. *If they say (as they must needes) that the Hebrew construction or Syntaxis is all one, then will it follow that the Hebrew beareth the one as well as the other: and therefore when the selfe same translation of theirs maketh no scruple of Grammar in the former, but translate as we doe,* Sin lyeth at the doore: *a blinde man may see that in the later wordes also, the Hebrew is but a foolish pretence, and that the true cause of translating them otherwise, proceedeth of an hereticall humour, to obscure and deface this so plaine and euident Scripture for mans free will.* חטאת רבץ אליך השוקחך המשלי בו

FVLK. 10. I haue shewed before, the cause of the change of the gender in the word *robets* to be, for that by sinne is meant here the punishment of sinne. Sanctes Pagninus taketh the word sinne, for an oblation for sinne. And for the punishment of sinne, it is taken, Zach. 14. 19. The Septuaginta also do plainely referre these relatiues vnto Abell, and therefore they are in the masculine gender, αὐτῷ, the conuersion of him pertaineth to thee, and thou shalt rule ouer him. *Cap. 1. sect. 28.* רבץ

MART. 11. *And as for the Hebrew grammar in this point, were it not for troubling the Reader, wee could tell them that the word,* sinne, *in Hebrew is not here of the fœminine gender, (as they suppose) but of the masculine, so saith Saint Hierome expressly vpon this place, who had as much knowledge in the Hebrew tongue, as all these new Doctours. Aben Ezra also the great Rabbine, in his Hebrew commentaries vpon this text saith, it is a meere forgerie and fiction, to referre the masculine relatiue otherwise than to the word,* sinne: *which, though elsewhere it bee the fœminine gender, yet here it is a masculine, according to that rule of the Grammarians, that the doubtfull gender must be discerned by the verbe, adiectiue, pronoune, or participle, ioyned with the same: as the said Hebrew Doctor doth in the word,* paradise, *Gen. 2. which there by the pronounes hee pronounceth to be a fœminine, though elsewhere a masculine. Lastly, if the word* sinne, *were here, and alwaies onely a feminine, and neuer a masculine: yet they haue little skill in the Hebrew tongue, that thinke it strange to match masculines and feminines together in very good and grammaticall construction. Wherof they may see a whole Chapter in Sanctes Pagninus with this title,* Fœminea masculeis iuncta, *that is, Feminines ioyned with masculines.* *q. Hebr. in Gen.* *Quinquarborem.*

FVLK. 11. Not onely the Hebrew Grammar, but the same phrase vsed before, maketh plainely for our translation. That Saint Hierome saith, the Hebrew is of the masculine gender, as great an Hebritian as he was, hee may not carry the matter away with his authoritie, except he bring an instance, where it is of the masculine gender. The Iewish Rabbins, patrones of free will, as ignorant of the grace of God, erre in this place, as they doe in a thousand more, and are forced to inuent strange applications of the word, appetite, to make

make their sense probable. How the gender of Hebrew words may be found out, wee are not now to learne, which because you haue but lately learned, you thinke all men ignorant thereof, but your selfe. By the Chapter of Pagninus, where hee sheweth that feminines are ioyned to masculines, you might learne that *chataoth* is the feminine gender, although it be ioyned with a participle of the masculine gender. Who also might haue taught you, the difference of nounes ending in *he, precedente camets*, to bee this, that feminines haue the accent in the last syllable, masculines in the last saue one, and therefore *chataoth* in this place, hauing the accent in the last syllable, notwithstanding the participle, which is masculine, must needes be of the feminine gender.

חטאת

Milra & milel. חטאת

MART. 12. *Now for the last refuge, if they will say all this needed not, because in other their Bibles, it is as we would haue it: we tell them, they must iustifie and make good all their translations, because the people readeth all, and is abused by all, and all come foorth with priuiledge, printed by the Queenes Printer, &c. If they will not, let them confesse the faults, and call them in, and tell vs which translation or translations they will stand vnto. In the meane time they must be content to heare of all indifferently, as there shall be cause and occasion to touch them.*

FVLK. 12. We tell you that we may not iustifie any fault committed in our translations, but wee haue reformed them (if any were espied) in the later. Neuertheless those faults are not so great, that we neede call in all the Bibles in which is any fault, it is sufficient that we admonish the Reader in our later editions of such faults as are escaped in the former: especially when the faults, are such about which men are not agreed as in this place you should rather commend our equitie, that suffer such translations to bee in the peoples hands, in which is some colour of maintaining your errors against vs. But if you be so rigorous, that a booke of Scripture may not be read, in which there is any fault, I charge you call in your translation of the new Testament, for therein are shamefull faults, and such as you cannot defend or excuse, except it be by the fault of the Printer, wherof yet you haue not admonished the Reader. I will giue you a taste of some, and let all men iudge whether they be not intolerable faults. For they are no lesse than detracting and taking away from the word of God. As 1 Cor. 14. v. 38. where both the Greeke and the Latine is, If they will learne. Your translation is: If they will learne any thing. Likewise Act. 5. v. 4. where both the Greeke and Latine is: Festus answered that Paul is kept at Cæsarea: you translate. Festus answered that Paul is in Cæsarea: leauing out the word (kept) as before you left out the word (will) or (desire) which altereth the sense very much. But in a place of greater moment, and in a matter of some controuersie, of Gods particular preordination, and fore appointment, you leaue out a whole clause Act. 10. v. 41. For where it is both in the Greeke and in the Latine, that God made the resurrection of his sonne manifest: not to all the people, but to the witnesses chosen before of God, to vs which did eate and drinke with him, &c. Your English translation hath no more but thus: Not to all the people, but to vs, who did eate and drinke with him, &c. Leauing cleane out that which is in your Latine text, *Testibus praeordinatis à Deo.* Also in the Epistle to the Hebrues cap. 7. v. 28. where both the Greeke and your vulgar Latine hath. The Law appointeth Priests, men that haue infirmitie, your translation is, the Law appointeth Priests them that haue infirmitie, leauing out *Homines*, a word very materiall in this place, to obserue the opposition betweene the Priesthood of men and the Priesthood of the Sonne of God. These faults in the new Testament being some of them which I by no diligent reading haue obserued, now you bee admonished of them, wee shall see whether you will call in your translation, or commaund your disciples to burne their bookes: If you will not, I pray you be good masters to vs, and let our Bibles go abroad still, for any faults we haue our selues amended, and admonished all diligent Readers thereof by our later translations. And because you crack so much of the exposition of the Doctors and of the whole Church of God against vs: I must let the Reader vnderstand that the whole Greeke Church which for the most part knew none other text but the Septuaginta, must needes expound the place of Abell as we doe, because the Greeke text is manifestly in the masculine gender. And so doth Chrysostome in Gen. Hom. 18. expound the place in these words.

Ne putes inquit licet tuum auersatus sim sacrificium ob prauam mentem, fratrisque oblationẽ acceptem habuerim ob sanam intentionem, quod ideo primatu te destituam, & primogenitura dignitatem à te auferam. Nam licet honore ego illum prosecutus fuerim, acceptaq; fuerint illius dona, &c. Thinke not (saith he) that although I haue refused thy sacrifice, for thy naughtie minde, and haue receiued thy brothers oblation, for his good and sound meaning, that therefore I will depriue thee of the primacie, and take away from thee, the dignitie of the birthright. For although I haue vouchsafed him of honor, and that his gifts haue beene receiued, yet vnto thee belongeth his conuersion, and thou shalt rule ouer

ouer him. And this I permit after thy sinne, that thou maist enioy the priuiledges of thy birthright, and I command him to be vnder thy power and dominion. You were best now to raile vpon Chrysostome, and charge him with heresie, and schismaticall exposition, contrary to the holy Doctors, and the whole Church of God, against free will of man. Which because it is your quarrell, you haue S. Ambrose also your enemie, *De Cain & Abel, lib.2.cap.7.* who although as he read it in Latine, did thinke it must be referred to him, and not to his brother, yet hee expoundeth it not of the strength of free will, but chargeth Cain to be author of his owne errour. *Culpæ ipsius ad te conuersio est:* The conuersion of the fault it selfe is vnto thee. For his brother is not added to him, but errour is ascribed, whereof he himselfe is author to himselfe. The crime (saith hee) will returne vpon thee, which began of thee. Thou hast not whereby to accuse necessitie more than thine owne minde. The wickednesse is retorted backe vpon thee, thou art Prince of it. Hee saith well, thou art Prince of it, for impietie is the mother of sinnes, &c. You see therefore, that if you could obtaine that these relatiues were referred to him, yet your free will were not by and by to be builded vpon the place, and that all bee not heretikes, which draw that text to another exposition, than standeth with your good liking.

MART. 13. *Againe, they translate in some of their Bibles against free will, thus:* Christ, when we were yet OF NO STRENGTH, died for the vngodly, Rom.5.v.6. *The Apostles word doth not signifie that wee had no strength, but that wee were weake, feeble, infirme. Man was wounded in free will, by the sinne of Adam (as hee that in the Gospell went downe from Hierusalem to Iericho, which is a parable of this thing) he was not slaine altogether. But I stand not here, or in any place, to dispute the controuersie, that is done elsewhere. This only I say, because * they falsly hold, that free will was altogether lost by Adams sinne, therefore they translate accordingly,* When wee had no strength. *But the Greeke word is well knowne, both in prophane authors, and Ecclesiasticall, and specially in the new Testament it selfe, throughout, to signifie nothing else but weake, feeble, sicke, infirme. Looke mee through the new Testament, wheresoeuer infirmitie, feeblenesse, languishing, and the like are spoken of, there is found this Greeke word to expresse it. What Grecian knoweth not (be hee but simply acquainted with phrases, and nature of words) what ἀδυνεῖν, and ἀδυνᾶς ἔχειν, doe signifie? When the Apostle saith,* Quis infirmatur, & ego non vror? Who is weake and infirme, and I am not much grieued? *shall wee translate,* Who is of no strength, &c. *Or let them giue vs an instance, where it is certaine that this word must needs signifie,* of no strength. *Will they pretend the etymologie of the word? a ridiculous and absurd euasion. Wee aske them of ῥῶμη, a word of the very same signification, which being compounded in like manner as the other, what doth it signifie? any thing else but infirmitie and feeblenesse? Yea it is so farre from signifying,* no strength, *that the greatest Grecians say, it is not spoken properly of him that for weaknesse keepeth his bed, which is νοσεῖν, but of him that is ill disposed, and distempered in body. Yet the etymologie is all one with that word which these men will haue to signifie him that hath no strength. And if they will needs vrge the etymologie, wee tell them, that δύνᾳ and ῥώμη, signifie* robur, *that is, great strength, such as is in the strongest and stoutest champions, and so the etymologie may take place, to signifie a man of no great strength, not, of no strength. But M. Whitaker putteth vs in good hope, they will not stand vpon etymologies.*

No.Test.1580. ὄντων ὑμῶν ἀδυνάτων.

Luk.10.

Whitakers, pag.18.

Multi inter vos infirmi sunt, &c. 1 Cor.11.v.30 *Cum infirmor, tum potens sum.* 2 Cor.12.v.10 *& alibi.* 2 Cor.11.29. δύνᾳ and ἀ *priuatiuum.* ἄῤῥωστος. ἀῤῥωστεῖν. ἀῤῥωστία. *Lexicon magnum Basileæ.* ἐπὶ τοῦ κακαχεστοῦντος τὴν σώματι. Pag.209.

FVLK. 13. This cauill is fully answered, *Cap.1. sect.26.* therefore I will not spend many words here about it. The word ἀδυνατος, wee know signifieth weake, that is of small strength, and sometimes so weake, that there is no strength: as *Gal.4.* where S. Paul calleth the ceremonies of Moses law, now expired, the weake and beggerly elements, that is, void of all strength and riches. Likewise the Apostle to the Hebrewes, cap.7. saith, the commandement of the Aaronicall Priesthood is abolished, διὰ τὸ ἀδυνατον, because it was weake and vnprofitable without Christ: as vnprofitable is void of profit, so is weake void of strength. S. Paul, 1 *Cor.15.* saith, our dead body is sowed in weaknesse: Is there any strength of a dead body? Moreouer, *Rom.8.* that which was vnpossible by the Law, ἐν ᾧ ἠδύνει, by meanes it was weake, is not that void of strength to saue vs, which hath no possibilitie to doe any thing? These instances may serue to proue, that ἀδυνατος may signifie that which is so weake, that it hath no strength. Vpon the etymologie alone we stand not. But where you say, that man was wounded in free will, by the sinne of Adam, not slaine altogether, (grounding your assertion vpon a fond and false allegorie, of him that fell among theeues, which is no parable of a man in this case, but of man in necessitie to be helped by right of neighbourhood) I pray you, how came man to be dead altogether in sinnes? *Eph.2. Col.2.* & in many other places of the Scripture. Beside, is there any freedome of will to godlinesse, remaining in them that are altogether dead in sinne? But we are not now to handle controuersies, but translations, as you doe well admonish vs.

When

MART. 14. *When they haue bereaued and spoiled a man of his free will, and left him without all strength, they goe so farre in this point, that * they say, the regenerate themselues haue not free will and abilitie, no not by and with the grace of God, to keepe the Commandements. To this purpose they translate* (1 Ioh.5.3.) *thus:* His Commandements are not grieuous, *rather than thus,* His Commandements are not heauie; *for in saying,* they are not heauie, *it would follow, they might be kept and obserued: but in saying,* they are not grieuous, *that may be true, were they neuer so heauie or impossible, through patience. As when a man cannot doe as he would, yet it grieueth him not, being patient and wise, because hee is content to doe as hee can, and is able. Therefore doe they chuse to translate, that the commandements are not grieuous, where the Apostle saith rather, they are not heauie, much more agreeably to our Sauiours words,* My burden is light; *and to the words of God by Moses,* Deut.30. This commandement which I command thee this day, is not aboue thee, *(that is, beyond thy reach)* but the word is very neere thee, in thy mouth, and in thy heart, that thou maist doe it: *and to the common signification of the Greeke word, which is,* heauie. *Beza would say somewhat in his commentarie, how the commandements are heauie or light, but his conclusion is against free will, and that there can be no perfection in this life, inueighing against them that would proue it out of this place: which is as much to say, (but he is ashamed to speake plainly) that we cannot keepe the Commandements; which the holy Doctors haue long since condemned and abhorred, as most absurd, that God should command that, vnder paine of damnation, which is impossible to be done.*

Beza in annot. Rom.2.27.

Mandata eius grauia non sunt αἱ ἐντολαὶ βαρεῖαι οὐκ εἰσί.

οὐκ ὑπέρογκον ἐστι.

לא נפלאת הוא

βαρύς.

FVLK. 14. Seeing our English word grieuous commeth of the Latine word *graue,* which is not only weightie, but also troublesome, it better answereth both the Greeke and the Latine, than heauie, which is properly that which is of great weight, and the same word being both in Greeke and Latine, 2 *Cor.*10. you your selues translate sore: his Epistles are sore and vehement: but in effect there is no great difference. Wee acknowledge that his Commandements are not heauie to him that is borne of God, which ouercommeth the world by faith; otherwise the yoke of the Law, as the Apostle confesseth, is such a burden, as neither wee, nor our fathers were able to beare, but beleeue to be saued by the grace of our Lord Iesus Christ, who hauing taken away the curse of the Law, and satisfied for our transgressions of the Law, hath also giuen vs grace to loue the Law and Commandements of God, and in some weake measure to obserue them. So that the curse being taken away, our transgressions answered in Christ, and our hearts framed by his grace, to loue his Commandements, and some strength giuen vs to keepe them, they are not heauie, they are not burdenous, or grieuous. That which God speaketh, *Deut.* 30. is of the knowledge of the Law, which was plainly reuealed, and not of the strength that men haue to keepe it, and therefore is by the Apostle referred vnto faith, for the obseruation thereof, *Rom.*10. for by faith in Christ, which hath fulfilled the Law for vs, we are accounted to haue fulfilled it in him. Beza speaketh plainly enough, if you had grace to vnderstand him, and therefore is nothing ashamed to say, that wee cannot keepe the Commandements of God, not only without the grace of God, but neither hauing the grace of God in such measure, as God giueth it to no man but that hee sinneth. Otherwise, what grace God is able to giue, wee doubt not; but what he doth, and will giue to any man in this life, wee speake. That God should command vnder paine of damnation, that which is impossible to be done, is no absurditie, seeing for them whom God will haue to be saued, he prouided another way of their saluation, than by keeping the Law, namely the redemption of Christ. As for the reprobate void of Gods grace, say you (if you dare) that they are able to keepe the Law without grace, or without grace haue so much as any will to desire to haue grace.

βαρύτατα.

MART. 15. *Thus hauing taken away free will to doe good, and possibilitie to keepe the Commandements, and all merit or value and efficacie of good workes, their next conclusion is, that wee haue no true iustice or righteousnesse in vs, but an imputatiue iustice, that is, Christs iustice imputed to vs, be wee neuer so foule and filthy in our soules, so that wee beleeue only, and by faith apprehend Christs iustice. For this purpose, they corrupt the Scriptures in their English Bibles, thus.*

FVLK. 15. The iustice whereby wee are accounted iust in the sight of God, is not inherent in vs, but in Christ, which is the Lord our righteousnesse, *Ierem.*23. Notwithstanding it is the only true iustice, and wee are truly iust by it. And yet wee are not void of the spirit of sanctification, which is a fruit and consequent of iustification, by which wee haue grace to withstand sinne, and to worke righteousnesse, not whereby wee should be made righteous before God, but whereby wee are declared to be righteous in part, vntill the body of sinne being abolished, we shall be wholly renewed according to the image of God.

MARTIN.

MARTIN.

CHAP. XI.

Hereticall translation for IMPVTATIVE IVSTICE, against true inherent Iustice.

ONe place might suffice, in stead of many, where Beza doth protest, that his adding or alteration of the text, is specially against the execrable errour of inherent iustice, *which (hee saith) is to be auoided as nothing more. His false translation, thus our English Bezites and Calninists follow in their Bibles:* Likewise then as by the offence of one, *the fault came* on all men to condemnation; so by the iustifying of one, *the benefit abounded* toward all men to the iustification of life. *Where there are added to the text of the Apostle, six words, and the same so wilfully and voluntarily, that by the three first, they make the Apostle say, sinne came on all men by Adam, and they were made sinners indeed; by the three latter, they make him say, not that iustice or righteousnesse came likewise on all men by Christ, to make them iust indeed, but that the benefit of Christs iustice abounded towards them, as being imputed forsooth vnto them. Whereas, if they would needs adde to the text, (which yet is intolerable, so much, and in so doubtfull a case) they should at the least haue made the case equall, as the Apostle himselfe teacheth them to doe, in the very next sentence, saying thus:* For as by one mans disobedience many were made sinners, so by the obedience of one shall many also bee made righteous. *So they translate, rather than,* bee made iust: *for they are the lothest men in the world, to say that wee are made iust, for feare of iustice inherent in vs, though the Scripture bee neuer so plaine. As here we see the Apostle maketh the case like, that we are made iust by Christ, as we were made sinners by Adam.*

Annot. in Rom. 5.18.

Rom. 5.

FVLKE.

THis one place is deliuered from your vaine cauillation, *Cap. 1. Sect. 23.* When the sentence is ecclipticall or defectiue, they that will translate to haue it vnderstood, must needs supplie the words that are wanting: and where shall they finde what words are lacking, but in the same place, and in the treatie of the same matter? It appeareth you had rather the text had no sense, than that it might seeme to make against your blasphemie of iustice inherent. As for that fond quarrell of yours, that they be not iust indeed, to whom the iustice of Christ (which you like an hell-hound doe scorne at) is imputed, deserueth no answer. For who is such a blocke, to say or thinke, that those whom God doth iustifie, are not made iust indeed? Was not Abraham iust indeed, when God imputed his faith vnto iustice? Is not he made rich indeed, which is made rich by another mans gift? Christ is giuen vnto vs of God, to be iustice, wisdome, sanctification, and in him wee are iust, wise, and holy, not in our owne righteousnesse, wisdome, or holinesse. As for adding to the text, God knoweth how wee abhorre it; but adding of words which doe explicate the sense of the holy Ghost, is no addition forbidden, for then all preaching were accursed, which is, or ought to be nothing else, but an explaining and setting forth of the word of God, in more words, the matter whereof (though in fewer words) is contained in the Scripture. And if wee speake of adding of words in translation, haue I not shewed before, that you haue added many? some indeed vpon necessary cause, and some without necessitie. What needed you to say, for *Pœniterent*, they had done penance, *Luk.* 10 for *in omnibus bonis*, in all his goods, *Gen.* 6. for *separamini*, separate your selues, 2 *Cor.* 6. &c. To say wee are iustified, and to say wee are made iust, is all one: and therefore I maruell why you thinke vs loth to say the one, rather than the other. Is any man so senseleſse to thinke wee can say, a man is made righteous, and dare not say he is made iust? I tell you plainly, wee defie the heresie of righteousnesse inherent, as much as of iustice inherent. We are iust, we are righteous in the sight of God, not by the iustice or righteousnesse of our workes, but by the iustice or righteousnesse of Christ imputed to vs through faith. And wee are made iust by Christ, as wee were made sinners by Adam, in some respect, but not in euery respect, for the Apostle maketh a broad difference betweene the transgression and the benefit, *Rom.* 5. *v.* 15. and other differences there be, which none, but a Pelagian,

lagian, will denie. Nay Pelagius will not say, that wee are iust by Christ according to propagation, but according to faith.

MART. 2. *And it is a world to see, how Beza shifteth from one signification of the word* iustified, *or* made iust, *to another. Sometime to be iustified, is to be pronounced quit from all sinne, or declared iust before Gods iudgement seat, and so hee translateth it in the text,* Act. 13. v. 39. *and as though his guiltie conscience were afraid of a blow, he saith he fleeth not the tearme of iustifying or iustification, because he vseth it in other places. Hee doth so indeed, but then his commentarie supplieth the turne, as* Rom. 2. v. 13. Not the hearers of the Law are RIGHTEOVS before God *(so they delight to translate, rather than* IVST before God) but the doers of the Law shall be IVSTIFIED, *that is (saith Beza)* shall be pronounced iust. *The Apostle must needs say by the coherence and consequence of his words, not the hearers are iust, but the doers shall be iust or iustified. Beza will in no case haue it so, but either in text or commentarie make the Apostle say as himselfe imagineth. Yet in another place he protesteth very solemnly, that to be iustified, is not to be pronounced or accounted iust, but rather to be iust indeed; and that hee proueth out of S. Paul,* Rom. 5. v. 19. *who maketh it all one,* to be iustified, *and* to be made iust. *And againe by this reason, that it should be manifestly repugnant to Gods iustice, to account him for iust, that is not iust, and therefore that man indeed is made iust. Thus Beza. Would you not thinke he were come to be of our opinion? But hee reuolteth againe, and interpreteth all these goodly words in his old sense, saying,* Not that any qualitie is inwardly giuen vnto vs, of which wee are named iust, but because the iustice of Christ is imputed to vs by faith freely. *By faith then at the least wee are truly iustified. Not so neither, but* faith *(saith hee)* is an instrument wherewith wee apprehend Christ our iustice. *So that wee haue no more iustice in vs, than wee haue glory: for glory also wee apprehend by faith.*

Δικαιοῦται, absolui. Δικαιοῦσι, absoluitur.

Iusti pronunciabuntur.

Annot. Rom. 7. 20. Δικαιοῦν. Δικαιοσύνη. Δικαιοῦται.

Non qualitas indatur qualitas. Annot. in Rom. 4. v. 2.

FVLK. 2. All learned men (I hope) doe see that you haue no regard how vainly you cauill, so you may seeme to the ignorant to say something against them that be godly and learned. *Act.* 13. *v.* 39. Beza translateth *δικαιοῦται, absolui,* that is (saith hee) to bee declared iust, or absolued; and giueth this reason why hee vseth not the word *iustificari* in that place, which hee vseth elsewhere: *Ne quis illud ab omnibus perinde acciperet, ac si casus esset modi, aut instrumenti, per quod iustificemur, id est, iustificamur, ac pronunciemur, aut pro iustis habeamur, hoc quidem loco malui absoluendi verbum vsurpare, vt magis perspicua esset oratio:* Lest any man should take this word of the text, *ab omnibus,* as though it were the case of the meane, or instrument by which wee are iustified, that is, made and pronouneed iust, or accounted for iust; in this place I chose rather to vse the word of absoluing, that the sentence might be more cleare. The Latine *ab omnibus,* may signifie by all things, or from all things. Therefore lest any man should mistake the Apostle, as though hee said wee are iustified by all those things, where hee meaneth wee are iustified from all things, Beza in this place vseth the word of absoluing or acquitting, in the same sense that hee doth iustifying in other places, where hee speaketh of the same matter, and saith as plainly as a man can speake, that to be iustified, and to be made iust, or pronounced, or accounted iust before God, is all one. Yet our Momus findeth fault with him, for expounding to be iustified, *Rom.* 2. *v.* 13. to be pronounced iust, as though God will pronounce any man iust, which is not iust indeed. But Beza (hee saith) elsewhere protesteth, that to bee iustified, is not to bee pronounced or accounted iust, but rather to bee iust indeed. If Martin had not belied Beza, wee should haue had Bezaes words set downe, both in Latine and English. But in truth Beza hath no such words: yet in sense hee hath thus much, that to bee iustified before God, is to bee iust indeed, and not to bee onely pronounced or accounted iust, when hee is not so indeed. But that wee are made truly iust indeed, by the iustice of Christ, which is imputed vnto vs freely by faith. And as for that new life or iustice which is called inherent in vs, it is not the cause, but the witnesse of that iustice, by imputation of which, wee are saued, following him that is iustified, and not going before iustification: and faith indeed, is the instrument by which wee apprehend Christ our iustice. Neither doth Beza say, that wee are not truly iustified by faith, but that faith is not the principall efficient cause, which is the mercy of God, but the instrumentall cause, by which wee take hold of the mercy of God in Christ. In all this, Beza hath said nothing contrary to himselfe, nor to the truth. And it is no absurditie to say, that the iustice of Christ, by which wee are iustified, is no more inherent in vs, than his glory; and yet both assured vnto vs by faith. As for that iustice, which is an effect of Gods sanctifying spirit, and a fruit of our iustification before God, by which also wee are iustified, or declared iust before men, as Saint Iames teacheth, is inherent in vs; as also the first fruits of glorification, by that peace of conscience, and ioy that wee haue in God, being reconciled to vs by Christ.

For

MART. 3. *For this purpose both hee and the English Bibles translate thus* : Abraham beleeued God, and it was reputed to him FOR IVSTICE, *Rom. 4. v. 3. & 9. Where hee interpreteth,* for iustice, *to be nothing else but,* in the steede and place of iustice : *so also taking away true inherent iustice euen from Abraham himselfe. But to admit their translation (which notwithstanding in their sense is most false) must it needes signifie, not true inherent iustice , because the Scripture saith, it was reputed for iustice ? Do such speeches import, that it is not so indeed, but is onely reputed so ? Then if we say, This shall be reputed to thee for sinne : for a great benefit , and so foorth : it should signifie , it is no sinne indeed , nor great benefit. But let them call to minde, that the Scripture vseth to speake of sinne and of iustice alike.* It shall be sinne in thee, *or* vnto thee, *as they translate Bibl.* 1577 : *or as Saint Hierome translateth,* It shall be reputed to thee for sinne, *Deut. c. 23. & 24. & (as themselues translate)* it shall be righteousnesse vnto thee, before the Lord thy God. *And againe Deut. c. 6.* This shall bee our righteousnesse before the Lord our God, if wee keepe all the commandements, as he hath commaunded vs. *If then iustice onely bee reputed , sinne also is onely reputed : if sinne bee in vs indeed, iustice is in vs indeed.*

Pro iustitia. εἰς δικαιοσύνην

Vice & loco.

Reputabitur tibi in peccatum.

חטא היה בך

ἁμαρτία ἔσται σοι

צדקה תהיה לנו

FVLK. 3. Our translation taketh not from Abraham true iustice , nor yet iustice inherent , but declareth that he was not iustified before God by workes, that is by iustice inherent, but by faith which apprehendeth the iustice of Christ, which is altogether without vs. And therefore you cauill in your old rotten quarrell, when you go about to make reputed to be contrarie to truth, or indeed. Faith was reputed by God to Abraham for iustice indeed, but not as iustice inherent. And Abraham was truely iustified by faith as by an instrumentall cause, not that faith was the iustice by which hee was iust in the sight of God, excluding all other causes: but there was nothing in Abraham but faith which God accompted for iustice. But Abrahams faith embraced the mercie of God in the promised seede, in which as well he, as all the Tribes of the earth should be blessed. The places of Scripture that you cite speaking of sinne and iustice alike, be not contrarie to the imputation of iustice vnto them in which it is not inherent. For in neither of both places the holy Ghost vseth the word of imputation, howsoeuer Saint Hierome translateth it, but the verbe substantiue. And the meaning is plaine. It shall bee sinne in thee: for sinne is indeede inherent, as perfect iustice also should be if we could obserue all the commaundements of God as Moses saith, Deut. 6. and we should be iustified thereby. But by one iust act whereof Moses speaketh, Deut. 24. though it proceede of iustice that is in vs, the Scripture neuer saith that wee shall be iustified. To conclude, wee confesse, that both sinne and iustice are in the children of God, but not that iustice , whereby they are reputed iust or iustified , or made iust before God , but an effect or fruite thereof.

MART. 4. *Againe the Greeke fathers make it plaine,* that to be reputed vnto iustice, *is to bee true iustice indeed, interpreting Saint Pauls word in Greeke, thus* : Abraham obtained iustice , Abraham was iustified. *For that is, say they* : It was reputed him to iustice. *Doth not Saint Iames say the like (cap. 2. vers. 23. testifying , that in that Abraham was iustified by faith and workes, the Scripture was fulfilled, that saith,* it was reputed him to iustice ? *Gen. cap. 15. v. 6. In which wordes of Genesis, where these wordes were first written by Moses , in the Hebrew, there is not,* for iustice, *or* in steed of iustice, *(which Beza pleadeth vpon , by the Hebrew phrase) but thus,* He (*God*) reputed it vnto him, iustice, *though here also the English Bibles adde,* for. *Which precisely translating the Hebrew they should not doe, specially when they meane it was so counted or reputed for iustice, that it was no iustice indeede.*

Oecum in caten. Photini. δικαιοσύνη εὑρέθη τοῦτο γὰρ ὅτι τὸ, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. τυπόσον, ὅπου ἐδικαιώθη.

יחשבה לו צדקה

FVLK. 4. I know not against whom you fight, but against your owne shadow. For we say, that to be iustified, and be reputed iust, and to obtaine iustice, is all one in this case. But where Saint Iames saith, that Abraham was iustified by workes, hee meaneth, that hee was declared iust before men, euen as he saith, shew me thy faith by thy workes, for Abraham was not iustified by a dead faith, but by a working faith : and yet he was not iustified before God by workes, but the Scripture was fulfilled which said, Abraham beleeued God, and it was reputed to him for iustice, which is as Saint Paul expoundeth it, Abraham was iustified before God, by faith, and not by workes, But in Gen. 15. v. 6. there is not the preposition (for) or (in steed) but simply iustice ; therefore it should be translated he reputed it to him iustice. And will you then controule both the Apostles, Paul, and Iames, for adding the preposition εἰς, which signifieth vnto, or for ? Or will not common sense inforce the same vnderstanding that both the Apostles do giue it : He reputed it to him as iustice, or for iustice. Must not such particles in translation bee alwaies expressed, to make the sense plaine, which in English without the particle, hath no sense or vnderstanding ? To translate precisely out of the Hebrew, is not to obserue the number of wordes, but the perfect sense and meaning of them, in fewer or more words , as the

phrase of our tongue will serue to be vnderstood: or else 2. Cor. 8 *qui multum*, why doe you translate, he that had much? and, *qui modicum non minorauit*, he that had little wanted not? you should haue said which much, and which little not lessed, if you would haue giuen word for word, and not added any word for explication. Againe 2. Cor. 1. *Supra virtutem*, aboue our power, why adde you (our) which is not in the text? and in deede not necessarie to be added in the translation? Againe, 1 Cor. 13. *Euacuaui quæ erant parvuli*, I did away the things that belonged to a little one. Here for foure Latine wordes you haue giuen ten or eleuen English wordes, which no reasonable man can greatly mislike, if you were not such a quarreller at other mens doing, without all cause, or wise colour, but only to bleare the eyes of the ignorant.

MART. 5. *But as for either the Hebrew or Greeke word, that is here vsed, to* repute *or* account, *they are then vsed, when it must needes signifie, that the thing is so indeed, and not onely so reputed, as Psal.* 118. *octonario* SAMECH. I haue reputed or accounted all the sinners of the earth, preuaricators *or* transgressors. præuaricantes reputaui. *So did the Septuaginta take the Hebrew word, and read it. And Saint Paul,* So let a man repute *or* account vs as the Ministers of Christ. *Let them go now and say, that neither they, were sinners indeed, nor these, Christs Ministers indeed, because they were reputed for such, let them say the children of the promise were not the seede of Abraham, because the Apostle saith, Rom. 9. v. 8.* they are reputed for the seede. *But howsoeuer it be, the Protestants will haue it so to be taken, at the least in the matter of iustification.*

ἐλογισάμην. חשבתי. ἡμᾶς λογιζέσθω 1 Cor. 4. λογίζεται. εἰς σπέρμα.

FVLK. 5. Silence were the best answere to these tedious repetitions. It were sufficient once to say among reasonable men. When faith is reputed by God, or accounted for iustice, faith is truely and indeed the instrumentall cause of iustification, or apprehending the iustice of Christ, by which wee are accounted and made iust in the sight of God. It is therefore a most ridiculous cauill of the difference betweene reputing iust, and being iust indeed. For God when he iustifieth the vngodly, doth both repute him, and make him iust indeed, by the iustice of Christ, of his owne meere mercy, and not of the mans merits, or by iustice inherent. For what iustice can be in an vngodly man? and such is euery one of vs, whom God doth iustifie, and then giue vs his holy spirit, to sanctifie vs in newne sse of life to set forth his glory in our holy and blamelesse conuersation.

MART. 6. *Againe, where Saint Paul saith, 2 Cor. 5.* That we might be made the iustice of God in him: *they in their first translations, intolerably corrupt it thus:* That we by his means should be that righteousnesse, which BEFORE GOD IS ALLOWED. *Who taught them to translate so dissolutely,* Iustitia Dei, the righteousnesse which before God is allowed? *did not their errour and heresie, which is, that God reputeth and accounteth vs for iust, though we be in deed most foule sinners, and that our iustice being none at all in vs, yet is allowed and accepted before him for iustice and righteousnesse?*

Bib. 1562. δικαιοσύνη Θεοῦ ἐν αὐτῷ.

VLK. 6. There is no text in all the Bible more cleare against iustification by iustice inherent, than this 2. Corinth. 3. wherein not altogether causelesse you reproue our first interpreters to translate dissolutely. There is it certaine they had no such purpose as you ascribe vnto them. For their translation doth rather obscure than set out our iustification by the iustice which is not in vs, but in Christ. The text is therefore plaine: him that knew no sinne, he made sinne for vs, that we might become the iustice of God in him, that is in Christ, and not in our selues. For though we be in deed most foule sinners, and all our iustice be (as the Prophet saith) as a menstruous cloth: yet in Christ hee washeth and cleanseth vs from our sinnes, and reputing his iustice as ours? he maketh vs truly iust before him, not hauing our owne iustice which is of the law, but the iustice which is by faith of Iesus Christ, the iustice which is of God through faith. Where you charge vs to affirme, that our iustice being none at all in vs, yet is allowed and accepted before him for iustice and righteousnesse, it is no assertion of ours, but a dogged slaunder of your owne.

Philip. 3.

MART. 7. *Againe to this purpose: they make Saint Paul say that God* hath made vs accepted, *or* freely accepted *in his beloued Sonne as they make the Angell in Saint Luke say to our Lady,* Haile freely beloued: *to take away all grace inherent and resident in the blessed Virgin, or in vs: whereas the Apostles word signifieth, that we are truely made gracious or gratefull and acceptable, that is to say, that our soule is inwardly endued and beautified with grace and the vertues proceeding thereof, and consequently is holy in deed before the sight of God, and not onely so accepted and reputed, as they imagine. If they know not the true signification of the Greeke word, and if their heresie will suffer them to learne it, let them heare Saint Chrysostome not onley a famous Greeke Doctor, but an excellent interpreter of all Saint Pauls Epistles: who in this place putteth such force and significancie in the Greeke word, that he saith thus by an allusion and distinction of words:* He said not, WHICH HE FREELY GAVE VS, *but,* WHEREIN HEE MADE

1 Eph. v. 6. ἐχαρίτωσεν. χαρίσασθαι. χαριτῶσαι.

MADE VS GRATEFVLL, that is, not onely deliuered vs from sinne, but also made vs beloued and amiable, made our soule beautifull, gratefull, such as the Angels and Archangels are desirous to see, and such as himselfe is in loue withall, according to that in the Psalme, THE KING SHALL DESIRE, *or* BE IN LOVE WITH THY BEAVTIE. *So Saint Chrysostome, and after him Theophylact, who with many moe wordes and similitudes explicate this Greeke word, and this making of the soule gracious and beautifull inwardly, truely, and inherently.*

FVLK. 7. We make Saint Paul say no otherwise, than he saith in deed: ἐχαρίτωσε, he hath made vs accepted, or he hath freely accepted vs in his beloued sonne. And so wee truely say, the blessed virgin Mary was freely accepted, or freely beloued. But this taketh not away the gracious gifts of God, which the blessed Virgin in most plentifull manner was, and we in some measure are indued by his grace and fauour, which also God loueth in vs, because they be his gifts, and because he loueth vs freely in his beloued sonne, whom alwaies you forget, when you speake of iustice, or acceptation before God. For that being sanctified by his spirit, we are holy indeed, though not perfectly, as sanctification is begunne, and not consummate in this life: for if it were, we should be voide of sinne, and death, we doe thankefully acknowledge, yet those vertues wherewith our soule is inwardly indued and beautified, are not the cause that iustifieth vs, or maketh vs acceptable in Gods sight: but onely his mercy in Iesus Christ, for whose sake also, he accepteth this vnperfect holinesse and righteousnesse, which is in vs by his grace and gift, rewarding the same for his sake also with euerlasting glory. And nothing else doth Chrysostome say, or meane in the place by you cited, about whom you make so many wordes, that you might be thought, by giuing him his due praise, to haue him as it were bound to you, to maintaine your vnrighteous cause. But Chrysostome careth not for your commendation, and that which hee saith, maketh nothing for iustice inherent, by which wee should bee iustified: for hee saith not so much, as that our soule is made amiable and beautifull by vertues and good qualities infused by his grace, much lesse that for such qualities inherent in vs, GOD should iustifie vs, but hee hath made vs acceptable in Christ, amiable, and beautifull, and louely to the Angells: some effect of which grace, also appeareth in our life and conuersation, to the praise of God, and good example of men.

MART. 8. *And I would gladly know of the Aduersaries, if the like Greeke wordes bee not of that forme and nature, to signifie so much as,* to make worthy, to make meete: *and whether hee whom God maketh worthy, or meete, or gratefull, iust, and holy, be not so in very deede, but by acceptation onely, if not indeed, then God maketh him no better then he was before, but onely accepteth him for better: if he be so indeed, then the Apostles word signifieth not, to make accepted, but to make such an one as being by Gods grace sanctified and iustified, is worthy to be accepted, for such puritie, vertue, and iustice, as is in him.* ἀξιῶσαι. ἱκανῶσαι. χαριτῶσαι.

FVLK. 8. I haue told you before, that ἀξιῶσαι, signifieth not to make worthy, but to account worthy, for many a man may desire (vsing this verbe) to be accounted worthy of him, which cannot make him worthy, but in his owne iudgement and account. But where you demand further, whether he whom God maketh meete, worthy, gratefull, iust, holy, be not so indeed, but by acceptation onely: I answere, those whom he accepteth for worthy, meete, iust, holy, gratefull, are so indeed: but then it is further to be knowne, whether they be such in themselues, or in Christ. Wee say they are not such in themselues, but in Christ. Then are they made nothing better (say you) in themselues. Yes verily, as soone as they are accepted to be Gods children, and the iustice of Christ is imputed to them through faith, they receiue the spirit of adoption, which renueth them in the inward man, and beginneth in them holines, and iustice, puritie, vertue: but because all these qualities are vnperfect, they are not worthy in Gods iustice to bee accepted for them, but the cause of their acceptation, is still the mercy of God in Christ, in whom both they, and their vnperfect good qualities are accepted to reward.

MART. 9. *Againe, for this purpose (Dan. 6. 22.) they will not translate according to Chaldee, Greek, & Latin,* Iustice was found in me: *but they alter it thus,* My iustice was found out: *and other of them,* My vnguiltinesse was found out: *to draw it from inherent iustice, which was in Daniel.* εὑρέθη δικαιοσύνη ἐν ἐμοὶ. זכו חש חכתת לי

FVLK. 9. I can but wonder at your impudence and malice, which say so confidently, that for this purpose they translated thus: Would any man by the iustice, or innocencie that was in Daniel, or in any iust man, feare lest any thing should be detracted from the iustice of Christ, whereby Daniel, and all iust men, are iustified in Gods sight? Well, let that purpose rest in Gods iudgement, as Daniels iustice did, when hee was shamefully slaundered. But what is the fault of the translation? According to the Chaldee, Greeke, & Latine, it should be, Iustice is found in mee. For Greek & Latine, we will not contend,

because we translate not Daniell out of Greeke, and Latine, but out of the Chaldee. But in good sadnesse, are you so deepely seene in Chaldee, that you will auouch the proper signification of לי to be in me. A hundreth boyes in Cambridge know, that it signifieth as well in Chaldee, as in Hebrew, to me, rather than in me. But most properly haue our translators expressed the phrase in English, saying, my iustice, or vnguiltinesse was found out: for of a vertue inherent, Daniel speaketh otherwise, Dan. 2. v. 30. to the King לא בחכמה די איתי בי not by wisedome, which is in mee. So that here your quarrell bewrayeth more spite than wit, more malice than learning. לאבחכמה די-איתי בי

MART. 10. *Againe, it must needes be a spot of the same infection, that they translate thus*, As Dauid DESCRIBETH the blessednesse of the man, vnto whom God imputeth righteousnesse, *Rom. 4. 6. as though imputed righteousnesse were the* description *of blessednesse. They know the Greeke doth not signifie*, to describe. *I would once see them precise in following the Greeke, and the Hebrew, if not, we must looke to their fingers.* λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου.

FVLK. 10. It must needes come of an high wit, to haue such deepe insight into other mens intents, and purposes. But why I pray you, is not righteousnesse imputed by God, &c. and so foorth, as Paul saith, a description of mans blessednesse. If they had said, defineth, where they say, describeth, you would haue made much a doe. But can you not allow this, that the Prophet saith, to be a description of mans blessednesse? howsoeuer it is, λέγω signifieth not to describe, but to speake, to say, to pronounce, and in effect, there is nothing else meant by the word describeth, here vsed, but that Dauid pronounceth or setteth foorth the blessednesse of man in such words. You in your translation say, *termeth*, as Dauid termeth, which if you meane it not scornefully, commeth as neere a definition, as, describeth, the word which we vse, and our, describeth, is as neere the Greeke λέγει, as your, termeth, is to the Latine *dicit*. But looke to our fingers, and spare not to tell vs where you see vs go wide from the Greeke or Hebrew, but if you doe nothing but trifle and quarrell, as you haue done hetherto, be sure wee will bee bold to beshrew your fingers, and hit you on the thumbes now and then also to your discredit.

MARTIN.

CHAP. XII.

Hereticall Translation for SPECIALL FAITH, vaine securitie, and ONELY FAITH.

ALL other meanes of saluation being thus taken away, their onely and extreame refuge is, Onely faith, and the same not the Christian faith of the Articles of the Creede, and such like, but a speciall faith and confidence, whereby euery man must assuredly beleeue, that himselfe is the sonne of God, and one of the Elect, and predestinate to saluation. If hee bee not by faith as sure of this as of CHRISTS *incarnation, hee shall neuer bee saued.*

FVLKE.

ALL other meanes of saluation being taken away, and only faith apprehending the mercie of God in the redemption of Iesus Christ, being left, we haue great and sufficient cause, to account our selues happy, and assured of eternall life, beeause he that hath promised, is faithfull also to performe. But where you say that our only faith, is not the Christian faith of the Articles of the Creede, you lye without measure impudently: for that faith, and none other doe wee beleeue, teach, and professe. And that faith is a speciall faith and confidence in the mercie of God, whereof euery man that beleeueth, doth make a singular confession for himselfe, saying, I beleeue in God, &c. And of all things contained in that profession of faith (that is, of forgiuenesse of sinnes, resurrection of our bodies, and life euerlasting, by beliefe and trust in God the Father Almightie, maker of heauen and earth, and in Iesus Christ his onely Sonne our Lord, conceiued, borne, suffered

fered, crucified, dead, and buried, descended into hell, risen againe, and ascended into heauen, and in God the holy Ghost, by whose gracious and mightie working wee are incorporate into the body of Christ, and made members of his holy Catholike Church, which is the Communion of Saints) euery Christian man ought to be as certainly perswaded, as the things are most true, being inwardly taught by the spirit of truth, that hee is the childe of God, and consequently elect, and predestinate vnto eternall saluation. But that a man shall neuer bee saued, except hee haue such certaintie of this faith, as the truth of Gods promises doth deserue, none of vs doth teach, none of vs doth thinke. For we know our owne infirmitie, we know the temptation of Satan, neuertheleſse wee acknowledge in our selues, and so seeke to perswade all men, that these things standing vpon the immoueable pillars of Gods promises, who can neither deceiue nor be deceiued, ought to be most certaine vnto vs; and for daily confirmation and increase of this faith, all those meanes are of vs diligently to be vsed, that God for this purpose in his holy Scripture hath appointed.

MART. 2. *For this heresie, they force the Greeke to expresse the very word of assurance and certaintie, thus:* Let vs draw nigh with a true heart, IN ASSVRANCE OF FAITH, Heb. 10. v.22. *and Beza,* Certa persuasione fidei, *that is,* with a certaine and assured perswasion of faith: *interpreting himselfe more at large in another place, that he meaneth thereby such a perswasion and so effectuall, as by which wee know assuredly without all doubt, that nothing can separate us from God. Which their heretical meaning maketh their translation the lesse tolerable, because they neither expresse the Greeke precisely, nor intend the true sense of the Apostle: they expresse not the Greeke, which signifieth properly the fulnesse and complement of any thing, and therefore the Apostle ioyneth it sometime with faith, elsewhere,* (Heb.6.v.11.) *with hope, with knowledge, or* (a Col.2.v.2.) *vnderstanding, to signifie the fulnesse of all three, as the vulgar Latine Interpreter most sincerely* (b Rom.4. vers.21.) *alwayes translateth it, and to Timothie* (* 2 Tim.4.) *he vseth it to signifie the full accomplishment and execution of his ministerie in euery point. Where a man may wonder, that Beza to maintaine his conceiued signification of this word, translateth here also accordingly, thus:* Ministerij tui plenam fidem facito: *but their more currant Church English Bibles are content to say with the vulgar Latine Interpreter,* Fulfill thy ministerie; *or,* Fulfill thine office to the vtmost. *And the Greeke Fathers doe finde no other interpretation. Thus, when the Greeke signifieth fulnesse of faith, rather than assurance or certaine perswasion, they translate not the Greeke precisely. Against, in the sense they erre much more, applying the foresaid words to the certaine and assured faith that euery man ought to haue (as they say) of his owne saluation. Whereas the Greeke Fathers expound it of the full and assured faith that euery faithfull man must haue of all such things in heauen as hee seeth not, namely that Christ is ascended thither, &c. adding further, and prouing out of the Apostles words next following, that the Protestants * onely faith is not sufficient, be it neuer so speciall or assured.*

ἐν πληροφορείᾳ πίστεως. *Annot. in* 1. *Luk.*v.1.

πληροφορίαν τῆς ἐλπίδος. a πληροφορίας τῆς συνέσεως. b πληροφορηθεὶς. *Plenissimè sciens.* * πληροφόρησον *Ministerium tuum imple.* *Ann.*1577. *Ann.*1562. *Ignat.ep. Smyr.* Ἐκκλησία θεοῦ πατρὸς πεπληροφορημένη ἐν πίστει καὶ ἀγάπῃ. ἐν πληροφορείᾳ πίστεως. *Chrys. Theodor. Theophyl.*vpon *Ro.*10.

FVLK. 2. Hauing nothing to impugne this cleare interpretation of the Greeke word πληροφορία, but the vnperfect translation of your vulgar Latine Interpreter, who was both an vnperfect Grecian, and a very barbarous Latinist, you are not ashamed to say, wee force the Greeke, to make it signifie assurance; which all men that are but meanly learned in the Greeke tongue, may know that it signifieth assurance, or full and certaine perswasion. Although for the question in controuersie, the fulnesse of faith will proue the certaintie, as much in a manner, as the assurance. But that the Greeke signifieth a full and certaine perswasion, I report mee not only to the best Greeke Dictionaries of this time, but also to Budeus, who citeth Isocrates out of Trapezuntius, for proofe that it is so vsed, and also interpreteth that of S.Paul, *Rom.* 14. ἕκαστος ἰδίῳ νοῒ πληροφορείσθω, Let euery man bee certaine of his owne minde. But you haue a doughty argument, that it is not only ioyned with faith, but also with hope, knowledge, and vnderstanding, as though there could not be a certaine perswasion and assurance of hope, knowledge, and vnderstanding: yea the assurance of hope dependeth vpon the assurance of faith, and the assurance of faith vpon the certaine perswasion of knowledge and vnderstanding. Yea your vulgar Interpreter translating πληροφορήθης, *Rom.*4.v.21. *Plenissimè sciens,* knowing most fully, may teach you, that it signifieth more than fulnesse, for else hee should haue said, being fulfilled. And better doth Beza expresse the word πληροφόρησον, 2 *Tim.*4. than some of our English Interpreters, which say, fulfill thy ministerie: whereas the Apostles meaning is, that he should approue the credit and dignitie of his ministerie vnto other men. But the Greeke Fathers (you say) finde none other interpretation of it, and for proofe you cite *Ignatius ep. ad Smyr.* which although it be not authenticall, yet I see no cause why wee may not interpret πεπληροφορημένη, being certainly perswaded in faith and loue, and ἐν πληροφορείᾳ πίστεως, in the assurance of faith. And so is it translated *in Bibliotheca sacra*

Margarini

Margarini de la Bigne, *Plenè instructa in fide & charitate, & cognoui vos absolutè perfectos in in fide stabili*; fully instructed in faith and charitie, and I haue knowne you absolutely perfect in a stedfast faith. Chrysostome and Theodoret, because you vouch at large, I know not what you would shew out of them. In Theophylact I finde, that he speaketh against all hesitation and doubtfulnesse of faith, but against the certaine perswasion thereof neuer a word. *Ne aliquam inducas in animum tuum hesitationem, neque pendeas animi, dubij quiddam cogitans:* Bring not into thy minde any staggering, neither be vncertaine of thy minde, thinking any doubtfull thing. But for the signification of the word πληροφορία, S. Basil may be a sufficient witnesse, who commonly vseth it for assured and certaine perswasion. As ἐπιστ. 26. Euery word and deed must be proued by the testimonie of the holy Scripture, εἰς πληροφορίαν μὲν τῆς ἀγαθῶν, to the full and certaine perswasion of the good, and to the shame of the wicked. Againe, *defin.* 80. what is the propertie of a faithfull man, τὸ ἐν τοιαύτῃ πληροφορίᾳ, &c. by such assured perswasion to be disposed, &c. Euen so ἐν ἐρ. κατ' ἐπ'. Ἐξοτ. ς. εἰς πληροφορίαν τῆς δυσσεβείας, to the certaine perswasion of godlinesse, &c. and so in other places. And you your selfe confesse as much, where you say, the Greeke Fathers expound it of the full assured faith, &c. which is enough to iustifie our translation. Now if the Fathers vnderstood this full assured faith only of an historicall faith (as you say) and not of trust and confidence in God, it is another controuersie. Our translation is not false, although wee had a false meaning, if it be answerable to the words. Neither doth Chrysostome speake of an historicall faith onely, by certaintie whereof wee haue accesse vnto God; but also of confidence, which remission of our sinnes doth cause, and that wee are made coheires with Christ, and that wee enioy so great loue: neither doth hee proue that the Protestants only faith is not sufficient to iustifie. But the Apostle sheweth (saith he) that not faith alone, but also a vertuous life is required, and that a man be not guiltie to himselfe of malitiousnesse. For these holy places doe not receiue those men, with certaine assurance, which are not made such. This iudgement of Chrysostome the Protestants doe allow of, better than the Papists: for we know, that a godly life is necessary in them that beleeue to iustification, without which they can haue no assurance of faith, no nor faith indeed, but that which is by equiuocation called faith, such faith as the Deuill and the reprobate may haue.

MART. 3. *Yet doe these tearmes please them exceedingly, insomuch that for* the chosen gift of faith, Sap. 3.14. *they translate,* THE SPECIALL gift of faith: *and* Rom. 8.38. I am sure, *that nothing can separate vs from the loue of God: as though the Apostle were certaine and assured not only of his owne saluation, but of other mens. For to this sense they doe so translate here, whereas in* other places out of controuersie, they translate the same word as they should doe,* I am perswaded, they are perswaded, &c. *For who knoweth not that* πείθομαι *importeth only a probable perswasion? They will say, that* I am sure, *and* I am perswaded, *is all one. Being well meant, they may indeed signifie alike, as the vulgar Latine Interpreter doth commonly translate it; but in this place of controuersie, whether the Apostle were sure of his saluation or no, which you say he was, yea without reuelation, wee say he was not; here why would you translate,* I am sure, *and not as in other places,* I am perswaded, *but in fauour of your errour, by insinuating the tearmes of* sure *and* assurance, *and such like? as elsewhere you neglect the tearmes of* iust *and* iustification. *In which your* secret things of dishonesties and craftinesse *(as the Apostle calleth it) wee cannot alwayes vse demonstrations to conuince you: but yet euen in these things wee talke with your conscience, and leaue the consideration thereof to the wise Reader.*

τῆς πίστεως χάριν ἐκλεκτήν, *Fidei donum electum.* πέπεισμαι: *Bib.* 1577. Luk. 20.6. Ro. 15.14. Heb. 6.9. 2 Cor. 4.

FVLK. 3. Seeing they account the booke of Wisdome to bee of no authoritie to establish the certaintie of doctrine, it is not like they could haue any such respect, as you maliciously surmise: and yet the translation good and true; for what is the choice gift of faith, but a speciall gift? Or dare you say, that faith is not a speciall gift of God? They say not a speciall faith, but a speciall gift of faith. The other quarrell of the translation of πέπεισμαι, I am sure, is so bruitish, that when you confesse the vulgar Latine Interpreter commonly to translate it, *Certus sum*, and that in the end you can vse no demonstration to conuince vs, yet still neuertheleſse you charge our conscience with the secret things of dishonestie. That the Apostle was sure of his owne saluation, by the testimonie of Gods spirit, which is giuen to all his children, wee doubt not, and that he was sure of the saluation of all Gods elect, of which it is vnpossible that any should perish. And seeing the same spirit of adoption is giuen to all the children of God, which is the earnest of the heauenly inheritance, wee cannot affirme without blasphemie against Gods truth, that any man ought to discredit the promises of God, or the testimonie of his spirit.

MART. 4. *You hold also in this kinde of controuersie, that a man must assure himselfe that his sinnes bee forgiuen. But in the booke of* Eccles. cap. 5. v. 5. *wee reade thus;* Of thy sinne forgiuen, bee not without feare: *or (as it is in the Greeke)* Of forgiuenesse and propitiation, bee not without

without feare, to heape ſinne vpon ſinnes: *which you tranſlate falſly thus*; Becauſe thy ſinne is forgiuen thee, be not therefore without feare. *Is that* περὶ ἱλασμοῦ, becauſe thy ſinne is forgiuen thee? *You know it is not: but that wee ſhould be afraid of the very forgiueneſſe thereof, whether our ſinne be forgiuen or no, or rather, whether our ſinne ſhall be forgiuen or no, if wee heape one ſinne vpon another. Which ſeemeth to be the trueſt ſenſe of the place, by the words following; as though he ſhould ſay, Be not bold vpon forgiueneſſe, to heape ſinne vpon ſinne, as though God will eaſily forgiue, &c.* περὶ ἱλασμοῦ καὶ ἀφεσεως ἁμαρτίας ἀμαρτίας ἐφ' ἁμαρτίαις.

FVLK. 4. Wee hold, that a man, when he is truly penitent, ought to aſſure himſelfe that his ſinnes be forgiuen him, becauſe God hath ſo promiſed in an hundred places, without iniurie of whoſe credit, wee cannot doubt of the performance of his promiſe. But that which the ſonne of Syrach ſpeaketh of propitiation, is meant of the ſhadowie propitiation by the ſacrifices of the Law, which cannot aſſure any man of the forgiueneſſe of his ſinnes by themſelues, much leſſe them that heape ſinne vpon ſinne, which are neuer truly repentant. For vnto true repentance, is required an hatred of ſinne, and a deſire, and purpoſe of amendment. Our tranſlation is (as your vulgar Latine) not preciſe to the words of the Greeke, but iuſt vnto the meaning, for the words are, concerning propitiation, be not without feare: and your Latine is, *De propitiato peccato*, of ſinne forgiuen. And if you will reproue your Latine, as well as our Engliſh, and ſay, wee muſt bee afraid of the very forgiueneſſe, I haue told you, that the forgiueneſſe of God teſtified by the ſacrifices, pertained vnto them that be truly penitent, and not to hypocrites. And where you make it a doubt, whether ſinne ſhall be forgiuen or no, in them that heape one ſinne vpon another; wee are out of doubt, that ſinne ſhall neuer be forgiuen to ſuch, as ſo continue without true conuerſion vnto God.

MART. 5. *I touched before, vpon another occaſion, how you adde to the text, making the Apoſtle ſay thus,* Epheſ. 3. By whom wee haue boldneſſe and entrance with THE CONFIDENCE WHICH IS by the faith of him, *or (as in another Bible, which is all one)* in the confidence by faith of him. *The learned and skilfull among you in the Greeke tongue, know that this tranſlation is falſe for two cauſes; the one is, becauſe the Greeke in that caſe ſhould bee thus,* ἐν τῇ πεποιθήσει τῇ διὰ τῆς πίστεως αὐτοῦ; *another cauſe is, the point after* πεποιθήσει: *ſo that the very ſimple and ſincere tranſlation is this,* Wee haue affiance and acceſſe with confidence, by the faith of him; *euen as elſewhere it is ſaid, wee haue confidence, if our hearts reprehend vs not: wee haue confidence by keeping the commandements, by tribulations and afflictions, and all good workes: hope alſo giueth vs great confidence. Againſt all which, your tranſlation is preiudiciall, limiting and defining our confidence toward God, to be faith, as though we had no confidence by workes, or otherwiſe.* Bib. 1562. Bib. 1577. ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. 1 Ioh. 3. Heb. 10. 1 Cor. 3.

FVLK. 5. For vnderſtanding of the article, I haue anſwered already, and meane not here to repeat it. The point you miſſe, in the Bible 1577. is obſerued in that booke which I haue of Richard Iugs printing: By whom wee haue boldneſſe and entrance in the confidence, by faith of him. But it cannot be, the confidence (you thinke) but, confidence; becauſe the article τῇ is not put before the word, that ſignifieth confidence. But all Engliſhmen know that our Engliſh (the) may bee put, and ſometime muſt bee put before nounes, without any article either in Greeke or Latine. And in this place, I would not giue a ruſh to chuſe, whether it be in or out, for any ſenſe that it changeth. What confidence wee haue by a good conſcience, by ſuffering tribulation, and by all good workes, it skilleth not for this queſtion, ſo it be determined, that wee haue no confidence in the merits of a good conſcience, of ſuffering, of all good workes that wee can doe, to haue boldneſſe and entrance vnto God. But of merits wee haue ſpoken before in their proper place.

MART. 6. *For this confidence by faith only, Beza tranſlateth ſo wilfully and peruerſly, that either you were aſhamed to follow him, or you lacked a commodious Engliſh word correſpondent to his Latine.* If I haue all faith *(ſaith the Apoſtle)* and haue not charitie, I am nothing. Totam fidem *(ſaith Beza) I had rather tranſlate, than* omnem fidem, *becauſe the Apoſtle meaneth not all kinde of faith, to wit, the faith that iuſtifieth; but he meaneth, that if a man haue the faith of Chriſts omnipotencie, or of any other article of the Creed, or of all wholly, and entirely, and perfectly, that is nothing without charitie. This is Bezaes* tota fides, whole faith, *thinking by this tranſlation to exempt from the Apoſtles words their ſpeciall iuſtifying faith, and wraſtling to that purpoſe in his annotations againſt Pighius and other Catholike Doctors. Whereas euery man of ſmall may ſee, that the Apoſtle nameth all faith, as he doth all knowledge, and all myſteries: comprehending all ſorts of the one and of the other, all kinde of knowledge, all kinde of myſteries, all faith what ſoeuer, Chriſtian, Catholike, hiſtoricall, or ſpeciall, which two latter are hereticall tearmes newly deuiſed.* πᾶσαν πίστιν. 1 Cor. 13. Annot. in no. Teſt. 1556.

FVLK. 6. When your ſpightfull and dogged malice cannot reproue our Engliſh tranſlation, then

then wee must answer for Bezaes Latine, who hath sufficiently answered for himselfe, to them that vnderstand, and list to reade him. In the place mentioned by you, he chuseth to say *totam fidem*, rather than *omnem*, because it appeareth by the effects, that hee speaketh of faith, as it was a speciall gift of working of miracles, of which effects hee nameth one, remouing of mountaines. And that πᾶσα is so taken, namely for the perfection of one kinde, not the vniuersall comprehension of all kindes, he bringeth you example, *Rom.7. v.8.* and elsewhere oftentimes. But if it should bee taken (as you say) all knowledge, and all mysteries is generally to be taken, yet hee telleth you, this separation is but vpon an impossible supposition, for iustifying faith can neuer be separated from charitie, but if it might be separated, it should not profit to iustifie. The Angels of heauen cannot preach another Gospell: but if they did preach another Gospell, they should be accursed. A great argument I promise you against iustification by faith only, that a solitarie, dead, or barraine faith doth not iustifie.

MART. 7. *And I would haue any of the Bezites giue mee a sufficient reason, why hee translated* totam fidem, *and not also* totam scientiam: *vndoubtedly there is no cause, but the heresie of speciall and only faith. And againe, why he translateth,* Iac.2.22. Thou seest, that faith was *(administra)* a helper of his workes: *and expoundeth it thus,* Faith was an efficient cause and fruitfull of good workes. *Whereas the Apostles words be plaine, that* faith wrought together with *his workes, yea and that his faith was by workes made perfect. This is impudent handling of Scripture, to make workes the fruit only and effect of faith, which is your heresie.* συνήργει, ἐτελειώθη.

FVLK. 7. If you dare draw forth your pen against Beza, and demand an answer of himselfe, although he hath already giuen you a sufficient reason to induce, that the Apostle speaketh not of faith, as generally as of knowledge, because by an example of remouing mountaines, he restraineth it to one kinde of faith. As for the other question, why hee translateth συνήργει, *Iam.2.v.22.* was an helper, mee thinke you should make best answer your selfe, who not long since, by force of that word, would needs proue, that men were helpers of God, *chap.10.sect.6.* Haue you so soone forgotten your owne voice? and is this impudent handling of the Scripture, to translate, as you your selfe in another case, though impertinently, did contend the word to signifie? But workes you will not haue to be the fruit only and effect of faith, because the Apostle saith that faith wrought together with his workes, and by workes his faith was made perfect, as though apples are not the fruit of the tree, because the tree doth beare them, and by them, if they be good, the tree is made a good tree.

MART. 8. *Which heresie also must needs be the cause, that, to suppresse the excellencie of charitie (which the Apostle giueth it aboue faith, or any other gift whatsoeuer, in these words,* And yet I shew you a more excellent way, 1 Cor.12.v.31.) *he in one edition of the new Testament (in the yeere 1556.) translateth thus,* Behold moreouer also I shew you a way most diligently. *What cold stuffe is this, and how impertinent? In another edition* (Ann. 1565.) *hee mended it thus:* And besides I shew you a way to excellencie. *In neither of both expressing the comparison of preeminence and excellencie, that charitie hath in the Apostles words, and in all the chapter following. Wherein you did well (for your credit) not to follow him (no not your Bezites themselues) but to translate after our vulgar Latine Interpreter, as it hath alwayes beene read and vnderstood in the Church.* ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

FVLK. 8. The rarenesse of the phrase, καθ' ὑπερβολὴν, &c. as all indifferent men will iudge, rather than any minde to suppresse the excellencie of charitie, caused Beza to giue diuers interpretations of that place, of which yet the latter more commendeth the excellencie of charitie, than the vulgar Latine, or our English translation, which expoundeth it as the Latine doth: for if charitie be the way to excellencie, it is a greater commendation thereof, than to say, it is a more excellent way than other gifts, whereof he spake last, as of healing, of tongues, of interpretations, &c.

MART. 9. *Luther was so impudent in this case, that because the Apostle spake not plainly enough for only faith, he thrust* only *into the text of his translation, * as himselfe witnesseth. You durst not hitherto presume so farre in this question of onely faith, though * in other controuersies you haue done the like, as is shewed in their places. But I will aske you a smaller matter, which in words and shew you may perhaps easily answer, but in your conscience there will remaine a gnawing worme. In so many places of the Gospell, where our Sauiour requireth the peoples faith, when he healed them of corporall diseases only, why doe you so gladly translate thus,* Thy faith hath saued thee, *rather than thus,* thy faith hath healed thee, *or* made thee whole? *Is it not, by ioyning these words together, to make it sound in English eares, that faith saueth or iustifieth a man? Insomuch, that Beza noteth in the margent thus,* fides saluat, *that is,* faith saueth; *and your Geneua Bibles, in that place where it cannot be taken for faith that iustifieth, because it is not the parties faith, but her fathers that Christ required, there also translateth thus,* Beleeue onely, and

Luther.to.3. fol.405.edit. Wittenb.ann. 1551.
Act.9.22.
Bib.1577.
1 Pet.1.25.
2 Par.36.8.
2 Cor.5.21.
1 Pet.2.13.
In the Bible 1562.
Mark.10.52.
Luk.18.42.&
c.8.v.48.
Luk.8.50.

and she shall be saued. *Which translation, though very false and impertinent for iustifying faith, as you seeme to acknowledge by translating it otherwise in your other Bibles: yet indeed you must needes maintaine, and hold it for good, whiles you alleage this place for onely faith, as is euident in your writings.*

See Goughs sermon and Tomsons answere to the L. Abbot of Westmest.

FVLK. 9. That which Luther might well doe as an interpreter, or expounder, it was much boldnesse for him to doe, as a translator: but seeing he himselfe hath redressed his own offence, we haue lesse to say for him, and you against him. For our additions, except such as the necessitie of our English phrase doth require for vnderstanding, you slaunder vs to say, that we haue in any controuersie done the like. The question you aske, is not worthy any answere, why we translate, thy faith hath saued thee, &c. seeing wee vse all these wordes indifferently, healing, making safe, and making whole, as in S. Iames we say, Can faith saue him? And it is all one, to say, thy faith hath saued thee, and thy faith hath made thee whole. But you say, wee alledge this place for onely faith iustifying, citing the answeres of Master Gough, and Master Tomson, against Feckenham. I thinke you lie, as in other places very commonly. And yet an argument, though not a plaine testimonie, may be taken out of these places for onely faith iustifying. Seeing Christ was not a Phisition for the body, but to teach men that hee was a Physition for the soule, and as hee healed the diseased in body onely by faith, so he cureth the sicknesse of the soule by the same instrument of faith onely, which by other places may be more directly proued, and here also in some sort is insinuated.

MART. 10. *This then you see is a fallacie, when faith onely is required to the health of the body, as in many such places (though not in all) there by translation to make it sound a iustifying faith, as though faith onely were required to the health of the soule. Whereas that faith was of Christs omnipotencie onely and power, which Beza confesseth may be in the Diuels themselues, and is far from the faith that iustifieth. If you say, the Greeke signifieth as you translate: it doth so indeede, but it signifieth also very commonly to be healed corporally, as (by your owne translation) in these places, Mar. 5. v. 28. Mar. 6. v. 36. Luc. 8. v. 36. & v. 51 Where you translate,* I shall be whole. They were healed. He was healed. She shall be made whole. *And why doe you here translate so? because you know,* to be saued, *importeth rather an other thing, to wit, saluation of the soule: and therefore when faith is ioyned with hall, you translate rather,* saued, *than,* healed, *(though the place bee meant of bodily health onely) to insinuate by all meanes your iustification by onely faith.*

Au. in 1. Cor. 13. 2.

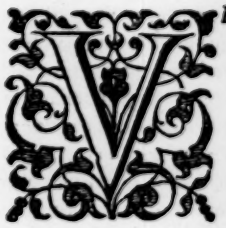
Rib. 1577.

FVLK. 10. It is no fallacie: from the health of the body, to ascend higher to the health of the soule, but that direct and plaine way, by which Christ himselfe would be knowne to bee sauiour of the world, not of the body onely, but of the body and soule together. And commonly his bodily cures were ioyned with forgiuenesse of sinnes, which are causes of all maladies, and with health of their soules, whose bodies were made safe. As for iustification by faith onely, we meane none otherwise to insinuate it in this place, than Christ himselfe doth, by doing miracles, in giuing health of the body, to testifie that he is the onely authour of the saluation of mens soules.

MARTIN.

CHAP. XIII.

Hereticall Translation against PENANCE and SATISFACTION.



Vpon the heresie of onely faith iustifying, and saiuing a man, followeth the deniall of all penance and satisfaction for sinnes. Which Beza so abhorreth, (Annot. in Math. 3. v. 2.) *that hee maketh protestation, that he auoideth these termes,* Pœnitentia, *and* Pœnitentiam agere, *of purpose: and that he will alwaies vse for them in translating the Greeke words,* resipiscentia, *and,* resipiscere. *Which hee doth obserue perhaps, but that sometimes he is worse than his promise, translating most falsely and heretically, for* resipiscentia, resipiscentes: *so that your English Bezites themselues are ashamed to translate after him. Who otherwise follow his rule for the most part, translating* resipiscentia, amendment of life: *and,* resipiscite, amend your liues. *And the other English Bibles when they translate best*

μετάνοια. μετανοεῖτε.

Act. 26. 20. in No: Test: an. 1556. and in his later translation, 1565. Math. 3. v. 8. Luc. 3. v. 8.

best, say, repentance, *and*, repent: *but none of them all once haue the words*, penaunce, *and*, doe penance. *Which in most places is the very true translation, according to the very circumstance of the text, and vse of the Greeke word, in the Greeke Church, and the auncient Latine translation thereof, and all the fathers reading thereof, and their expositions of the same. Which foure points I thinke not amisse, briefly to proue, that the Reader may see the vse and signification of these words, which they of purpose will not expresse, to auoyde the tearmes of* penaunce, *and*, doing penance. μετανοεῖν. *Agere panitentiam.*

FVLKE.

IF by penance you meane satisfaction for sinnes, by any suffering of ours, we obhorre your penance, as an horrible blasphemie against the bloud of Christ. And for that cause, Beza, as hath bin shewed before, vseth the word *resipiscentia*, rather than *pœnitentia*: because the Greeke word signifieth, not onely a sorrow for sinne, but also a purpose of amendment of life. Wee in English vse the word repentance, or amendment of life, which word of repentance, you vse also sometimes, when it pleaseth you, or when you cannot for shame vse your popish terme of doing penance.

The cause why we neuer vse that word penance, is, for that you meane not thereby that which the Scripture calleth μετάνοιαν, but a certaine punishment taken vpon men, for satisfaction of their sinnes vnto God, which is abhominable for all Christian eares to heare, which acknowledge that the bloud of Christ onely purgeth vs from all sinne. But in foure points you will proue, (if you can) that wee should translate μετανοεῖν, to doe penance.

MART. 2. *First, that the circumstance of the text doth giue it so to signifie, wee read in Saint Mathew, cap.* 11. *v.* 21. If in Tyre and Sidon had beene wrought the miracles that haue beene wrought in you, they had done penance in haircloth, or sackecloth and ashes long ago. *And in Saint Luke, cap.* 10. *v.* 13. they had done penance, sitting in sackecloth and ashes. *I beseech you, these circumstances of sackecloth and ashes adioyned, doe they signifie penance and affliction of the body, or onely amendment of life, as you would haue the word to signifie? Saint Basil saith*, in Psal. 29. Sackcloth maketh for penance. For the fathers in old time sitting in sackcloth and ashes, did penance. *Vnlesse you will translate Saint Basil also after your fashion, whom you cannot any way translate, but the sense must needes be*, penance, *and*, doing penance. *Againe Saint Paul saith*, You were made sorrie to penance, *or*, to repentance, *say which you will: and*, The sorow which is according to God, worketh penance, *or*, repentance vnto saluation. *Is not sorow, and bitter mourning, and affliction, parts of penance? Did the incestuous man whom Saint Paul excommunicated, and afterward absolued him because of his exceeding sorow and teares, for feare lest he might be ouerwhelmed with sorow, did he, I say, change his minde onely, or amend his life, as you translate the Greeke word, and interpret repentance? did he not penance also for his fault, enioyned of the Apostle? when Saint Iohn the Baptist, and Saint Paul exhorteth the like*, Doe fruits worthy of penance, *or as you translate*, meete for repentance: *Doe they not plainely signifie penitentiall workes, or the workes of penance? which is the very cause why Beza rather translated in those places*, Doe the fruites meete for them that amend their liues, *or, giue vs some other good cause O ye Bezites, why your Master doth so fowly falsifie his translation.*

That μετανοεῖν, is to doe penance. μετανόησαν εἰ, *pœnitentiam egissent.* εἰς μετάνοιαν. μετανόησον. 2 Cor. 7. 9. 1 Cor. 5. 2 Cor. 2. Math. 3. Luc. 3. Act. 26. *Fructus dignos iis qui resipuerint.* καρπὸς ἄξιος τῆς μετανοίας.

FVLK. 2. Such is your malicious frowardnesse, that you will not vnderstand *resipiscentia*, repentance, or amendment of life, a sorow or griefe of minde for the life past: which is testified sometimes by outward signes of sackcloth and ashes, fasting and humbling of mens bodies, as in the texts of Math. 11. and Luc. 10. and diuers other, is expressed. But shew vs that the wearing of sackcloth and ashes, is a satisfaction for the life past, or any part of amends to Gods iustice, or else you doe but trifle, and wast the time. But Saint Basill saith, that sackcloth maketh for penance, &c. I maruell whether you read that saying in Basil, and durst for sinne and shame alledge it for your popish penance: where he plainely sheweth the vse and end of sackcloth. Σωφρὸς οἷς μετανοίαν ὁ σάκκος πανοικτίνωσεως καὶ ἀρχὴν σύμβολον. πάλαι γὰρ ἐν σάκκῳ οἱ πατέρες καὶ σποδῷ καθήμενοι μετενόουν, Sackcloth is an helper vnto repentance, being a signe of humiliation, for of old time, the Fathers repented sitting in sackcloth and ashes. This signe of humbling, or of submission, you haue cleane omitted. Thus you vse to geld the Doctors sayings, when you rehearse them. Sackcloth therefore serueth to repentance, as a testimonie of sorow, and humbling of our selues before God, not as any satisfaction or amends for our sinnes.

The

The rest of the places that you cite, to proue, that sorrow is a part of repentance, are altogether needlesse, for we also doe acknowledge the same. Our question is not of sorrow, but of satisfaction, to be a part of repentance. Likewise the workes worthy, or meete for repentance, doe argue the repentance to be vnfained, and vndissembled, but they proue not that by them a satisfaction is made for the sinnes committed before repentance. For a new life, new manners, new fruits, must follow a minde, that is truely turned vnto God, and changed from delight in sinne, to hate and abhorre sinne, and to study vnto amendment of life.

MART. 3. *Secondly, for the signification of this Greeke word, in all the Greeke Church, and Greeke fathers, euen from Saint Denys the Areopagite S. Pauls scholler, who must needes deduce it from the Scriptures, and learne it of the Apostles: it is most euident, that they vse this word for that penance which was done in the primitiue Church, according to the penitentiall Canons, whereof all antiquitie of Councells and Fathers, is full: in so much that S. Denys reckoning vp the three sorts of persons, that were excluded from seeing and participating of the diuine mysteries of Christs body and bloud, to wit, Catechumens, Pœnitents, and the possessed of ill spirits: for, Pœnitents, he saith in the Greeke,* οἱ ἐν μετανοίᾳ ὄντες. *that is, such as were in their course of penance, or had not yet done their full penance. Which penance Saint Augustine declareth thus:* (*Ho.* 27. *inter.* 50. *ho. and ep.* 108.) Est pœnitentia grauior, &c. There is a more grieuous and more mournefull penance, whereby properly they are called in the Church, that are Pœnitentes: remoued also from partaking the sacrament of the altar. *And the Greeke Ecclesiasticall historie thus:* In the Church of Rome there is a manifest & knowne place for the PŒNITENTS, and in it they stand sorrowfull, and as it were mourning and when the sacrifice is ended, being not made partakers thereof, with weeping and lamentation they cast themselues flat on the ground: then the Bishop weeping also with compassion lifteth them vp, and after a certaine time enioyned, absolueth them from their *penaunce*. This, the Priests, *or* Byshoppes of Rome keepe from the very beginning euen vntill our time.

Ec. Hist. c. 3. in principio. Pœnitentes. οἱ μετανοοῦντες. οἱ ἐν μετανοίᾳ ὄντες.

Sozom. lib. 7. cap. 16. τῶν μετανοούντων. See *S. Hierome in epitap. Fabiola.*

FVLK. 3. Although Denys, whose bookes are now extant, were no more Saint Pauls Disciple, than he was Saint Paul himselfe: yet I will grant, that the publike testification of repentance, in such as had openly fallen, was in the primitiue Church, not onely called, μετανοίαν, by a *metonymie*, but also, that the word of satisfaction was vsed, not that they had any meaning to satisfie the iustice of God by such externall workes, but that by those outward trials of their repentance, the Church was satisfied, which by their fall was offended, and the gouernours of the Church by such signes of true sorrow, and amendment, were perswaded to receiue them againe into the congregation, from whence, vntill sufficient triall had of their repentance, they were separated and excluded. But this prooueth not, that the inward repentance which God giueth, when hee turneth vs vnto him, hath in it any satisfaction for our sinnes, which no sacrifice was able to make, but onely the lambe of God, which taketh away the sinnes of the world. The places you cite, as well out of Denis, as of Saint Augustine, and Sozomene, doe proue this that I say, to be vnderstood of publique signes of repentance, without that any satisfaction vnto Gods iustice, in those times by such penance, was intended.

MART. 4. *In these words and other in the same Chapter, and in Socrates Greeke historie likewise when they speake of* Pœnitents, *that confessed and lamented their sinnes, that were enioyned penance for the same, and did it: I would demand of our English Grecians, in what Greeke wordes they expresse all this. Doe they it not in the wordes which we now speake of, and which therefore are prooued most euidently to signifie penaunce, and doing penance? Againe, when the most ancient Councell of Laodicea,* can. 2. *saith,* That the time of penance should bee giuen to offenders according to the proportion of the fault: *And againe,* can. 9. That such shall not communicate till a certaine time, but after they haue done penance, and confessed their fault, then to be receiued: *And againe,* can. 19. After the Catechumens are gone out, that praier be made of the Pœnitents, or them that are in doing penance. *And when the first Councell of Nice saith,* can. 12. *about shortening or prolonging the daies of penance,* that they must well examine their purpose and manner of doing penance. *That is, with what alacritie of minde, teares, patience, humilitie, good workes, they accomplished the same, and accordingly to deale more mercifully with them, as is there expressed in the Councell: when Saint Basil,* Can. 1. ad Amphiloch. *speaketh after the same sort: when S. Chrysostome calleth the sackecloth, and fasting of the Niniuites for certaine daies,* tot dierum pœnitentiam, so many dayes penaunce: *in all these places, I would gladly know of our English Grecians, whether these speeches of penance, and doing penance, are not expressed by the said Greeke wordes, which they will in no case so to signifie.*

Lib. 5. c. 19.

χρὴ δὲ ἀπολογίαν καὶ πάθημα, καὶ μετανοίας ὑδιόντος.

ἐν μετανοίᾳ, τῶν ἀναγκαίων καὶ τὸ εἶδος τῆς μετανοίας.

FVLK. 4. A matter of great waight I promise you, to enquire of our English Grecians, in what

Greeke words they expresse all this. Verily, in the same Greeke words which signifie repentance, or repenting, and so may be expressed in English : neither is there any thing in any of the Councels or Doctors, by you cited or quoted, that hath any other intention, than I haue before expressed. The words of penaunce, and doing penaunce, if you meant the same by them, that we and you doe by repenting and repentaunce, wee would not striue with you for tearms: but that you haue an other meaning in them, appeareth by this that you translate the same word *pœnitentia*, commonly penance, as when it is *agere pœnitentiam*, but when it is said that God doth, *dare pœnitentiam*, then you translate it repentance. Whereby it appeareth, you meane the penaunce which you would haue men to do, is not that repentance which is the gift of God. Else why say you not, Acts 5. that God hath exalted Christ to be Prince and Sauiour, to giue penaunce to Israel, and remission of sinnes, if penance and repentance were all one ? But you say repentance. Also, Act. 11. God then to the Gentiles hath giuen repentance to life, where the word is *pœnitentia* in both places. As also, 2 Tim. 2. where you say: least sometime God giue them repentance to know the truth. Of this repentance which God giueth vnto life, and remission of sinnes withall, satisfaction is no part : of publike repentance so called, when indeed it was a publike testification, that God had giuen inward repentance, we acknowledge satisfaction to the Church, and to the iudgement of the gouernours thereof to be a part.

MART. 5. *Or, I would also aske them, whether in these places they will translate*, repentance, *and* amendment of life, *where there is mentioned a prescript time of satisfaction for their fault, by such and such penal meanes : whether there be any prescript times of penaunce or amendement of life, to continue so long, and no longer : if not, then must it needes be translated*, penaunce, *and* doing penaunce, *which is longer or shorter according to the fault, and the manner of doing the same. I may repent in a moment, and amend my life at one instant, and this repentaunce and amendment ought to continue for euer. But the holy Councels and Fathers speake of a thing to be done for certaine yeeres or daies, and to be released at the Bishops discretion : this therefore is penance, and not repentance onely or amendment of life, and is expressed by the foresaid Greeke words, as also by * an other equiualent thereunto.* ὑποπίπτειν.

FVLK. 5. I haue answered before, we may in all these places vse the word of repentance, as well as this word repent, the noune as well as the verbe. And if wee would vse the same figure, which they doe, that call such external testimonies of repentance, μετανοία, wee might vse the word of amendment of life also. The prescript time of satisfaction, I haue said was to the Church, which was offended and slaundered by their open offences, and to the iudgement of the Byshoppe and Elders, which had the appointing or releasing of such time of repentance. The other Greek word which you say is æquiualent to μετανοεῖν, namely, ὑποπίπτω, signifieth to fall downe vnder, or kneele before one, as Tertullian expresseth the phrase, *præsbyteris adnolui, aris dei adgeniculari*, for one to bee cast downe in humble manner before the Elders, to kneele before the altars of God. Hereof ὑποπεσόντες is vsed, for that submission which publique Penitents did shew to testifie their inward humilitie, and by a metonymie of the signe, is taken for that which it doth signifie, namly, humble and heartie repentance, which is approued before men, by such outward gestures, and tokens of inward griefe and humilitie of minde. So is publike fasting in token of repentance, by Tertullian called πανηγυρόνυμος, because it is a signe and token of humiliation and submission of minde, which must of necessitie accompanie true repentance. Wherefore it is vntruely said, that ὑποπίπτω is equiualent with μετανοέω, which signifieth to change the minde from euill to good, whereas the other expresseth but an outward gesture, to signifie inward repentaunce, and that in open repentance only.

De pœnitentia. *Concil. Ancyr. can. 5. &c.* *De ieiunio.*

MART. 6. *I omit that this very phrase*, to doe penance, *is word for word expressed thus in Greeke*, ποιεῖν μετάνοιαν. *And Ausonius the Christian Poet (whom I may as well alleadge once, and vse it not, as they doe Virgill, Terence, & the like very often) vseth this Greek word so euidently in this sense, that Beza saith, he did it for his verse sake, because an other word would not stand so well in the verse. But the Reader (I trust) seeth the vse and signification of these Greeke words, by the testimonie of the Greeke fathers themselues, most auncient and approued.* *Litur. Chry. in rubricis, pag. 69. 104. Metanoea. Annot. in 3. Mat. v. 2.*

FVLK. 6. You may well omit that which beareth no credit of antiquitie. The Liturgie is not so auncient, as he whose name it beareth, the Rubrike much lesse. That Beza saith of Ausonius, vsing μετανοία in the sense you meane, it seemeth you do not vnderstand him. For he saith, that μετανοία is neuer vsed but in good part. So that in my iudgement, Ausonius would haue said rather μεταμέλεια than μετανοία in that his knowne Epigram, if the measure of his Pentametre verse would haue borne it.

FVLK. 7. *Thirdly, that the auncient Latine Interpreter doth commonly so translate these words throughout the new Testament, that needeth no proofe, neither will I stand vpon it (though it be greater*

authoritie

authoritie than they haue any to the contrary) becauſe the Aduerſaries know it, and miſlike it, and for that and other like points it is belike, that one of them ſaith it is the worſt tranſlation of all, whereas Beza his Maſter ſaith it is the beſt of all. So well they agree in iudgement, the Maſter and the man.

μετανοεῖν. Pœnitentiam agere. Diſcou. of Sand. Rocke, pag. 147.

FVLK. 7. The Latine Interpreter (as it appeareth in many places) had no perfect vnderſtanding of the Greeke tongue: but in the Latine it is manifeſt, that he was very rude, inſomuch that Lindanus thinketh he was a Grecian, rather than a Latiniſt. Yea hee hath a whole chapter thus intituled: That the Authors of the vulgar tranſlation of the Pſalter and the new Teſtament, were Grecians, *Nec Latinè ſatis eruditos*, and not ſufficiently learned in the Latine tongue. By which teſtimonie it may be gathered, what credit is to be giuen to the Latine tearmes that he vſeth, differing from the Latine phraſe vſed by them that are learned in that tongue. I could bring example of many tearmes and phraſes, that you your ſelfe are aſhamed to follow, which pretend ſo preciſe a tranſlation out of the vulgar Latine. What my miſlike is of that tranſlation, and how contrary to that which Beza ſaith thereof, I haue opened elſewhere to your ſhame. Only here I muſt tell you, that albeit in reſpect of learning, I diſdaine not to acknowledge my ſelfe Bezaes ſcholler (of whom neuertheleſſe I haue learned very little) yet I would you ſhould know, I am no ſtrangers man, though you, and ſuch Traitors as you are, had rather be the Popes men, than true ſeruants to the Queene of England.

Praefat. in Nu. Teſt. an. 1557.

De opt. gen. in ſcr. lib. 3. cap. 6.

MART. 8. *I come to the fourth proofe, which is, that all the Latine Church, and the glorious Doctors thereof, haue alwayes read as the vulgar Latine Interpreter tranſlateth theſe words, and expound the ſame of penance, and doing penance. To name one or two for an example, S. Auguſtines place is very notable, which therefore I ſet downe, and may be tranſlated thus:* Men doe penance before Baptiſme, of their former ſinnes, yet ſo, that they be alſo baptized, Peter ſaying thus, DOE YE PENANCE, AND LET EVERY ONE BE BAPTIZED. Men alſo doe penance, if after Baptiſme they doe ſo ſinne, that they deſerue to bee excommunicated and reconciled againe, as in all Churches they doe which bee called PŒNITENTES. For of ſuch penance ſpake S. Paul, 2 *Cor.* 12. 21. ſaying, THAT I LAMENT NOT MANY OF THEM WHICH BEFORE HAVE SINNED, AND HAVE NOT DONE PENANCE FOR THEIR VNCLEANNES. Wee haue alſo in the Acts, that Simon Magus being baptized, was admoniſhed by Peter TO DOE PENANCE for his grieuous ſinne. There is alſo in manner a daily penance of the good and humble beleeuers, in which wee knocke our breaſts, ſaying, FORGIVE VS OVR DEBTS. For theſe *(veniall and daily offences)* faſts, and almes, and praiers, are watchfully vſed, and humbling our ſoules, we ceaſe not after a ſort to doe daily penance.

Ep. 108. *Agunt homines pœnitentiam.* Act. 2. *Sicut agunt qui pœnitentes appellantur.* Act. 8. 18. *Vt ageret pœnitentiam.* *Quotidianam agere pœnitentiam.*

FVLK. 8. That all the Latine Church, and the glorious Doctors thereof, haue alwayes read as the vulgar Latine Interpreter tranſlateth, you proue by an example of S. Auguſtine: in which alſo it is manifeſt, that S. Auguſtine vnderſtandeth the phraſe not only for the exerciſe of publike penitents, but alſo for the inward repentance of the heart. But becauſe you challenge all the Doctors of the Latine Church, for the vſe of this word *pœnitentia*, I pray you conſider what Tertullian writeth againſt Marcion, who cauilled about the repenting aſcribed in Scripture to God. *In Graeco ſono, &c.* In the Greeke ſound the name of repentance is made, not of confeſſion of an offence, but of changing of the minde. And in his booke *De pœnitentia*, where he treateth euen of publike repentance, citing the teſtimonie of Iohn Baptiſt, he ſaith, *Non tacet Iohannes, pœnitentiam initote dicens*, Iohn holdeth not his peace, ſaying beginne repentance. Hilarius alſo ſheweth what *pœnitentia* doth ſignifie, when he ſaith, *Peccati pœnitentia eſt ab eo quod pœnitendum intellexeris deſtitiſſe:* Repentance of ſinne, is to haue ceaſed from that which you haue vnderſtood that it muſt be repented of. Likewiſe againſt the Nouatians that denie repentance, *Cùm ad pœnitentiam per quam à peccatis deſiſtitur:* When vnto repentance by which men ceaſe from ſinnes, the doctrine of the Law, Prophets, Goſpels, Apoſtles, exhorteth them that haue ſinned. And euen your vulgar Interpreter in S. Marke ſaith *Pœnitemini*, for that he ſaith in Matthew, *Agite pœnitentiam*, by which it is certaine, that hee meaneth one thing in both, namely repentance of heart, and no ſatisfaction of worke.

In Pſ. 118. pho. " " " In Pſal. 137. " " "

MART. 9. *In theſe words of S. Auguſtine it is plaine that hee ſpeaketh of painfull or penitentiall workes for ſatisfaction of ſinnes, that is, penance: againe, that there are three kindes of the ſame, one before Baptiſme, another after Baptiſme for great offences, greater and longer; the other daily for common and little veniall faults, which the beſt men alſo commit in this fraile nature. Againe, that the two former are ſignified and ſpoken of in the three places of Scripture by him alleadged. Where wee ſee, that he readeth altogether as the vulgar Interpreter tranſlateth, and expoundeth all three places of penance for ſinne, and ſo approueth that ſignification of the Greeke word. Yea in ſaying that for veniall ſinnes wee knocke our breaſt, faſt, giue almes, and pray, and ſo ceaſe not*

quotidianam agere pœnitentiam; *what doth hee meane but daily penance and satisfaction? Reade also S. Cyprian (beside other places)* epist. 52. num. 6. *where his citations of Scripture are according to the old Latine Interpreter, and his exposition according, of doing penance, and making satisfaction for sinnes committed. But I need not proceed further in alleadging either S. Cyprian or other ancient Fathers for this purpose, because the Aduersaries grant it. Howbeit, in what tearmes they grant it, and how malapertly they accuse all the ancient Fathers at once for the same, it shall not be amisse here to put downe their words.*

FVLK. 9. S. Augustine speaketh nothing of satisfaction for sinnes, but as I haue said, of such exercises as were appointed by the Church, to testifi their repentance. The occasion of all these words, was of one that was a Nouatian, who said that Peter was not baptized, when he was receiued into repentance after his deniall. And where he vsed this word, *Egisse pœnitentiam*, S. Augustine denieth, that he did open penance, as they that wee properly called *pœnitentes. Quod autem dicitur Petrum egisse pœnitentiam*: But where it is said that Peter did penance, we must beware that he be not thought so to haue done it, as they do it in the Church, which are properly called *Pœnitentes*. And who can abide this, that we should thinke that the chiefe of the Apostles is to be numbred among such penitents? For it repented him that he denied Christ, which thing his teares did shew. These words declare, that *agere pœnitentiam* with Augustine, signifieth to bee inwardly repentant, as well as to doe those externall workes, which are tokens of repentance. Also that teares, fastings, and such like, are arguments and signes of repentance before God, and not any part of that repentance indeed, & much lesse any satisfaction for sinnes. Of this penance or repentance of S. Peter, S. Ambrose saith, *Lachrymas eius lego, satisfactionem non lego*: I reade of his teares, I reade not of his satisfaction. In that Augustine vseth the words of the old Interpreter, it is no matter, for he vseth also his meaning: but this vsage of his, proueth not the antiquitie of the vulgar Latine translation, but contrariwise, it is certaine that S. Augustine followed another translation, for in the text, 2 *Cor.* 12. where your vulgar Latine hath, *Super immunditia & fornicatione & impudicitia quam gesserunt*: S. Augustine readeth, *Super immunditia & luxuria & fornicatione quam egerunt*. That S. Cyprian vseth the tearme *agere pœnitentiam*, and satisfaction also, speaking of publike repentance, it shall be easily granted, but in none other sense, than I haue often declared. But where you say, that his citations are according to the Latine Interpreter, it is false: for *Apoc.* 2. your vulgar text is, *Memor esto itaque vnde excideris, & age pœnitentiam, & prima opera fac*. But Cyprians citation is, *Memento vnde ceciderit, & age pœnitentiã, & fac priora opera*. Likewise *Psal.* 88. you reade in the vulgar Latin, *Visitabo in virga iniquitates eorũ, & in verberibus peccata eorum*. But Cyprian citeth thus, *Visitabo in virga facinora eorum, & in flagellis delicta eorum*. But that his exposition is of any other penance, than of open penance, or of any other satisfaction, than of satisfaction to the Church, your aduersaries will not grant you, although they may grant you, that he ascribed too much vnto such externall tokens of repentance.

In Lec. lib. 10. cap. 22.

MART. 10. *Whereas the reuerend, godly, and learned Father, Edmund Campion, had obiected in his booke, the Protestants accusation of S. Cyprian, for the matter of penance; the good man that answereth for both Vniuersities, saith thus to that point*: But whereas Magdeburgenses (*Lutheran writers of that citie*) complaine that hee depraued the doctrine of repentance, they doe not faigne or forge this crime against him, but vtter or disclose it: for all men vnderstand that it was too true. Neither was this Cyprians fault alone, that he wrote of repentance many things incommodiously, and vnwisely, but all the most holy Fathers almost at that time were in the same errour. For whiles they desired to restraine mens manners by seuere lawes, they made the greatest part of repentance to consist in certaine externall discipline of life, which themselues prescribed. In that they punished vice seuerely, they were to be borne withall: but that by this meanes they thought to pay the paines due for sinnes, and to satisfie Gods iustice, and to procure to themselues assured impunitie, remission, & iustice, therein they derogated not a little from Christs death, attributed too much to their owne inuentions, and finally depraued repentance. *Thus farre the answerer.*

Whitak. pag. 97. contra. Rat. Ed. Camp.
Doctrinam pœnitentiæ.
De pœnitentia.
Imprudenter.
Pœnitentiæ.

FVLK. 10. If Campion was such a reuerend, godly, and learned Father among you, whose leuitie, treason, and ignorance in diuinitie, hath beene so lately tried among vs, wee know how to esteeme of the whole packe of you. Whose learning if it had beene neuer so great, as by the time of his studie in diuinitie, and the trade of his trauelling life, since he gaue himselfe thereto, no wise man can esteeme that it was great: yet being so lately attainted of high treason against the Prince, and the state, none that is honest, and dutifull, would haue bestowed vpon him the commendation of godlinesse. As for that which M. Whitaker hath answered against him, although not in the name of both the Vniuersities, by whom he was neuer authorized to be their aduocate, yet so, as neither of both the

Vniuersities

Vniuersities need be ashamed of his doing: forasmuch as I know he hath confuted your quarrels already, I will leaue you in this matter, wholly to contend against him; assuring you of my credit, (which I know is but small with you) that he shall be found sufficient to match with as strong an aduersarie, as the Seminarie of Rhemes can make out against him.

MART. 11. *Marke how he accuseth the Fathers in generall, of no lesse crime, than taking away from Christ the merits of his passion, attributing it to their owne penance and discipline. Which if they did, I marvell he should call them in this very place, where hee beginneth to charge them with such a crime,* sanctissimos Patres, *most holy Fathers. The truth is, hee might as well charge S. Paul with the same, when hee saith,* Wee shall bee the heires of God, and coheires with Christ, yet so, if wee suffer with him, that we may also be glorified with him. *S. Paul saith, our suffering also with Christ is necessary to saluation: M. Whitakers saith, it is a derogation to Christs suffering. Christ fasted for vs, therefore our fasting maketh nothing to saluation. Hee praied for vs, was scourged, and died for vs: therefore our praier, scourging, and imprisonment, yea and death it selfe for his sake, make nothing to life euerlasting, and if wee should thinke it doth, wee derogate from Christs passion. Alas, is this the diuinitie of England now adayes? to make the simple beleeue that the ancient Fathers and holy men of the primitiue Church, by their seuere life and voluntarie penance for their sinnes, and for the loue of Christ, did therein derogate from Christs merits and passions?* Rom. 1.

FVLK. 11. If the Fathers at some time, by attributing too much to externall discipline, were carried somewhat too farre, whereby not a little was derogated from the merits of Christs death, yet they are not charged directly to haue impugned the dignitie thereof, which, when their eyes were attentiuely bent vpon it, they did worthily magnifie and extoll. That wee must be conformable to the suffering of Christ, if wee will be made partakers of his glory, it is the diuinitie that is now taught in England: but that any sufferings, or any good workes of ours whatsoeuer, doe merit any part of eternall glory, the diuinitie preached in England doth most iustly abhorre. But that the holy men of the primitiue Church, By their seuere life, and heartie repentance for their sinnes, testified by teares, fasting, and other chastising of their flesh, for the loue of Christ, did derogate from Christs merits and passion, it is a lewd slander out of France, from the traiterous seminarie at Rhemes, but no part of the diuinitie of England, allowed by the Vniuersities of Cambridge, and Oxford, as you would make simple men beleeue that it is.

MART. 12. *I may not stand vpon this point, neither need I. The principall matter is proued by the aduersaries confession, that the holy Doctors spake, wrought, and thought of penance, and doing penance, as wee doe, in the same tearmes both Greeke and Latine: and with Catholikes it is alwayes a good argument, and wee desire no better proofe than this. The Protestants grant, all the ancient Fathers were of our opinion, and they say it was their errour. For, the first part being true, it is madnesse to dispute, whether all the ancient Fathers erred, or rather the new Protestants, as it is more than madnesse to thinke that Luther alone might see the truth, more than a thousand Augustines, a thousand Cyprians, a thousand Churches. Which, notwithstanding the palpable absurditie thereof, yet M. Whitakers auoucheth it very solemnly.* Pag. 101.

FVLK. 12. The confession you charge the aduersaries to make, is of your owne forgerie, not of their concession. But for want of other proofe, it was the best you could doe, to faine our grant, but you are not able to shew our deeds thereof in writing. As neither of the rest, that the ancient Fathers were all of our opinion, by the Protestants grant, that Luther might see more of himselfe alone, than &c. But whatsoeuer M. Whitaker hath aduouched, I leaue to himselfe to answer.

MART. 13. *And yet againe (that the Reader may see how they play fast and loose at their pleasure) this is the man, that when he hath giuen vs all the Fathers on our side, not only in the matter of penance, but also * in inuocation of Saints, and in diuers other errours, as he calleth them: the very same man (I say) in the very next leaues almost, renueth M. Iewels old bragge, that we haue not one cleare sentence for vs of any one Father, within six hundred yeeres after Christ: and againe, that the same faith raigneth now in England, which these Fathers professed. What faith, M. Whitakers? Not their faith concerning penance, or inuocation of Saints (as your selfe confesse) or other such like errours of theirs, as you tearme them. Why are you so forgetfull, or rather so impudent, to speake contraries in so little a roome? Such simple answering will not seruе your aduersaries learned booke, which you in vaine goe about by foolish Rhetorike to disgrace, when the world seeth you are driuen to the wall, and either can say nothing, or doe say that, which confuteth it selfe with the euident absurditie thereof.* Pag. 109. Pag. 101. Pag. 114. 117.

FVLK. 13. M. Whitaker is not so inconsiderate, to play fast and loose, as you are intemperate and vntrue in accusing him. Howbeit, there is no doubt, but he will meet you, and handle you, according to your vertues. But seeing you giue such high commendation to

Campions pamphlet, as that you call it a learned booke, (wherein beside a little ranke Rhetorike, more meet for a boy that learneth to practise his figures, than for a graue Diuine to vse in so serious a cause, there is nothing that any learned man may thinke worthy of any answer) wee may well perceiue what you count learning, and what bee the pillars of your popish Religion. The bookes are both in print, let the world iudge of both indifferently.

MART. 14. *But to leaue M. Whitakers (who is a simple companion, to sit in iudgement vpon all the ancient Doctors, and to condemne them of hainous errour in the matter of penance) I trust the Reader seeth by the former discourse, the vsuall Ecclesiasticall signification, and consequently both the true and false translation of the foresaid Greeke words. Not that they must or may alwayes be translated* penance, *or* doing penance: *for in the Scriptures God is said* pœnitentiam agere, *who cannot be said to doe penance, no more than he can be said to amend his life, as the Protestants commonly translate this word. Therefore I conclude, that this word being spoken of God, in the Scriptures, is no more preiudice against our translation of doing penance, than it is against theirs of amendment of life. Likewise when it is spoken of the reprobate and damned in hell, who as they cannot doe penance properly, so much lesse amend their liues.* μετανοία. μετανοῶν. μετανοεῖν. μετανοοῦντες. Sap. 5. Pœnitentiam agentes

FVLK. 14. M. Whitaker taketh not vpon him to sit in iudgement of all the Doctors, although he may note some errour or other in euery one of them, whose writings of any substance doe remaine with vs. But after all this brabling about *pœnitentiam agere*, you come home, and confesse, that it must not alwayes be translated doing of penance, because God himselfe (after your vulgar translation) is said *agere pœnitentiam*, which with the Septuaginta is μετανοεῖν. No man could better haue confuted your vaine quarrelling, than you haue done your selfe: for by this it is manifest, that the vulgar Interpreter did not meane by *agere pœnitentiam*, any more than wee doe by repentance. And therefore the best, and the most simple translation is, to vse the words repent, and repentance. And the Greeke word, as Tertullian telleth you, signifieth changing of minde, which may bee without acknowledging of errour. Although it cannot yet be properly said of God, that he changeth his minde, when he is said to repent. As likewise it is not necessary, that they which be in hell should amend their liues, when it is said they repent. Neither doe wee translate the word simply, amendment of life, but shew that amendment of life must necessarily follow in them that truly repent, as the Scripture teacheth vs.

MART. 15. *Moreouer, it is purposely against penance, that they translate amisse both in Daniel, and Esdras, whose voluntary mourning, fasting, afflicting of themselues for their owne sinnes, and the peoples, is notoriously set forth in their bookes. There they make the Angell say thus to Daniel:* From the first day that thou didst set thine heart TO HVMBLE thy selfe. *What is this humbling himselfe? Can wee gather any penance thereby? none at all: but if they had said according to the Hebrew, Greeke, and Latine,* from the first day that thou didst set thine heart TO AFFLICT thy selfe, *wee should easily conceiue workes of penance, and it would include Daniels mourning, fasting from flesh, wine, and other meats, abstaining from ointments the space of the dayes mentioned in the beginning of the same chapter.* Esd. cap. 9. Dan. 10. Vers. 12. Bib. 1579. κακωθῆναι. Vt te affligeres, לתענות

FVLK. 15. The word humbling doth as well comprehend all those exercises of fasting, and mourning, which the holy men did vse, to testifie their repentance, and to prouoke themselues to heartie repentance for their sinnes, and the sinnes of the people, as the word afflicting. Another translation calleth it chastening. The Hebrew word signifieth to bring low, or cast downe, therefore it is spoken of women that are carnally knowne, which is without affliction. But when it is vsed of such godly exercises, it declareth for what end they serue, namely to humble and bring low our proud rebellious nature, and to be signes of humiliation, as S. Basil saith of sackcloth and ashes, not to be by punishment, satisfaction for our sinnes. Your owne vulgar Latine Interpreter translateth the same word, *Gen.* 16. *v.* 19. *humiliare*, humble thy selfe, or submit thy selfe vnder thy mistresse hand, and oftentimes in that sense. And euen in this sense of humbling, by signes of repentance, he vseth the word *humiliatus*, speaking of Achab, 2 *Reg.* 21. *v.* 29. where the Hebrew word is otherwise. And *Psal.* 35. *v.* 13. the same word *vinnethi* he translateth *humiliabam*: And in their sicknesse I put on sackcloth, and humbled my soule with fasting. So doth he oftentimes, when such bodily chastisement is signified thereby. Wherefore this, as all the rest, is a false and vnreasonable quarrell against our translation, as though by it we meant to denie the vse of afflicting or chastening the body, with fasting, mourning, and other like exercises of repentance. עניתי

MART. 16. *Againe, in all their Bibles of the yeeres* 1562. 1577. 1579. *they make Esdras*, c. 9. v. 5. *after his exceeding great penance, say onely this,* About the euening sacrifice I arose vp from my HEAVINESSE; *neither translating the Hebrew, which is the same word that in Daniel; nor the Greeke, which signifieth affliction and humiliation.* בתענית אמר ומעלי מנחה בתעניתי

First

FVLK. 16. First your Greeke text of Esdras, confirmeth our translation of Daniel. Secondly, I say, that by this heauinesse, they meane, all that humiliation and affliction, whereof he spake before, which is easie for euery man to vnderstand, that is not blinded with malice, and what other thing is affliction, but heauinesse, griefe, and sorrow, whereof the holy man spake twice before, I thinke no wise man can tell.

MART. 17. *Againe, in the Prophet Malachie, (c. 3. 14.) they translate thus*: Ye haue said, It is but vaine to serue God, and what profit is it that we haue kept his commandements, and walked HVMBLY before his face? *What is this same*, humbly? *when we say in English*, he goeth humbly: *we imagine or conceiue no more but this, that he is an humble man, and behaueth himselfe humbly: but they know very well, the Prophet speaketh of an other thing: and if it had pleased them to haue translated the Hebrew word fully, and significantly, in the sense of the holy Ghost, they might haue learned by conference of other places, where the same Hebrew word is vsed, that it signifieth such heauinesse, sadnesse, sorrowfulnes, and affliction, as men expresse by blacke mourning garments, the nature of the word importing blacknesse, darknesse, lowring, and the like. Which is farre more than walking humbly, and which is wholy suppressed by so translating. See the Psalme 34. v. 14. Psal. 37. v. 7. Psal. 41. v. 10. Where the Prophet vseth many words and speeches, to expresse sorowfull penance: and for that which in Latin is alwaies*, contristatus, *in Greeke a word more significant, in Hebrew it is the same kinde of word that they translate*, humbly. *Whereas in deede this word hath no signification of humilitie properly, no not of that humilitie I meane, which is rather to be called humiliation, or affliction, as the Greeke words imply. But it signifieth properly the very manner, countenance, gesture, habite of a pensiue or forlorne man: and if they will say, that they so translate it in other places, the more is their fault, that knowing the nature of the word, they will notwithstanding suppresse the force and signification thereof in any one place, and so translate it, that the Reader must needes take it in an other sense, and cannot possibly conceiue that which the word importeth, for*, to walke humbly, *soundeth in all English eares, the vertue of humilitie, which this word doth neuer signifie, and not humilitie or humiliation by affliction, which it may signifie, though secondarily, and by deduction onely.*

קדר

πενθικῇ σκυθρωπῇ.

קדר
קדרנית
κακωθῆναι, πεσεινωθῆναι.

FVLK. 17. What a many of vaine words are here spent, to make a vaine cauill seeme to be of some value? what the etymologie of the Hebrue word is, the translators knew before you were borne. But what the word signifieth heere, Pagnine is sufficient to teach both you, and them, who thus interpreteth it *in obscuro, id est, obscurè, id est, humiliter*. In the darke, that is darkly, that is humbly. Your vulgar Latine translatour calleth it, *tristes*, which is as farre from your pretended penaunce, as humilitie. The Septuaginta translate the word οἰκέται, which signifieth seruile or seruants. Benedict Arias expoundeth it, *supplices*, humble. And to put all out of quarrelling, the Antithesis or opposition of the proud and arrogant, in the next verse following, proueth, that in this verse, they speake of humilitie, which is contrarie to pride, and not of the tokens of repentance, which are mourning apparell, and such like.

MART. 18. *Againe, what is it else but against penance and satisfaction, that they deface these vsuall and knowne wordes of Daniel to the King*, Redime eleemosynis peccata tua, Redeeme thy sins with almes: *altering and translating it thus*, Break off thy sinnes by righteousnesse. *First, the Greeke is against them, which is word for word according to the vulgar and common reading: Secondly, the Chaldee word which they translate*, Breake off, *by Munsters owne iudgement* in Iexico Chald. *signifieth rather, and more principally*, to redeeme. *Thirdly, the other word which they translate*, righteousnesse, *in the Scriptures signifieth also*, eleemosynam, *as the Greeke interpreters, translate it, Deut. 6. and 24. and it is most plaine in Saint Mathew, where our Sauiour said (Math. 6. v. 1.)* Beware you doe not your iustice before men. *Which is in other Greeke copies*, your almes. *And Saint Augustine prooueth it by the very text. For (saith he)* as though a man might aske, what iustice hee addeth? WHEN THOV DOST AN ALMES DEEDE. He signified therefore that almes are the workes of iustice. *And in the Psalme they are made one*, He distributed, he gaue to the poore, his iustice remayneth for euer and euer. *Which Beza translateth*, his beneficence or liberality remaineth, &c. *Againe Saint Hieronme, a sufficient Doctour to tell the signification of the Hebrue or Chaldee wordes, both translateth it so, and expoundeth it so in his commentarie. Moreouer, the words that immediately follow in Daniel, interpret it so vnto vs*, And thy iniquities with mercies to the poore. *Lastly, Beza himselfe saith*, that by the name of iustice with the Hebrues, is also signified beneficence or beneficialnesse to the poore, yea, and that in this place of Daniel it is specially taken for almes. *So that we see there is no impediment, neither in the Chaldee, nor Greeke, why they might not haue said, as the Church of God alwaies hath said*, Redeeme thy sinnes with almes, and thy iniquities with mercies to the poore: *But their heresie will not suffer them to speake after the Catholike manner, that almes*

Dan. 4. 24.
ἐν ἐλεημοσύναις λύτρωσαι.

בצדקה
פרק

δικαιοσύνη.
ἐλεημοσύνη.
In Psa. 49. v. 5.

Psalm. 111.

Annot. in Math. 6. v. 1.
2 Cor. 9.

almes and mercifull deedes are a redemption, ransome, and satisfaction for sinnes.

FVLK. 18. Against popish penance and satisfaction, there is no doubt, but the translatours were vehemently affected, yet in this translation they haue vsed no preiudice against repentance, and the true fruits thereof, but rather more straightly haue vrged the same. For first, whereas in the vulgar Latine text there is no word of repenting from sinnes, or forsaking of sinnes, our translatour vsing the terme of breaking off his sinnes, signifieth that all almes, and other apparant good deeds without repentance and breaking off the cause of the former sinfull life, are in vaine and vnprofitable. Secondly, where the vulgar translatour vseth the word of redeeming, or buying out, which might bring the King into vaine securitie, to thinke he might satisfie for his sinnes, without repentaunce, by giuing of almes, which is a small penance for a King: our translatours tell him, that hee must breake off his sinnes, before any thing that he doth be acceptable to God. Thirdly, whereas the vulgar interpretour requireth of him nothing but almes, and mercy to the poore, which was a very easie thing for him to performe: our translatours enioyne him righteousnesse, which comprehendeth all vertues, and is a thousand folde harder penance for such a mightie Monarch, than giuing of almes, and that to poore folkes which he should neuer feele. Fourthly, the wordes are plaine for our translation: for *pherak* the Chaldee verbe signifieth as properly and principally to dissolue or breake off, as, to deliuer or redeeme. Neither is Munsters iudgement otherwise, although hee giue the other signification first, which is a miserable argument, to proue, that it signifieth rather, and more principally to redeeme. But if any signification were more principall than other, it were more reason to say, that *pherak* signifieth rather and more principally, to breake or dissolue, because the word signifieth so in the Hebrue tongue, from whence the Chaldee is deriued. And indeede deliuering, is a kinde of dissoluing or breaking from him, to whom he was before addict or bound. So that the verbe helpeth you nothing, but rather maketh more against you. The other word, although very seldome by synecdoche, it be taken for almes, yet euery boy almost in Cambridge knoweth, that it signifieth properly and principally, vniuersall iustice, or all righteousnesse: therefore the Chaldee text is plaine for our translation, and enforced for yours of almes. Being against all reason, that the Prophet should exhort the King to giuing almes, before he hadd exhorted him to repentance, and forsaking of his sinnes. Beside that, it is contrarie to the whole scope of the Scriptures, to teach any other satisfaction or redemption from sinne, than the death and passion of Christ. But where you tell vs of S. Hieromes translation, it were somewhat worth if you could shew it. The vulgar Latine text we may not grant you to be Saint Hieromes, as for his commentarie, teacheth not the word of redeeming, which is the principall word in controuersie. And indeed it is a very absurd kinde of speech, to say, redeeme thy sinnes, or deliuer thy sinnes, for *pherak* signifieth none otherwise to redeeme, than to deliuer, whereas, if he had meant, as you thinke, he should haue said rather, redeeme thy soule from sinnes. Christ himselfe the author of our redemption, is not said to haue redeemed our sins with his bloud, but to haue redeemed vs from our sins by his bloud.

פרק

פרק

פרק

MART. 19. *And what a miserable humour is it in these cases, to flie as farre as they can from the auncient receiued speach of holy Scripture, that hath so many yeeres sounded in all faithfull eares, and to inuent new termes and phrases, when the originall text both Greeke and Hebrue fauoureth the one as much or more, than the other: as, that they choose to say in the Epistle to Titus (where the Apostle exceedingly exhorteth to good-workes)* maintaine good workes, *and* shew forth good workes, *rather than according to the auncient Latine translation*, bonis operibus præesse, to be chiefe and principall in doing good workes, *which is the very true and vsuall signification of the Greeke word, and implieth a vertuous emulation among good men, who shall doe most good workes, or excell in that kinde. But they that looke to be saued by faith onely, no marueill if neither their doings, nor translations tend to any such excellencie.*

προΐστασθαι καλῶν ἔργων.

FVLK. 19. What a miserable humour is it, when the truth is plainely reuealed, by knowledge of the tongues, which was hidden from many of the auncient fathers, to delight rather in errour which is old, than in truth which is newly discouered? The word προΐστασθαι in the Epistle to Titus we translate also to excell, and it may signifie, either to shew forth, to maintaine, or to excell. And therefore your wrangling is vaine and without reason. For that Christian men ought with all diligent labour to excell in good workes, it is alwaies acknowledged of vs, although they must not looke to be saued by their workes, no nor by their faith onely, if their faith be not fruitefull of good works. Such collections as these, and much better, it were no hard matter to make a great number against you, to proue that you are enemies to faith, to repentance, to good workes, and to God himselfe.

MARTIN.

MARTIN.

CHAP. XIIII.

Hereticall Translation against the holy SACRAMENTS, namely BAPTISME and CONFESSION.

ANother sequele of their onely faith is, that the Sacraments also helpe nothing toward our saluation, and therefore they partly take them cleane away, partly deprive them of all grace, vertue, and efficacie, making them poore and beggarly elements, either worse, or no better than those of the old law.

FVLKE.

THat the Sacraments helpe nothing toward our saluation, is another of Martins slaunders, no assertion of ours. For seeing that we hold that the Sacraments are seales of Gods promises, to confirme our faith, by which we are iustified before him, how can we affirme, that they helpe nothing to saluation? But this is the propertie of liers and slaunderers, when they haue nothing of truth to charge their aduersaries, then they either inuent that which was neuer said or done by them, or else they violently draw out of their sayings or doings by depraiuing them, some colour of matter to serue for a shew of their slaunders. So doth our wrangler in this place after a flat lye solemnely aduouched against vs, that we say, the Sacraments giue no grace, *Ex opere operato*, of the worke wrought, he frameth his spiders webbe, first that we depriue them, of all grace, vertue, and efficacie. Because wee do not include grace, vertue, and efficacie, within the externall Elements, or the ministerie of man about them, but ascribe the same to the mighty working of Gods spirit in his chosen children, which worketh all his gifts in all men according to the good pleasure of his owne will. Secondly that we make the Sacraments poore and beggerly Elements. And thirdly either worse or no better than those of the old Law. The spirituall matter indeed of the Sacraments of both the Testaments, wee confesse to be Iesus Christ, of equall power vnto saluation of his people liuing vnder both the states: but the more abundant grace, and truth, according to the reuelation of Christ in the flesh, we acknowledge to be testified, and exhibited in our Sacraments than was in theirs that liued vnder the law.

MART. 2. *For this purpose Beza is not content to speake as the Apostle doth, (Rom. 4. v. 11) that circumcision was a seale of the iustice of faith, but because he thinketh that, too small a terme for the dignitie of circumcision, as himselfe confesseth,* he gladly auoideth it (*I vse his own words*) *and for the Nowne putteth the Verbe, so dissolutely and presumptuously, that the English Bezites themselues here also dare not follow him in translation, though in opinion they agree. The cause of his wilfull translation he declareth in his Annotations vpon the same place, to wit, the dignitie of circumcision, equall with any Sacrament of the new Testament. His words bee these.* What (*saith he*) could be spoken more magnificall of any Sacrament? therefore they that put a reall difference betweene the Sacraments of the olde Testament and ours, neuer seeme to haue knowne how far Christs office extendeth. *Which he saith, not to magnifie the old, but to disgrace the new.*

σφραγὶς. *Libens refugi. Quod obsignaret,* for *sigillum.*

FVLK. 2. There was neuer man that had such an artificiall coniecture of mens purposes as you pretend your selfe to haue, which not onely where there is likelihood to fasten a coniecture vpon, but also when all likelihoods are against you, yet can so confidently pronounce of euery mans purpose. Well let the purpose go, which is knowne best to God, and next to them that will iudge of the man according to charitie and good reason. You say Beza is not content to speake as the Apostle doth, that circumcision was a seale of the iustice of faith. Yes verily, his desire is to expresse that which the Apostle saith to the full. The name of seale therefore he auoideth not, as you falsly slaunder him, but for want of a conuenient Latine word to expresse the Apostles Greeke word, he is content to vse circumloquution by the verbe, and saith, Abraham receiued the signe of circumcision, which should seale vp, or by seale confirme the iustice of faith, &c. yet are not you ashamed most impudently to say hee refused the terme of Seale *sigillum*, and for

for *sigillum* hath vsed *quod obsignaret*. Whereas the word that he saith he refused, is *signaculum. Signaculi nomen quod vetus interpres & Erasmus vsurpauit libens refugi, partim quod non sit admodum vsitatum, partim quod non satis videatur illam vim obsignationis declarare.* The terme *signaculum* which the old interpretor and Erasmus hath vsed, I haue willingly refused: partly because it is no very vsuall word, partly because it seemeth not sufficiently to declare that vertue or efficacie of sealing. You see therefore what word he auoydeth, and for what cause, and that your eyes were not matches, or else they were dazeled with a mist of malice, when you read that he auoided *Sigillum*, and placed *quod obsignaret* for *sigillum*. The word *sigillum* as he vseth not, so doth hee make no mention of it, I thinke because it being a diminutiue of *signum*, and taken sometimes for a little image, *vnde sigillares, &c.* it is not proper nor full to expresse the Greeke word σφραγὶς. That he maketh circumcision equall vnto the Sacraments of the new Testament, I haue shewed before, that it is in matter, substance, and end, which he that confesseth not (as Beza saith) seemeth neuer to haue knowne how farre the office of Christ extendeth, but that he hath any purpose to disgrace the Sacraments of the new Testament instituted by Christ himselfe, in a more cleare dispensation of grace and truth, you affirme with the same credite by which you said he put *quod obsignaret* for *sigillum*.

MART. 3. *Which is also the cause why not onely he, but the English Bibles (for commonly they ioyne handes and agree together) to make no difference betweene Iohns Baptisme and Christs, translate thus concerning certaine that had not yet receiued the holy Ghost:* Vnto what then were ye baptized? And they said, vnto Iohns Baptisme. *Which Beza in a long discourse proueth to be spoken of Iohns doctrine, and not of his baptisme in water. As though it were said,* what doctrine then doe ye professe? and they said, Iohns. *Whereas indeede the question is this, and ought thus to be translated,* In what then or wherein were you baptized? And they said, in Iohns Baptisme. *As who should say, we haue receiued Iohns Baptisme, but not the holy Ghost as yet. And therefore it followeth immediately,* then they were baptized in the name of Iesus, *and after imposition of hands* the holy Ghost came vpon them. *Whereby is plainely gathered, that being baptized with Iohns baptisme before, and yet of necessitie baptized afterward with Christs baptisme also, there must needes bee a great difference betweene the one baptisme and the other, Iohns being insufficient. And that this is the deduction which troubleth these Bezites, and maketh them translate accordingly, Beza (as commonly still he vttereth his griefe) telleth vs in plaine words thus.* It is not necessarie, that wheresoeuer there is mention of Iohns Baptisme, we should thinke it to bee the very ceremonie of Baptisme. Therefore they that gather Iohns Baptisme to haue beene diuers from Christs, because these a little after are said to be baptized in the name of Iesus Christ, haue no sure foundation. *Lo, how of purpose he translateth and expoundeth it Iohns doctrine, not Iohns Baptisme, to take away the foundation of this Catholike conclusion, that his Baptisme differeth and is farre inferiour to Christs.*

Act. 19. 3.

Anno. in Act. 19.

FVLK. 3. And is Iohns Baptisme now made a Sacrament of the old Law? was Iohn the Baptist a minister of the law, or of the Gospell? Our Sauiour Christ, is sufficient to teach vs that the Law and the Prophets prophecied vntill Iohn: but from the daies of Iohn the kingdome of heauen suffereth violence. But if you will make Iohns Baptisme a Sacrament of the new Testament, and yet differing from the Baptisme of Christ, then you make two Baptismes of the new Testament, contrarie to the Nicene Creede, & Christ himselfe, who was baptised for vs, baptised with the worse. But concerning that place Actes the 19. which hath troubled so many interpreters with the obscuritie thereof, or rather with a preiudicate opinion of a difference in the Baptisme of Iohn and of Christ, I am neither of Bezaes opinion, nor yet of our translators, for the vnderstanding and translation of that place. Neither doe I thinke that mention is made of any second baptisme, the auoiding whereof, hath bred diuers forced interpretations: but that Saint Paul enstructed those Disciples that knew not the grace of the holy Ghost, that they which heard Iohns preaching to the people, that they should beleeue in Christ Iesus, which was comming after him, were also baptized in the name of Iesus Christ, who had graunted those visible graces of his holy spirit, to be bestowed vpon them that beleeued, by imposition of the Apostles hands. Thus therefore I am perswaded those verses are to be translated. But Paul said, Iohn truely baptised with the baptisme of repentance, saying to the people, that they should beleeue in him, that commeth after him, that is in Iesus: and they which heard him, were baptised into the name of our Lord Iesus. And after Paul had laid his hands vpon, &c. The argument of difference therof grounded vpon this place, is nothing worth, where the baptisme of Iohn is confirmed by imposition of hands, rather than disgraced by reiteration, which giueth strength to the errour of the Donatists, and Anabaptists, for rebaptization. Whereas it can not bee proued,

Math. 10.

proued, that any, which were once baptised by Iohn, were euer baptised againe. But the contrary may easily be gathered: for seeing our Sauiour Christ baptized none himselfe, it shall follow, that the Apostles were either not baptized at all, or else baptized only with Iohns baptisme. And where there is expresse mention of Iohns Disciples, that came vnto Christ, to become his Disciples, there is no mention of any other baptisme than they had already receiued.

MART. 4. *But doth the Greeke leade him, or force him vnto this translation,* In quid? vnto what? *First himselfe confesseth in the very same place, the contrary, that the Greeke phrase is often vsed in the other sense,* wherein, *or* wherewith, *as it is in the vulgar Latine, and Erasmus: but that in his iudgement it doth not so signifie here, and therefore he refuseth it. Yet in the very next verse almost, where it is said by the same Greeke phrase,* that they were baptized in the name of Iesus Christ, *there both he and his so translate it as wee doe, and not,* vnto the name of Christ. *Is it not plaine, that all is voluntarie, and at their pleasure? For (I beseech them) if it be a right translation,* baptized in the name of Iesus, *why is it not right,* baptized in the baptisme of Iohn? *Is there any difference in the Greeke? None. Where then? In their commentaries and imaginations onely, against which wee oppose and set both the text and the commentaries of all the Fathers.*

εἰς τὸ.

εἰς τὸ ὄνομα.

FVLK. 4. The Greeke doth allow him so to translate, and to be baptized in the name of Iesus, and into the name of Iesus, is all one: as in the name of the Father, the Sonne, and the holy Ghost, or into the name of the Father, the Sonne, and the holy Ghost, is all one. But if Beza, that hath discouered the truth in so many places, did not see it in this one text, as neither you, nor any of the Fathers which haue written vpon it, who are not many; he is rather to be pardoned of all reasonable men, than to be railed vpon by such a one, who in learning is no more like him, than a Goose to a Swan in singing.

MART. 5. *But no maruell if they disgrace the Baptisme of Christ, when they are bold also to take it away altogether, interpreting this Scripture,* Vnlesse a man be borne againe of water and the spirit, he cannot enter into the kingdome of God, *which a man would thinke were plaine enough, to proue that water in Baptisme is necessary: interpreting (I say) this Scripture,* Of water and the spirit, *thus: of water, that is, the Spirit: making water to be nothing else in this place, but the Spirit allegorically, and not materiall water. As though our Sauiour had said to Nicodemus,* Vnlesse a man be borne of water, I meane, of the Spirit, he cannot enter, &c. *According to this most impudent exposition of plaine Scriptures, Caluin translateth also as impudently for the same purpose, in the Epistle to Titus, making the Apostle to say, that God powred the water of regeneration vpon vs abundantly, that is, the holy Ghost. And lest we should not vnderstand his meaning herein, he telleth vs in his commentarie vpon this place, that when the Apostle saith,* water powred out abundantly, *hee speaketh not of materiall water, but of the holy Ghost. Now indeed the Apostle saith not, that water was powred vpon vs, but the holy Ghost; neither doth the Apostle make water and the holy Ghost all one, but most plainly distinguisheth them, saying, that* God of his mercy hath saued vs by the lauer of regeneration and renouation of the holy Ghost, whom hee hath powred vpon vs abundantly. *See how plainly the Apostle speaketh both of the materiall water, or washing of Baptisme, and of the effect thereof, which is the holy Ghost powred vpon vs. Caluin taketh away water cleane, and will haue him speake only of the holy Ghost, which Flaccus Illyricus the Lutheran himselfe wondreth at, that any man should be so bold, and calleth it plaine sacriledge against the efficacie of the Sacraments.*

Ioh. 3. v. 5.

Beza in 4. Io. v. 10. *&* *in* Tit. 3. v. 5.

c. 3. v. 5.

Per lauacrum regenerationis S. sancti QVOD effudit in nos abunde.

Quem effudit, as Beza himselfe translateth.

Comment in hunc locum.

FVLK. 5. The Sacrament of Baptisme, how farre wee are from disgracing, or taking it away altogether, when wee affirme that the grace of Gods spirit is not so tied vnto it, but hee may worke regeneration without it, in them that by necessitie are depriued of it, let all men of reason and indifferencie iudge. Our translation of *Iohn* 3. *v.* 5. being such, as hee can finde nothing to quarrell against it, he beginneth a new controuersie of our interpretation, by which hee might bring in fiue hundred places of Scripture, in which wee differ from them in exposition. And a great absurditie hee thinketh he hath found out, in that wee expound the water and spirit to signifie one thing, as though in *Matt.* 3. *v.* 11. the holy Ghost and fire are not put both for one thing: and hee may as well in the one place, vrge the element of fire in the baptisme of Christ, as by this place proue the necessitie of water in baptisme. And yet we take not away the sacrament of baptisme, or the water, the externall matter thereof, which in other places is expresly commanded, when wee say it is not spoken of in this text, which is of the thing signified in baptisme, rather than of baptisme, as in *Iohn* 6. our Sauiour Christ speaketh in like tearmes of the thing represented in the Sacrament of his Supper, not of the Sacrament it selfe. The errour of Caluins translation and exposition of *Titus* 3. *v.* 5. wee haue before confessed, neither doth any of our translations follow him, and yet his errour is no heresie, while hee ascribeth

beth wholly to the holy Ghost, that which properly is his, but yet of the Apostle is figuratiuely ascribed vnto the outward element, by which he worketh.

MART. 6. *And if wee should here accuse the English Translators also, that translate it thus,* by the fountaine of the regeneration of the holy Ghost, WHICH he shed on vs, &c *making it indifferent, either* which fountaine, *or* which holy Ghost he shed, &c. *they would answer by and by, that the Greeke also is indifferent: but if a man should aske them further, whether the holy Ghost may be said to be shed, or rather a fountaine of water, they must needs confesse, not the holy Ghost, but water, and consequently, that they translating,* which hee shed, *would haue it meant of the fountaine of water, and so they agree iust with Caluins translation, and leaue Beza, who in his translation referreth it only to the holy Ghost, as wee doe; but in his commentarie plaieth the heretike, as Caluin doth.* Sp. sancti, quem effudit.

FVLK. 6. When Aristides could be accused of no crime, he was by his enuious enemies accused of iustice. Euen so this man, who is wont to prescribe vs a rule, to leaue that in ambiguitie, which in the Greeke is ambiguous, now blameth vs for translating so, as either Caluins or Bezaes sense may stand with it. And albeit in all other places hee is content to make vs Bezaes schollers, yet here because Caluin hath the worse part, hee will enforce vs to leaue Beza, and sticke to Caluin. Such a force hath malice, when it is setled in mans heart, that it carrieth him oftentimes headlong against himselfe. But seeing the holy Ghost, as the neerest antecedent, is placed next before the relatiue, why must wee needs confesse, not the holy Ghost, but water to be shed vpon vs? Is any man so bruitish, to beleeue the bold surmises, what said I, surmises? nay impudent and contentious affirmations of this blinde Bayard.

MART. 7. *Of the Sacrament of penance I haue spoken before, concerning that part specially which is satisfaction. Here I will only adde of Confession, that to auoid this tearme, namely in such a place where the Reader might easily gather Sacramentall (Confession) they translate thus,* Acknowledge your faults one to another, Iac. 5. *It is said a little before, If any be diseased,* let him bring in Priests, &c. *And then it followeth,* Confesse your faults, &c. *But they, to make all sure, for* Confesse, *say,* Acknowledge; *and for* Priests, Elders. *What meane they by this? If this acknowledging of faults one to another before death, be indifferently to be made to all men, why doe they appoint in their Communion-booke (as it seemeth out of this place) that the sicke person shall make a speciall confession to the Minister, and hee shall absolue him in the very same forme of absolution that Catholike Priests vse in the Sacrament of Confession. Againe, if this acknowledging of faults bee specially to be made to the Minister or Priest, why translate they it not by the word confessing and confession, as well as by* acknowledging? *and why is not this confession a Sacrament, where themselues acknowledge forgiuenesse of sinnes by the Minister? These contradictions and repugnance of their practise and translation, if they can wittily and wisely reconcile, they may perhaps in this point satisfie the Reader. But whether the Apostle speake here of Sacramentall confession or no, sincere Translators should not haue fled from the proper and most vsuall word of confession or confessing, consonant both to the Greeke and Latine, and indifferent to what soeuer the holy Ghost might meane, as this word* acknowledge *is not.* ἐξομολογεῖσθε. Whereof confession is called in S. Cyprian & other Fathers. *Exomologesis.* In the order of visitation of the sicke.

FVLK. 7. Of the word of penance, and thereupon to wring in satisfaction, we haue heard more than enough: but that penance is a Sacrament, we haue heard neuer a word to proue it. But what say we against confession? Forsooth *Iames 5.* we translate ἐξομολογεῖσθε, acknowledge your selues. Why Sir? Doth acknowledging signifie any other thing than confessing? You want then nothing else but the sound of confession, which among the ignorant would helpe you little, which tearme your Popish acknowledging rather shrift than confession, it is maruell then that you blame vs not, because wee say not, shriue your selues one to another. A miserable Sacrament, that hath need of the sound of a word to helpe it, to be gathered. But how (I pray you) should the Reader gather your auricular shrift, or Popish confession, if the word confesse your selues were vsed by vs? I weene because the Priests are called in a little before. It is more than enough, if you might gaine your Sacrament of anealing by their comming in. But shrift commeth too late after extreme vnction. Well, admit the Apostle forgot the order, and placed it after, which should come before, must wee needs haue Priestly confession proued out of that place? Doth not S. Iames say, confesse your selues one to another, as hee saith, pray one for another? Then it followeth, that the Lay man must shriue the Priest, as well as the Priest must shriue the Lay man. And the Priest must confesse himselfe to the people, as well as the people must pray for the Priest. But you haue an obiection out of the Communion booke, to proue confession to be a Sacrament, which appointeth, that the sicke person shall make a speciall confession to the Minister, and he to absolue him, &c. Will you neuer leaue this shamelesse cogging, and forging of matters against vs? The Communion booke appointeth a speciall confession only for them that feele their conscience

science troubled with any weightie matter, that they may receiue counsell and comfort by the Minister, who hath authoritie in the name of God, to remit sinnes, not onely to them that be sicke, but also to them that be whole: and daily doth pronounce the absolution to them that acknowledge and confesse their sinnes humbly before God. But hereof it followeth not, that this confession is a Sacrament; for by preaching, the people that beleeue, are absolued from their sinnes, by the ministerie of the Preacher: yet is not preaching a Sacrament. A Sacrament must haue an outward element, or bodily creature, to represent the grace of remission of sinnes, as in Baptisme and in the Lords Supper. But where you conclude, that sincere Translators should not haue fled the proper and most vsuall word of confession, you speake your pleasure, for the word of acknowledging is more proper and vsuall in the English tongue, than is the word of confessing. And if you can proue any Sacrament out of that text, behold, you haue the Greeke and Latine vntouched, and the English answerable to both. Make your Syllogisme out of that place to proue Popish shrift when you dare.

MARTIN.

Chap. XV.

Hereticall translation against the Sacrament of Holy Orders, and for the Mariage Of Priests and Votaries.

Gainst the Sacrament of Orders, what can they doe more in translation, than in all their Bibles to take away the name of Priest *and* Priesthood *of the new Testament altogether, and for it to say,* Elder *and* Eldership? *Whereof I treated more at large* in another place of this booke. Here I adde these few obseruations, that both for Priests and Deacons, which are two holy Orders in the Catholike Church, they translate* Ministers, *to commend that new degree deuised by themselues. As when they say in all their Bibles,* Feare the Lord with all thy soule, and honour his Ministers; *in the Greeke it is plaine thus,* and honour his Priests, *as the word alwayes signifieth, and in the very next sentence themselues so translate,* Feare the Lord, and honour the Priests. *But they would needs borrow one of these places for the honour of Ministers. As also in the Epistle to Timothie, where S. Paul talketh of Deacons, and nameth them twice; they in the first place translate thus,* Likewise must the Ministers be honest, &c. *And a little after,* Let the Deacons be the husbands of one wife; *loe, the Greeke word being one, and the Apostle speaking of one Ecclesiasticall Order of Deacons, and Beza so interpreting it in both places, yet our English Translators haue allowed the first place to their Ministers, and the second to Deacons, and so (because Bishops also went before) they haue found vs out their three Orders, Bishops, Ministers, and Deacons. Alas poore soules, that can haue no place in Scripture for their Ministers, but by making the Apostle speake three things for two.*

* Chap. 6.

Eccles. c. 7. v. 31. ἱερεῖς. ἱερέα.

1 Tim. 3. Bib. 1562. & 1577. Διάκονοι.

FVLKE.

For the names of Priest and Elder, wee haue spoken heretofore sufficiently, as also for the name of Minister, which is vsed for the same that Elder and Priest, although the word signifie more generally. That the word Ministers is put for Priests, I take it rather to be an ouersight of the first Translator, whom the rest followed, because that λειτουργοὺς cõmeth immediatly after, than any purpose against the Order of Priest, or to dignifie the name of Ministers. For seeing Syrachs son speaketh of Priests & Ministers of the law, his saying can make nothing to or fro, for the names of the Ministers, Priests or Elders of the new Testament. That some translations in 1 Tim. 3. for διάκονοι render Ministers, it is because they supposed the Greeke word to be taken there, in the generall sense, as it is in many other places, not to make three degrees of two, as you do fondly cauill. For the orders of Bishops, Elders, or as you call them Priests, and as they bee commonly

called Priests and Ministers, is all one in authoritie of ministring the word and the Sacraments. The degree of Bishops, as they are taken to be a superiour order vnto Elders or Priests, is for gouernment and discipline, specially committed vnto them, not in authoritie of handling the word and the Sacraments.

MART. 2. *There are in the Scripture that are called Ministers in infinite places, and that by three Greeke words commonly: but that is a large signification of Minister, attributed to all that minister, wait, serue, or attend to doe any seruice, Ecclesiasticall or temporall, sacred or prophane. If the word be restrained to any one peculiar seruice or function, as one of the Greeke words is, then doth it signifie Deacons only: which if they know not, or will not beleeue mee, let them see Beza himselfe in his Annotations vpon S. Matthew, who protesteth, that in his translation hee vseth alwayes the word* Minister *in the generall signification, and* Diaconus *in the speciall and peculiar Ecclesiasticall function of Deacons. So that yet wee cannot vnderstand, neither can they tell vs, whence their peculiar calling and function of Minister commeth, which is their second degree vnder a Bishop, and is placed in stead of Priests.* Ann. c. 5. v. 25.

FVLK. 2. What the generall word of Minister signifieth, how it is taken both generally and specially, we are not so ignorant, that we need be taught of you: and yet all learned men are not agreed, when the Greeke word διάκονος is restrained to the Minister of the poore, and when it signifieth generally all the officers in the Church. As for the name of Minister, by which Elders or Priests are commonly called among vs, I haue euen now, and diuers times before shewed, vpon what occasion it was taken vp, so to be applied, which yet generally signifieth all that serue in the Church, and Common-wealth also.

MART. 3. *Againe, what can be more against the dignitie of sacred Orders and Ecclesiasticall degrees, than to make them prophane and secular by their tearmes and translations? For this purpose, as they translate,* Elders, *and* Eldership, *for* Priests *and* Priesthood, *so doe they most impudently tearme S. Peter and S. Iohn,* * Lay men: *they say for Apostle,* Embassador *and* Messenger, Ioh. 13. v. 16. *and for Apostles of the Churches,* Messengers *of the same,* 2 Cor. 8. *for Bishops,* Ouerseers, Act. 20 *Why (my masters) doth* idiota *signifie a Lay man? Suppose a Lay man be as wise and learned as any other, is he* idiota? *or that one of your Ministers be as vnlearned and ignorant as any shepheard, is he not* idiota? *So then* idiota *is neither Clerke nor Lay man, but euery simple and ignorant man. They that spake with miraculous tongues in the Primitiue Church, were they not Lay men many of them? Yet the Apostle plainly distinguisheth them from* idiota. *So that this is more ignorantly or wilfully translated, than Neophytus,* a young scholler *in all your Bibles.*

* ἰδιώτας. Act. 4. Bib. 1562. ἀπόστολος. For messenger and legate the Scripture vseth these words, ἄγγελος, πρεσβευτής, πρεσβεύειν. 1 Cor. 14. 23. 24. 1 Tim. 3.

FVLK. 3. There can be no greater wrangling, nor more vnprofitable, than about words and tearmes. But why, I pray you, should the tearmes of Elder and Eldership be more prophane and secular in English, than they be in Greeke, yea, than the names of Ancients and Seniors, which you your selues in your translation vse for the same office? Will you neuer be ashamed of these vanities, which turne alwayes to your owne reproach? Yet doe they (say you) most impudently tearme S. Peter and Iohn Lay men. And doe not you dishonour them as much, to say in your translation, they were of the vulgar sort? What signifieth λαϊκος, a Lay man, but one of the vulgar sort, or common people? Againe, were they of that Clergie, whereof Annas and Caiaphas were high Priests, or were they not as perfectly distinct from that sacrificing Priesthood, as any Lay man at this day is from the Christian Clergie? Yet you goe on whither the furie of your malice doth carry you, and say, that *Idiota* is neither Clerke, nor Lay man, but euery simple & ignorant man. If it be so, then reform your translation, as wel in this place of the *Act.* 4. as in 1 *Cor.* 14. where you call *Idiota*, of the vulgar sort, or the vulgar, and plucke your selfe first by the nose for false translating, before you finde fault with vs. Againe, if the high Priests did take the Apostles for vnlearned and Lay men, what impudencie is it, to say, that we tearme them so? And touching your signification of *Idiota*, although the Priests knew, that they had not beene brought vp in studie of learning, as they themselues were, yet hearing their bold & wise answer, they could not take them for simple and ignorant men, therefore it followeth, that they meant they were none of their Clergie, rather than that they were ignorant & foolish, for simple in the good part they would not acknowledge them to be. As for the tearme Embassador and Messenger, for the Greeke word ἀπόστολος, *Io.* 13. *v.* 16. may well be vsed in that place, seeing it is like he speaketh as generally of the word ἀπόστολος, as he doth of δοῦλος, which is a seruant. The seruant is not greater than his Lord, nor the Embassador than he that sent him. And for the messengers of the Churches, when those are vnderstood by the word ἀπόστολοι, which are sent on message from the Churches, & not those that are sent by Christ to preach vnto the Churches, no wise man can blame the translation, *Act.* 20. where ἐπίσκοποι are of vs translated ouerseers, of you Bishops, yet in your note you say, or Priests, as though the word may signifie Priests,

Priests, which all men of skill doe know to signifie Ouerseers, although the terme bee giuen to them, which before are called, πρεσβύτεροι, Elders or Priests. But it proceedeth of great ignorance, that *Neophytus* is translated in all our Bibles, a young Scholler. O what knowledge haue we learned of you, to translate *Neophytus*, a Neophyte. For before, we did take *Neophytus*, to signifie one that is newly planted, or lately ingraffed, and by a Metaphor, one that is a young and new scholler in the mysteries of Christian religion. But because your Pope vseth to make boyes and vnlearned young men Bishops, and great Prelates in your Church, you can not abide, that a young scholler should by Saint Pauls rule be excluded from a Bishopricke, and therefore you mocke the Reader with a Neophyte, We know, that in the auncient Church they were called *Neophyti*, which were lately baptised: but yet in the same sense, because they were young schollers, and therefore looke in the Homilies that are intituled, *ad Neophytos*, and you shall see, they are directed and spent almost or altogether in teaching the principles of Christian religion plainely, wherein they were but young schollers, not yet perfectly instructed.

MART. 4. *Now for changing the name Apostle into Messenger, though Beza doe so also in the foresaid places, yet in deede he controuleth both himselfe, and you, in other places, saying of the same word,* Apostles: A man may say in Latine, Legates, but we haue gladly kept the Greek word (*Apostle*) as many other wordes familiar to the Church of Christ. *And not onely of the principall Apostles, but also of the other Disciples, he both translateth, and interpreteth, in his commentarie, that they are* notable Apostles, *and he proueth that all* Ministers of the word (*as he termeth them*) *are and may bee so called. And for your* Ouerseers, *hee saith,* Episcopos, *and not,* Superintendentes. *Which he might as well haue said, as you,* Ouerseers. *But to say the truth, though he be too too profane, yet he doth much more keepe and vse the Ecclesiasticall receiued termes, than you doe, often protesting it, and as it were glorying therein, against Castaleon especially. As, when he saith,* Presbyterum, *where you say* Elder: Diaconũ, *where you say,* Minister, *and so foorth. Where if you tell me that howsoeuer hee translate, hee meaneth as profanely as you, I beleeue you, and therefore you shall go together, like Master, like Schollers, all false and profane translators; for, this Beza (who sometime so gladly keepeth the name of Apostle) yet calleth Epaphroditus* legatum Philippensium, *Philip. 2. v. 15. Whereupon the English Bezites translate,* your Messenger, *for,* your Apostle. *As if S. Augustine who was our Apostle, should be called,* our Messenger.

Annot. in c. 10. Math. v. 2. Annot. in Rom. 16. v. 7. & in 2. Cor. 8. v. 23.

In tit. Euang. Math. & in c. 3. v. 11. & c. 10. v. 2. & cc. 5. v. 25.

FVLK. 4. You can not leaue your old Byas, in wresting mens sayings farre beyond their meaning. Therefore you alledge against vs, the saying of Beza, for the terme of Apostles, to be retained, where mention is made of the Apostles of Christ, not onely those that are specially so called, but also all the Ministers of the word. But what is this, to terme them by the honourable name of Apostles, which are not sent by God, but by men, about some ciuill or Ecclesiasticall busines. For both he and wee call Epaphroditus, the Messenger, and not the Apostle of the Philippians, because he was sent by the Philippians vnto Paul, and not by Christ vnto them. As for that Augustine which was sent by Gregorie, might better be called Gregories Apostle, than our Apostle, for hee was not sent by vs, but to vs, not immediately from God, as an Apostle should, but from Gregorie, and by Gregorie. Touching the termes of Bishops, Elders, Ministers, Priests, &c. enough hath beene said already. Our translators haue done that, which they thought best to be done in our language, as Beza did in the Latine tongue.

MART. 5. *As also, when you translate of Saint* Matthias *the Apostle, that* hee was by a common consent counted with the eleuen Apostles: *Act. 1. v. 26. what is it else, but to make onely a popular election of Ecclesiasticall degrees, as Beza in his annotations, would haue vs to vnderstand, saying,* that nothing was done here peculiarly by Peter, as one of more excellent dignitie than the rest, but in common by the voyces of the whole Church: *though in an other place vpon this election, he noteth Peter to be the chiefe or Coryphæus. And as for the Greeke word in this place, if partialitie of the cause would suffer him to consider of it, hee should finde, that the proper signification thereof in this phrase of speech, is, as the vulgar Latine Interpreter, Erasmus, and Valla, (all which he reiecteth) translate it, to wit,* he was numbred, *or,* counted with the eleuen Apostles, *without all respect of common consent, or not consent, as you also in your other Bibles do translate.*

No. Test. 1580 Annot. ibid. & Act. 14. v. 23.

συγκατψηφίσθη.

Annumeratus est.

cooptatus est.

FVLK. 5. The Election of Matthias to be an Apostle, was extraordinarily, and therefore permitted to the lot: the manner whereof, as it is not to bee drawne into example, so the proper election cannot be proued thereby: yet hath both Beza, and the English translatour, faithfully expressed the Greeke word, which Saint Luke there vseth: although, neither Erasmus, nor Valla, beside your vulgar Interpretor, did consider it. Neither doth that common consent, in accepting Matthias for an Apostle, whom the lot had designed, more proue a popular election, or derogate from the singularity of Peter, than

that by common consent of the whole brotherhood, two were chosen and set vp, that the Apostleship should be laid vpon one of them.

MART. 6. *Which diuersitie may proceede of the diuersitie of opinions among you. For wee vnderstand by Master Whitegifts bookes against the Puritanes, that he and his fellowes deny this popular election, and giue preeminence, superioritie, and difference in this case to Peter, and to Ecclesiasticall Prelates: and therefore he proueth at large the vse and Ecclesiasticall signification of the Greeke word χειροτονία, not to be the giuing of voices in popular elections, but to be the Ecclesiasticall imposing of hands vpon persons taken to the Churches ministerie. Which bee saith very truely, and needeth the lesse here to be spoken of, specially being touched * elsewhere in this booke.* His defense, or 2. dooke, pag. 157. * Chap. 6. num. 7.

FVLK. 6. The diuersitie of the translation, proceedeth of this, that the former translators did not obserue the nature of the Greeke word, which Beza hath considered more absolutely, than any interpretors before him. Although it is not vnlike, that Chrysostome did well acknowledge it, when speaking of this election, hee vseth these words. *Iam & illud considera, quam & Petrus agit omnia ex communi discipulorum sententia, nihil authoritate sua, nihil cum imperio.* Now also consider this thing, how Peter doth all things by common consent of the Disciples, nothing of his owne authoritie, nothing with rule or commaundement. And as for the popular election, if you had read those bookes, you make mention of, you might perceiue, that neither of both parts, allow a meere popular election. And that Master Whitgift, doth not so much contend, what forme of election was vsed in the time of the Apostles, and of the Primitiue Church, as whether it bee necessary that such forme of election as then was practised, should in all ages of the Church, and in all places, be of necessitie continued, and obserued. *Ioan. hom. 3.* " " " " "

MART. 7. *One thing onely we would know, why they that plead so earnestly against their brethren the Puritanes, about the signification of this word, pretending herein onely the primitiue customs of imposition of handes, in making their Ministers, why (I say) themselues translate not this word accordingly, but altogether as the Puritanes, thus:* When they had ordained them Elders by election in euery Church, *Act. 14. vers. 23. For if the Greeke word signifie here the peoples giuing of voices (as Beza forceth it onely that way, out of Tully, and the popular custome of old Athens) then the other signification of imposing hands is gone, which Master Whitgift defendeth, and the popular election is brought in, which he refelleth: and so by their translation they haue in my opinion ouer-shot themselues, and giuen aduantage to their brotherly aduersaries. Vnlesse indeed they translate as they thinke, because indeed they thinke as heretically as the other, but yet because their state of Ecclesiasticall regiment is otherwise, they must maintaine that also in their writings, howsoeuer they translate. For an example, They all agree to translate Elder for Priest: and Master Whitakers telleth vs afresh in the name of them all, that there are no Priests now in the Church of Christ, that is, (as he interpreteth himselfe)* This name Priest is neuer in the new Testament peculiarly applyed to the Ministers of the Gospell, *this is their doctrine. But what is their practise in the regiment of their Church? cleane contrarie. For in the order of the communion booke, where it is appointed what the Minister shall do, it is indifferently said,* Then shall the Priest doe or say this & that: *and,* Then shall the Minister, &c. *Whereby it is euident that they make Priest a proper and peculiar calling applied to their Ministers, and so their practise is contrarie to their teaching and doctrine.* *Bib. 1577. χειροτονήσαντες. Beza ibid. Pag. 200 ad rat. Comp. Pag. 210.*

FVLK. 7. I haue satisfied your desire before, if you list to know, our translation must be, as neere as it can, to expresse the true signification of the originall words, and so it is, in that place of the Acts. 14. v. 23. which being granted by them, that deny the necessitie of that forme of election to continue alwaies, giueth no more aduantage to the Aduersaries, than they would take out of the signification of the Greeke word, how soeuer it were translated. Your example of Master Whitakers denying the name of Priest to be applied to the Ministers of the Gospell, to proue that we must maintaine our Ecclesiasticall state, how soeuer we translate, is very fond and ridiculous: as also the contradiction that you would make betweene him and the seruice-booke, touching the name of Priest. there vsed and allowed. Master Whitakers writing in Latine, speaketh of the Latine terme, *Sacerdos*, the Communion booke of the English word Priest, is not this a goodly net for a foole to daunce naked in, and thinke that no body can see him.

MART. 8. *Now concerning imposition, or laying on of hands, in making their Ministers, (which the Puritans also are forced to allow by other words of Scripture, howsoeuer they dispute and iangle against χειροτονία) none of them all make more of it, than of the like Iudaicall ceremonie in the old Law, not acknowledging that there is any grace giuen withall, though the Apostle say there is, in expresse termes, but they will answere this text (as they are wont) with a fauourable translation, turning* grace, *into* gift. *As, when the Apostle saith thus,* Neglect not THE GRACE that is in thee, which is giuen thee by prophecie, with imposition of the hands of Priesthood, *they translate,* Neglect not the GIFT: *and Beza most impudently, for,* by prophecy, *translateth* *Beza Annot. Act. 6. v. 6.* *1 Tim. 4. v. 14 τῆς χαρίσματος. διὰ προφητείας*

translateth, to prophecie: *making that onely to be this gift, and withall adding this goodly exposition, that he had the gift of prophecie, or preaching before, and now by imposition of hands was chosen onely to execute that function. But because it might bee obiected that the Apostle saith*, Which was giuen thee with the imposition of hands, *or*, (*as hee speaketh in another place*) by imposition of hands, *making this imposition of hands, an instrumentall cause of giuing this grace, he saith that it did onely confirme the grace or gift before giuen.* 2 Tim. 1.

FVLK. 8. Though we finde that by, or with imposition of hands, many rare and extraordinarie gifts of prophecie of tongues, and such like, were giuen in the Apostles time, yet we finde no where, that grace is ordinarily giuen by that ceremonie, vsed alwaies in the Church, for ordination of the Ministers thereof. But whether there bee, or not, our translation of χάρισμα, into gift, is true and proper to the word. For albeit the word χάρις, be taken, not onely for the fauour of God, but also for his gracious gifts: yet χάρισμα is neuer taken in the Scripture, but for a free gift, or a gift of his grace. That Beza referreth the preposition διὰ, to the end of the gift, he hath the nature of the word to beare him out, which may well abide that sense: and yet he doth not reiect the other common interpretation by prophecie, that by appointment of the holy Ghost, vttered by some of the Prophets. But where you wrangle about the gift of prophecie, as though hee were vtterly voide thereof, before he receiued imposition of hands: I know not what you meane. Would you haue vs thinke, that he was ordained Priest, or Elder, or to any office of the Church, without competent gifts, meete to discharge his office? That the gift of prophecie as well as of speaking with tongues, might bee giuen by and with imposition of hands, Beza doubteth not. But it is out of doubt, that to an office, none was chosen or admitted by the Apostle and the rest of the Presbyterie of Ephesus, but such as had sufficient gifts to answere that office.

MART. 9. *Thus it is euident that, though the Apostle speake neuer so plaine for the dignitie of holy Orders, that it giueth grace, and consequently is a Sacrament, they peruert all to the contrarie, making it a bare ceremonie, suppressing the word* grace, *which is much more significant to expresse the Greeke word, than* gift *is, because it is not euery gift, but a gracious gift, or a gift proceeding of marueilous and meere grace. As when it is said*, To you it is giuen not onely to beleeue, but also to suffer for him. *The Greeke word signifieth this much*, To you this grace is giuen, &c. *So when God gaue vnto Saint Paul all that sailed with him, this Greeke word is vsed, because it was a great grace or gracious gift giuen vnto him. When Saint Paul pardoned the incestuous person before due time, it is expressed by this word, because it was a grace (as* Theodoret *calleth it) giuen vnto him. And therefore also the almes of the Corinthians,* 1 Cor. 16. 3. *are called*, their grace, *which the Protestants translate*, liberalitie, *neglecting altogether the true force and signification of the Greeke words.*

χάρισμα. Phil 1. 29.
χάριν. Act. 27.
2 Cor. 2.
κατὰ χάρισμα.
χάρισμα. τοῦ χάριν ὑμῶν.

FVLK. 9. Here is no euidence at all, that the order of Priesthood is a Sacrament, or giueth grace, but that God, by the ceremonie of laying on of hands, did giue wonderfull and extraordinarie gifts, of tongues, and prophecying, in the beginning and first planting of the Church. But, that grace should alwaies follow that ceremonie, there is no proofe to be made out of the holy Scriptures. And experience sheweth, that he which was void of gifts, before he was ordered Priest, is as very an Asse and Dogbolt, as hee was before, for any encrease of grace or gracious gifts: although hee haue authoritie committed vnto him, if he be ordained in the Church, though vnworthily, and with great sin both of him that ordaineth, and of him that is ordained. But wee suppresse the word grace (you say) because *charisma* signifieth, at least, a gracious gift. See how the bare sound of termes delighteth you, that you might therein seeke a shadow for your singlefolde sacrament of popish orders. The word signifieth, a free or gracious gift, and so will euery man vnderstand it, which knoweth, that it is giuen by God. As also in all places, where mention is made of Gods gifts, wee must vnderstand, that it proceedeth freely from him, as a token of his fauour and grace. But that the Greeke word χαρίζεσθαι, doth alwaies import the grace or fauour of God, none either wise or learned will affirme, neither doth your vulgar interpretor expresse the worde of grace in those places that you bring for example, Phil. 1. v. 29. he saith plainely, *donatum est*, it is giuen, and so your selues translate it. Why, I pray you doe you suppresse the word grace, or why doe you thus trifle against vs? When Saint Paul appealed to Cæsar, Acts. 25. affirming, that no man could giue him into the hands of his aduersaries, he vseth the same word χαρίσασθαι So, when Festus telleth Agrippa, that he answered the Iewes, that it was not the custome of the Romanes, to giue any man to destruction, &c. Saint Luke vseth the word χαρίζεσθαι, were not he a madde translator, or interpretor either, that would expound this word of the grace of God, which is spoken of the fauour of men? So, when the Apostle, 1 Cor. 16. calleth the almes of the Corinthians, their grace, is it not better English to say, their liberalitie?

beralitie? for although their liberalitie proceeded of Gods gift, yet the Apostle adding the pronoune ὑμῶν, meaneth the free gift of the Corinthians, not the grace of God.

MART. 10. *But concerning the sacrament of orders, as in the first to Timothie, so in the second also, they suppresse the word* Grace, *and call it barely and coldly,* Gift: *saying*: I put thee in remembrance, that thou stirre vp the gift of God, which is in thee, by the putting on of my handes. *Where if they had said,* the grace *of God, which is in thee, by the putting on of my hands: then were it plaine, that Saint Paul by the ceremonie of imposing hands vpon Timothie, in making him Priest, or Byshoppe, gaue him grace: and so it should be a very Sacrament of holy Orders. For auoiding whereof, they translate otherwise, or else let them giue vs an other reason thereof, specially the Greeke word much more signifying grace, than a bare gift, as is declared.* 1 Tim. 1. v. 6.

FVLK. 10. These colewoorts were sodden enough once before that they neede not be set on againe. The word χάρισμα if you finde it an hundred times, signifieth no more, but a free gift, or a gift that is freely giuen, euen as the English word gift doth: whereof the Prouerbe is, what is so free as gift? Wherefore if we had said the grace of God we had translated amisse, and otherwise than the Greeeke word doth signifie. But where you trifle in your termes of a bare gift, and we call it barely and coldly a gift, you do nothing but bewray your owne shame. Can the gift of God be called a bare gift? or doth he speake barely and coldly, that saith the gift of God? Doth the Apostle Ephes. 2. speaking of our saluation, and your vulgar interpretor, and you your selues speake, of a bare gift, & call it barely and coldly, the gift of God? When you say, you are saued through faith (and that not of your selues, for it is the gift of God) not of workes, &c. See you not that while you seeke to rase our skinne, you strike your selfe to the heart? Be wiser therefore, and spare your owne credite: finde no fault with that which you cannot amend, and which if it were a fault, you your selues commit as much as we.

MART. 11. *The more to profane this sacred order, whereunto continencie and single life hath beene alwaies annexed in the new Testament for the honour and reuerence of the functions thereunto belonging, to profane the same (I say) and to make it meere laicall and popular, they will haue all to be maried men, yea those that haue vowed the contrarie: and it is a great credite among them, for our Priests Apostataes to take wiues. This they would deduce from the Apostles custome, but by most false and impudent translation: making Saint Paul say thus as of his owne wife and the other Apostles wiues,* Haue not we power to lead about a wife being a sister, as well as the rest of the Apostles? *Whereas the Apostle saith nothing else but,* a woman a sister, *that is, a Christian woman, meaning such holy women as followed Christ, and the Apostles, to finde and maintaine them of their substance. So doth Saint Hierome interpret it, and Saint Augustine, both directly prouing that it cannot be translated,* wife, *but,* woman: *and the Greeke fathers most expresly. And as for the Greeke word, if they say it is ambiguous, Saint Augustine telleth them that as the Apostle hath put it downe with all the circumstances, there is no ambiguitie at all that might deceiue any men. Yea let vs set a part the circumstances, and consider the Greeke word alone in it selfe, and Beza will tell vs in other places, that it signifieth a woman rather than a wife: reprehending Erasmus for translating it,* wife, *because there is no* circumstance annexed why it should so signifie: *thereby declaring that of it selfe it signifieth,* woman, *and therefore much more when the circumstance also (as S. Augustine saith) maketh it certaine, that so it doth signifie.* 1 Cor. 9. v. 5. No. Test. 1580. ἀδελφὴν γυναῖκα. Math. 27. Li. 1. aduers. Iouin. De op. mon. c. 4. In collectan. Oecu. super hunc locum. Annot. Mat. 5. v. 28. & 1 Cor. 7. v. 1. * Quia non additur. πνεῦμα, aut ἀλλοτρίαν.

FVLK. 11. If matrimonie be a holy Sacrament, as you say, and an holy ordinance of God as wee both confesse, how should the sacred order of Priesthood be prophaned thereby. That continence and single life hath alwaies beene annexed to the Ecclesiasticall functions in the new Testament, it is so manifest an vntruth, that I will not stand to confute it. As where you say, that we make the order meere laicall and popular, that wee will haue all men to be married, yea those that haue vowed the contrarie, these bee most impudent assertions. Though it be free for all men to marrie, yet no man is willed, otherwise than he shall finde cause in himselfe. And for Priests that come from you, it is more credite to marrie, than out of marriage to liue incontinently: otherwise they are of as great credite that be vnmarried, as they that be marred. What the custome of the Apostles was for hauing wiues and keeping companie with them, not onely the Scripture of the Apostles, but also Clemens Alexandrinus a most auncient writer is witnesse for vs, and against your impudent assertion, alledging euen this text of 1 Cor. 9. To prooue that they did lead their wiues about with them: *Per quas etiam in Gynecaum, &c.* By meanes of whom the doctrine of our Lord might enter into the closet of women, without any reprehension, or euill suspition. By which our translation is prooued to bee good and true, as I haue more at large declared before, *Cap. 1. Sect. 18.* Neither is there here any new matter, which is not there sufficiently answered. 1 Tim. 3. Tit. 1. 1 Cor. 9. &c. And Prefat. Sect. 36.

MART. 12. *Wherefore great must the impudencie of Beza be (and of the English Bezites) that knowing*

ing this, and protesting it elsewhere in his Annotations, yet here translateth, sororem vxorem, a sister a wife, *and saying after his Lordly manner, I doubted not so to translate it, disputing and reasoning against all other Interpreters both ancient and latter, for the contrary, yea and affirming that S. Paul himselfe* did foolishly, *if he spake there of other rich women. Such a fansie he hath to make the Apostles not only maried men, but that they caried about their wiues with them, and that they were the Apostles wiues (for so he translateth it* Act. 1. v. 14.) *that returned with them after our Lords ascension to Hierusalem, and continued together in praier till the holy Ghost came vpon them. Whereas S. Luke there speaketh so euidently of the other holy and faithfull women, which are famous in the Gospell, (as the Maries and other) that the English Bezites themselues dare not here follow his translation. For I beseech you, M. Beza (to turne my talke vnto you a little) is there any circumstance or particle here added why it should bee translated* wiues? *None. Then by your owne reason before alleadged, it should rather be translated* women. *Againe, did Erasmus translate well, saying,* It is good for a man not to touch a wife? 1. *Cor.* 7 v. 1. *No, say you, reprehending this translation, because it dehorteth from mariage. If not, shew your commission why you may translate in the foresaid places* wife, *and* wiues, *at your pleasure: the Greeke being all one, both where you will not in any wise haue it translated* wife, *and also where you will haue it so translated in any wise.*

Ineptè faceret.

Cum vxoribus.

τὴν γυναῖκα. Vxorem non tangere. γυναικὸς μὴ ἅπτεσθαι.

FVLK. 12. Nay great must be the impudencie of the Papists, that imagine the Apostles, which had wiues of their owne, did leaue them behinde them, and leade strange women about with them into all parts of the world. The first that inuented that glosse of continent women, such as followed Christ, was Tertullian the Montanist, in his booke of *Monogamie*, which he wrote against the Church, condemning second mariage, and reprouing the Latine translation of his time, as it seemeth, which in this text, 1 *Cor.* 9. vsed the tearme of *vxor*, by the ambiguitie of the Greeke word γυνὴ, saying, that if the Apostle had spoken of matrimonie, he would haue vnderstood this of wiues, but seeing he speaketh *De victuaria exhibitione*, of the exhibition toward his liuing, hee vnderstandeth it of such women as followed Christ. Than the which distinction nothing can be more absurd: for speaking of exhibition toward his liuing, the Apostle sheweth, that hee might haue lawfully charged the Church with finding, not onely of himselfe, but also of his wife, as the other Apostles did. Againe, if rich women did follow the Apostles, ministring to them of their substance, as they followed our Sauiour, this was no burden, but an easement vnto the Church, which the Apostle would not haue abstained from as a thing burdenous to the Church of Corinth. Concerning the other place, *Act.* 1. *v.* 14. although perhaps it be not necessary to translate wiues, yet it is necessary to vnderstand wiues. For to answer you in M. Bezaes name, who telleth you, that it was meet, as also Erasmus thinketh that their wiues should be confirmed, who partly were to be companions of their trauell and peregrination, partly to tarrie patiently at home, while their husbands were about the Lords businesse, and therefore their wiues also were present. Againe, what a shamefull absurditie were it, to thinke that the Apostles would tarrie in a close house so long together with other women than their wiues, and shut out their owne wiues, which must needs haue beene subiect to great offence and obloquie? And what deuillish malice haue you against the Apostles wiues, that you cannot abide that they should ioyne with their husbands in praier and supplication, and be made partakers of the holy Ghost with them, as well as other women, which were also maried women, Mary the wife of Cleophas, Ioanna the wife of Chuza, and other holy women, the mothers or wiues of holy men? Will you say the Apostles had no wiues? Peters wiues mother will testifie against you. Will you say shee was forsaken by Peter? The storie of his martyrdome, if it be true, affirmeth that she continued with him to his dying day. Will you say he had no matrimoniall companie with her? His daughter Petronilla will beare witnesse against you, so young, that shee was desired in mariage by Flaccus the Comes. Touching the place, 1 *Cor.* 7. where Erasmus translateth *vxorem*, I haue answered already. The circumstance of the place doth argue, that it is spoken generally of continence, and not of abstinence in mariage only. And who is such a nouice in the Greeke tongue, that he knoweth not that the word γυνὴ signifieth a wife or woman, as the circumstance of the place requireth, where it is vsed?

Clem. Reco. lib. 7. Cronica Cronic. Fascicul. Temp.

MART. 13. *Againe, to this purpose they make S. Paul say, as to his wife,* I beseech thee also faithfull yoke-fellow, Phil. 4. v. 3. *for in English what doth it else sound, but man and wife? But that S. Paul should here meane his wife, most of the Greeke Fathers count it ridiculous and foolish, S. Chrysostome, Theodoret, Oecumenius, Theophilactus. Beza and Caluin both mistake it, translating also in the masculine gender. S. Paul himselfe saith the contrary, that hee had no wife,* 1 Cor. 7. *And as for Clemens Alexandrinus, who alleadgeth it for Pauls wife, Eusebius plainly insinuateth, and Nicephorus expressly saith, that he did it* ἀντιγωνιστικῶς, *by the way of contention and*

σύζυγε γνήσιε. Sociegermane. Theophylact saith, if hee spake to a woman, it should be γύναια in the Greeke, *Li. 2. c. 24.*

and disputation, whiles he earnestly wrote against them that oppugned matrimonie.

FVLK. 13. The Greeke word being σύζυγε, signifieth a fellow or companion in yoke, they haue not therefore translated amisse, when they say yoke fellow, which signifieth fellow in any yoke whatsoeuer. If it sound man and wife in English, what matter is that? for so it soundeth in Greeke. Men must not follow the sound of words onely, but examine the matter. And great probabilitie there is, that he speaketh there of his wife, as Clemens Alexandrinus thinketh, neither doth S. Paul himselfe say precisely hee had no wife, 1 *Cor.* 7. but that he liued without the vse of a wife, which might be, his wife consenting to remaine at Philippi. That the latter writers mislike the iudgement of Clemens, and specially that fabulous historian Nicephorus, it derogateth nothing to his credit, nor to the likelihood of the matter. That Theophylact saith, the adiectiue should bee of the feminine gender, he is not to be credited aboue Clemens Alexandrinus, who knew the puritie of the Greeke tongue, as well as hee. But whether it be to be vnderstood of his wife or no, wee leaue it indifferent, and translate according to the Greeke word, without preiudice of either opinion, which kinde of translation at other times you doe highly commend.

MART. 14. *Againe, for the mariage of Priests, and of all sorts of men indifferently, they translate the Apostle thus:* Wedlocke is honourable among all men. *Where one falsification is, that they say,* among all men, *and Beza,* inter quosuis, *and in the margent,* * in omni hominum ordine, in euery order or condition of men, *and in his annotation hee raileth, to make this translation good: whereas the Greeke is as indifferent to signifie, that mariage is honourable, by all meanes, in all respects, wholly, throughly, altogether. So doth not only Erasmus, but also the Greeke Fathers expound it, namely Theophylact, whose words in the Greeke be very significant, but too long here to trouble the Reader with them.* Not in part *(saith he)* honourable, and in part not; but wholly, throughout, by all meanes honourable and vndefiled, in all ages, in all times. *Therefore, to restraine it in translation to persons onely, (though it may also very well bee vnderstood of all persons that haue no impediment to the contrary) that is to translate falsly.*

Heb. 13. N. Test. an. 1565. ἐν πᾶσι. See Oecum. in catena.

FVLK. 14. I haue answered already, that seeing the Apostle threatneth the iudgement of God against fornicators and adulterers, the most apt signification of the words, ἐν πᾶσι, is, among all men. Although that which you would haue, comprehendeth all persons, as well as all other things, meanes, respects, &c. If any persons haue an impediment to the contrary, such as Gods word doth allow, their mariage by this text is not authorized. But Priests haue no impediment, when they are by the word of God to bee chosen as well of maried men, as of any other, 1 *Tim.* 5. *Tit.* 1. neither can it be any falsification, to translate so, as both the words in the Greeke tongue doe signifie, and the reason of the place doth require. Theophylacts words, you say, be long, and so it seemeth, they bee for your purpose, therefore you take but a peece in the midst, cutting off both the beginning, and the end, that make against you. In all (saith hee) not in men of riper age, " and not in young men also, but in all men, or by all meanes, and in all times, not in affli- " ction truly, and in quietnesse not also; not in this part pretious, and honourable, and in " that part otherwise, but the whole, and through all parts, let it be pretious. Here Here- " tikes are made to blush, that slander mariage: for behold, hee calleth mariage pretious, " matrimonie honourable, which keepeth a man in the vertue of temperance. And after- " ward: If matrimonie be permitted, the fornicators and adulterers are iustly punished. " Who is so blinde, that he will not see Theophylact referre it to the persons, as well as to all parts of it? At leastwise you should haue remembred, that Theophylact being a Bishop of the Greeke Church, where their Priests haue beene, and yet are suffered to bee maried men, would not write any thing here against the mariage of Priests. Neither doth Oecumenius exclude the persons, when he extolleth the perfection of mariage, but rather doth comprehend them. Chrysostome doth plainly referre it to the persons, insomuch, that he ioyneth it in exposition with that text, Haue peace with all men.

MART. 15. *Another, and the like falsification in this same short sentence, is, that they make it an affirmatine speech, by adding,* is, *whereas the Apostles words be these,* Mariage honourable in all, and the bed vndefiled: *which is rather an exhortation, as if he should say,* Let mariage be honourable, and the bed vndefiled. *How honourable? That (as S. Peter speaketh,* 1 Pet. c. 3.) *men conuerse with their wiues according to knowledge, imparting* honour *to them, as to the weaker vessels: that is, (as S. Paul also explicateth it,* 1 Thess. c. 4.) *possessing euery man his vessell in sanctification and* honour, *not in the passion or lust of concupiscence, as the Gentiles, &c. Loe what honourable mariage is, to wit, when the husband vseth the wife honourably and honestly in all respects, not beastly and filthily according to all kinds of lust and concupiscence. And that the Apostle here exhorteth to this honourable vsage of wedlocke, rather than affirmeth any thing, it is*

τίμιος ὁ γάμος. τιμῆ. ἐν τιμῇ.

most

most probable, both by that which goeth before, and that which immediately followeth, all which are exhortations: and let the Protestants giue vs a reason out of the Greeke text, if they can, why they translate the words following by way of exhortation, Let your conuersation bee without couetousnesse, *and not these words also in like manner,* Let mariage bee honourable in all. *Certaine it is, that the Greeke in both is all one phrase and speech, and Beza is much troubled to finde a good reason against Erasmus, who thinketh it is an exhortation. The sentence then being ambiguous and doubtfull at the least, what iolly fellowes are these that will so restraine it in translation, that it cannot bee taken in the other sense, and not rather leaue it indifferently, as in the Greeke and vulgar Latine it is, lest the sense of the holy Ghost be not that, or not onely that, which they translate.* ἀδιαφόρως ὁ πόρνος. τίμιος ὁ γάμος.

FVLK. 15. I haue already shewed, that the verbe of the indicatiue moode is here to bee vnderstood, because the verbe which followeth in the same verse is of the indicatiue moode. Againe, the participle ἐστὶ as Beza telleth you, declareth the first words to bee vttered affirmatiuely: Mariage is honourable among all men, and the bed vndefiled, but fornicators and adulterers God will iudge. Moreouer, Chrysostome, Theodoret, Theophylact, Oecumenius, doe all proue out of this place, the permission and lawfulnesse of mariage to all men, which could not be except they vnderstood the Apostles words affirmatiuely. That maried men must liue temperately with their wiues, it is also true, but not the principall purpose of the Apostle here, to exhort thereunto, but rather to dissuade men from fornication and adulterie, because mariage is honourable and vndefiled in all sorts of men. The reason you require, Beza hath giuen you, and I haue reported it. Neither is the sentence ambiguous, neither hath it beene so taken, but of late dayes, in despight of holy matrimonie, which though you cannot denie in all men, yet you deface the honour thereof, as the Manichees, and other Heretikes did, when you affirme, that the sacred order of Priesthood is prophaned thereby. They be your owne words before, Sect. 11. conuincing you to bee a maintainer of the doctrine of Deuils, 1 *Tim.* 4.

MART. 16. *Moreouer, it is against the profession of continencie in Priests and others, that they translate our Sauiours words of single life, and the vnmaried state, thus:* All men cannot receiue this saying: *as though it were impossible to liue continent. Where Christ said not so, that all men cannot, but,* All men doe not receiue this saying. *But of this I haue spoken more in the chapter of free will. Here I adde onely concerning the words following, that they translate them not exactly, nor perhaps with a sincere meaning: for if there be chastitie in mariage, as well as in the single life, as Paphnutius the Confessor most truly said, and they are wont much to alleadge it, then their translation doth nothing expresse our Sauiours meaning, when they say,* There are some chaste, which haue made themselues chaste, for the kingdome of heauens sake: *for a man might say, all doe so that liue chastely in matrimonie. But our Sauiour speaketh of them that are impotent and vnable to generation, called* Eunuches, or gelded men, and that in three diuers kindes: some that haue that infirmitie or maime from their birth, other some that are gelded afterward by men, and other that geld themselues for the kingdome of heauen, not by cutting off those parts, which were an horrible mortall sinne, but hauing those parts, as other men haue, yet geld themselues (for so is the Greeke) and make themselues vnable to generation. Which how it can be, but by voluntarie profession, promise, and vow of perpetuall continencie, which they may neuer breake, let the Protestants tell vs. Christ then (as it is most euident) speaketh of gelded men, either corporally, or spiritually, (which are all such as professe perpetuall continencie) and they tell vs of some that were borne chaste, and some that were made chaste by men, and some that make themselues chaste: a most foolish and false translation of the Greeke words, εὐνοῦχος and εὐνουχίζειν.* Matt 19. v. 11. Eib. 1561. 1577. εὐνοῦχοι. εὐνουχίσαν ἑαυτούς.

FVLK. 16. Concerning the former part of this matter, *Matth.* 19. *v.* 11. wee haue answered sufficiently in the chapter of free will, but here is a new cauill. Because chastitie is also in mariage, as in single life, our Translators doe not well to expresse the word εὐνοῦχοι & εὐνούχισαν, by chaste, and haue made chaste. I confesse they should more properly haue said gelded men, or gelded themselues, or else continent, and made continent. Although they meane none other by the word chaste, which they vse. And touching your question, how men may lawfully geld themselues, but by voluntarie purpose of continencie, which they may not breake; I answer, that we denie not, but that such as be assured they haue the gift of continencie, may professe to keepe it, and after such profession or promise made to God, they sinne if they breake it. But if any haue rashly vowed that which they are not able to keepe, they haue sinned in vowing, and cannot keepe their vow by abstinence from mariage, except they abstaine also from all filthinesse out of mariage: for such, wee hold with Epiphanius, and S. Hierome, that immoderate aduancer of virginitie, that it is better to marie, than out of mariage to liue incontinently. *Epiph. cont. Apost. 61. Hieron. ep. ad Demetriadem.*

The

MART. 17. *The Bezites here are blamelesse, who translate it word for word,* Eunuches : *but they are more to blame in another place, where in derogation of the priuiledge and dignitie of Priests, they translate thus :* The Priests lips should preserue knowledge, and they should seeke the Law at his mouth : *where in the Hebrew and Greeke it is as plaine as possibly can bee spoken,* The Priests lips shall keepe knowledge, and they shall seeke the Law at his mouth. *Which is a marueilous priuiledge giuen to the Priests of the old Law, for true determination of matters in controuersie, and right expounding of the Law, as wee reade more fully,* Deut. 17. *where they are commanded vnder paine of death, to stand to the Priests iudgement, which in this place God by the Prophet Malachie calleth his couenant with Leui, and that he will haue it to stand, to wit, in the new Testament, where Peter had such priuiledge for him and his successors, that his faith shall not faile, where the holy Ghost is President in the Church of Bishops and Priests. All which these Heretikes would deface and defeat, by translating the words otherwise than the holy Ghost hath spoken them.*

Mal. 2. v. 7. φυλαξεται ἐπιζητησουσιν. ישמרו דעת ויבקשו תורה

The infallible iudgement of the Priests, in questions of religion. Vers. 4.

FVLK. 17. The verbe indeed which the Prophet Malachie vseth, is of the future temps. But who knoweth not, that the Hebrewes lacke the potentiall moode ? and therefore they doe very often expresse it by the future temps of the indicatiue moode : which if you should alwayes translate by the future indicatiue, you should make many faire promises to them that are sharply rebuked. But the circumstance of the place doth plainly declare, that the Priests of that time had broken the couenant made with Leui, concerning keeping of the Law. Yea the very words following expresse the same : But you haue departed out of the way, and haue caused many to fall against the Law. You haue made void the couenant of Leui, saith the Lord of Hosts. By which words it is manifest, that the Prophet before spake of that knowledge of the Law, which the Priest ought to haue, and not which the Priests alwayes had : for certaine it is, that many of them were ignorant, yea sometimes all : the high Priest was often an Idolater. And who condemned Christ and his Gospell, but the high Priests ? The authoritie that was giuen to the Priests, in case of controuersie, was limited within the bounds of Gods Law, from which if they declined, no man was bound to obey them. For who was bound to obey Vrias the high Priest, preferring the idolatrous Altar of Damasco before the true Altar of the Lord? or those deuillish Tyrants, Menelaus, Alcimus, and such other as occupied the Priests roomes in the time of the Macchabees, or Annas and Caiaphas in the time of Christ? Peter then hauing none other priuiledge for him and his successors, than Aaron had, he and his successors might fall and be deceiued : although Christ praied that his faith should not faile, as he praied for all the Apostles, and for all their successors, yea for all beleeuers, that they might be sanctified in the truth ; yet it were madnesse to say, that none of them could erre. But whensoeuer you will goe about to proue this priuiledge, out of those words of our Sauiour Christ, make your Syllogisme, and let vs haue no more brabling. Our translation in that place of Malachie, is more true, than you are able to impugne, for those words are rather a commandement, what the Priests lips should doe, not a promise or assurance, that they alway did so.

MART. 18. *And when the Prophet addeth immediately the cause of this singular prerogatiue of the Priest,* quia Angelus Domini exercituum est, because hee is the Angell of the Lord of hosts, *which is also a wonderfull dignitie, so to be called : they after their cold manner of prophane translation, say,* because he is the messenger of the Lord of hosts. *So doe they in the next chapter call S. Iohn the Baptist,* messenger, *where the Scripture (no doubt) speaketh more honourably of him, as being Christs Precursor, than of a messenger, which is a tearme for Posts also and Lackies. The Scripture (I say) speaketh thus of S. Iohn,* Behold I send mine Angell before thee : *and our Sauiour in the Gospell,* Matt. 11. Luk. 7. *telling the people the wonderfull dignities of S. Iohn, and that he was more than a Prophet, citeth this place, and giueth this reason,* For this is he of whom it is written, Behold I send mine Angell before thee. *Which S. Hierome calleth* meritorum αὔξησιν, the increase and augmenting of Iohns merits or priuiledges, that in Malachie he is called an Angell : *and S. Gregorie saith, hee which came to bring tidings of Christ himselfe,* was worthily called an Angell, that in his very name there might be a dignitie. *And all the Fathers, and all wit and reason conceiue a great excellencie in this name : onely our prophane Protestants, that thinke of all diuine things and persons most basely, translate accordingly, euen in the foresaid Gospell also, making our Sauiour to say, that Iohn was more than a Prophet, because he was a* Messenger. *Yea, where our Sauiour himselfe is called,* Angelus Testamenti, the Angell of the Testament, *there they translate,* the Messenger of the couenant.

Malach. 3. v. 1. τὸν ἄγγελόν μου. *Angelum meum*

Comment. in hunc locum. Hom. 6. in Euang.

Malach. 3. v. 1.

FVLK. 18. It is not safe, to translate alwaies the Messenger of God, by the name of an Angell, which is commonly taken to signifie a spirit, not a bodily creature : therefore our translators thought good to expresse the signification of the Hebrue, and Greeke word in English,

English, and to vse the terme of Messenger, as the word doth signifie: nothing derogating from the dignitie of the persons, or office of them, of whom it is vttered, which consisteth in the addition following of God, of the Lord, of the Church. For the name of Angell, of it selfe, is no name of dignitie, seeing there be Angells of the Deuill, and of darknes, as well as of God, and of Light. And Isidorus Clarius interpreteth the word in this place of Malachie, *Legatus*, the Embassadour, or Messenger. It is not therefore of any profane mind, that for Angell, we say Messenger. Your owne vulgar Interpretor, Agg. 1. v. 13. translateth *Maleach Iehouah, nuncius domini*, the Lords Messenger, and so diuers times where mention is made of Gods Messengers. This is therefore a vaine contention about termes, when the matter is not in question. That the name of Angels soundeth more honourably as Hierome and other thinke, it is no rule to binde translators, but expounders may as occasion is offered obserue it. מלאך יהוה

MART. 19. *If Saint Hierome in all these places had translated*, nuntium, *then the English were* messenger: *but translating it*, Angelum, *and the Church and all antiquitie so reading and expounding it as a terme of more dignity and excellencie,* * *what meane these base companions to disgrace the very eloquence of the Scripture, which by such termes of amplification would speake more significantly and emphatically? what meane they (I say) that so inuey against Castaleo for his profanenesse, themselues to say, for Angell*, Messenger, *for Apostle*, Legate, *or* Embassadour, *and the like? Are they afraide, lest by calling men Angels, it would be mistaken, as though they were Angells indeed by nature? then S. Paul spake dangerously, when he said to the Galathians*, As Gods Angell you receiued me, as Christ Iesus. *But to proceede.*

* See Apoc. c. 2. and 3. in the English Bibl. 1562. To the messenger of the congregation, &c. *Angelo Ecclesiæ* Gal. 4. v. 14.

FVLK 19. The very eloquence of the Scripture, is best expressed, when the words are translated as they signifie in the originall tongue. And although some words, be appropried to certaine callings, which it is not conuenient to turne into the generall signification: yet is neither the Hebrew, nor the Greeke word, that signifieth Messengers in the Scripture, so restrained, but that it is vsed, for all Messengers indifferently, of God and men, yea of God, and the Deuill. Wherefore there is no cause why we should vse the Greeke word Angell, rather than the English word Messenger. And where you aske, whether we be afraid, lest by calling men Angells, it would be mistaken, as though they were Angels in nature: we may well feare, lest the ignorant and vnlearned, might so bee deceiued, when Bristow, so great a Doctor, and writer amongst you, is so fondly disguised, that he mistaketh the Angell of the Church of Philadelphia, for an Angell by nature, and alledgeth, that which God promiseth, that his enemies the Iewes shall worship before his feete, to proue the inuocation and worshippe of heauenly Angels. Neither spake Paul dangerously, when he said the Galathians receiued him as an Angell of God as Christ Iesus. For the word Angell in the Greeke tongue signifieth a messenger: it was easie to vnderstand, that the Messenger or Embassadour of a Prince is receiued as the Prince himselfe, without confounding the persons, of the Prince and his messenger.

Apoc. 3. *Brist. rep. c. 6.*

MART. 20. *It is much for the authority and dignity of Gods Priests, that they doe binde and loose, and execute all Ecclesiasticall function as in the person and power of Christ, whose Ministers they are. So Saint Paul saith, 2 Cor. 2. v. 10. that when he pardoned or released the penaunce of the incestuous Corinthian, he did it* in the person of Christ. *That is (as Saint Ambrose expounded it) in the name of Christ, in his steed, as his Vicar and Deputy. But they translate it*, In the sight of Christ. *Where it is euident they cannot pretend the Greeke, and if there be ambiguity in the Greeke, the Apostle himselfe taketh it away interpreting himselfe in the very same case when hee excommunicateth the said incestuous person, saying, that hee doth it*, in the name, and with the vertue of our Lord Iesus Christ: *so expounding what hee meaneth also in this place.* ἐν προσώπῳ Χεισοῦ. 1 Cor. 5. v. 4.

FVLK. 20. That the Bishops, Elders, or Priests of Gods Church do binde and lose as in the person and power of Christ, in his name, and by his authoritie is acknowledged by vs: But when we translate ἐν προσώπῳ Χεισοῦ, in the sight of Christ, wee respect, what the Greeke phrase doth more properly require, yea, what the Hebrew phrase *mipenei*, doth signifie, wherevnto it is like, that the Apostle doth allude. Otherwise, Beza in his annotations vpon the place, doth not mislike the sense, and imterpretation of Ambrose, whereof he maketh mention, but preferreth the other, as more simple and agreeable to the meaning of the Apostle in that place, and to the nature of the Greeke and Hebrew phrase. מפני

MART. 21. *And it may be, that for some such purpose, they change the ancient and accustomed reading in these words of Saint Mathew*, Exte enim exiet dux qui regat populum meum Israel: *translating thus*, Out of thee shall come the gouernour that shall feede my people Israel: for, that shall rule my people Israel. *This is certaine that it is a false translation, because the Prophets words, Mich. 5. (cited by Saint Mathew) both in Hebrew and Greeke, signifie onely, a ruler or Gouernour, and not a Pastor or feeder. Therefore it is either a great ouersight, which is a small* Math. 2. *No. Test. 1580.* τῆς εἶναι εἰς ἄρχοντα τοῦ Ισραήλ. לחיות בושל

Math. 2. *No. Test. 1580.* τῆς εἶναι εἰς ἄρχοντα τοῦ Ισραήλ. לחיות בושל

a small matter in comparison of the least corruption: or rather, because they doe the like Act. 20. v. 28. it is done, to suppresse the signification of Ecclesiasticall power and gouernement, that concurreth with feeding, first in Christ, and from him in his Apostles and Pastors of the Church, both which are here signified in this one Greeke word, to wit, that Christ our Sauiour shall rule and feede, (Psal. 2. Apoc. 2. v. 27.) *yea he shall rule in a rod of yron, and from him, Peter & the rest, by his commission giuen in the same word* feed and rule my sheepe. *Io. 21. yea & that in a rod of yron, as when he stroke Ananias & Sapphira to corporall death, as his successors doth the like offenders to spirituall destruction (vnlesse they repent) by the terrible rod of excommunication. This is imported in the double signification of the Greeke word, which they to diminish Ecclesiasticall authoritie, they translate,* feed, *rather than,* rule, *or* gouerne.

πιμαίνειν. ποίμαινε. Act. 5. 1 Cor. 4. v. 21, &c. 5. v. 5. & 2 Cor. 10. v. 4. & 8.

FVLK. 21. That wee should not meane any thing against the gouernment of Christ, whom we wish and desire from our hearts, that he alone might raigne, and his seruants vnder him, he himselfe is iudge, to whom in this case we doe boldly appeale. But let vs see, how we may be charged with false translation. The Hebrew and Greeke (say you) doe signifie onely a ruler or gouernor, Mich. 5. And doe not wee translate a gouernor or captaine, which may answere there the Hebrew of the Prophet, or the Greeke of the Septuaginta, or of the Euangelist. The word πιμαινειν that we translate, sometime to gouerne, sometime to feede, is not in the Prophet, but in the Euangelist, and signifieth properly to feede as a sheepheard, and metaphorically to gouerne. What cause haue you here to cry out, false translation, and to oppose the Hebrew word of the Prophet, which is fully satisfied in the word gouernour? And the Greeke word, which the Euangelist vseth, hath his proper signification in some translations, in other, that which is figuratiue, neither doth the one exclude the other. But feeding doth import gouerning. But it seemeth you would haue rule, without feeding, that you are so zealous for gouernement. The word πιμαίνειν, Act. 20. in some translations, is rendred, to rule, in other, to feed. The more proper is, to feede, yet the Greeke word will beare the other also. But feeding as a sheepheard doth his sheep, comprehendeth both. The same word Ioan 21. our Sauiour Christ limiteth rather to feeding, as the Euangelist reporteth his words, vsing βοσκε twise and πιμαίνε once. For by lording & ruling, Peter should not so well testifie his loue towards Christ, as by painefull feeding. And there your owne vulgar interpreter translateth *Pasce*, and your selues feede, though in the margent you would faine pray aide of the Greeke to establish your Popes tyrannicall rule. Yea you will giue him a rodde of yron which is the scepter of Christ, yea an armie of souldiers to subdue Ireland, and to wrest it out of the Queene of Englands dominion that is ποιμαίνε τὰ ὀρίσματα μου feede & rule my sheepe in your secret meaning, and for that purpose you bring in the miraculous striking of Ananias and Sapheira for their hypocrisie, pretending that you meane but spirituall destruction by the rodde of excommunication, which how terrible it is, when it is duely exercised by them that haue authoritie, wee neede not learne of you. The other text Psalme the 2. Apoc. 2. v. 27. we translate alwaies rule. And your vulgar interpreter. Pet. 5. translateth the same word *pascite* feede you the Church of God &c. and elsewhere diuers times. Doth he so diminish Ecclesiasticall authoritie? &c.

MART. 22. *To the diminishing of this Ecclesiasticall authority, in the later end of the reigne of K. Henry the eight, and during the reigne of King Edward the sixt, the onely translation of their English Bibles, was,* submit your selues vnto all manner ordinance of man whether it be VNTO THE KING, AS TO THE CHIEFE HEAD. 1 *Pet.* 2. *Where in this Queenes times, the later translatours cannot finde those wordes now in the Greeke, but doe translate thus,* To the King as hauing preeminence: *or* to the King as the Superiour. *Why so? because then the King had first taken vpon him this name of* Supreame head *of the Church, and therefore they flattered both him and his sonne, till their heresie was planted, making the holy Scripture to say that the King was,* the chiefe head, *which is all one with,* supreame head: *but now being better aduised in that point (by Caluine I suppose and the Lutherans of Magdeburge, who doe iointly inueigh against such title, and Caluine against that by name, which was first giuen to King Henry the eight) and because they may be bolder with a Queene than with a King, and because now they thinke their kingdome is well established, therefore they suppresse this title in their later translations, and would take it from her altogether if they could, to aduance their owne Ecclesiasticall iurisdiction, without any dependence of the Queenes supreme gouernment of their Church, which in their conscience (if they be true Caluinists, or Lutherans, or mixt of both) they doe and must mislike.*

βασιλεῖ ὡς ὑπερέχοντι. Bibl. 1577. 1579. Calu. in c. 7. Amos. Magdeb. in præfa. Cent. 7. fo. 9. 10. 11.

.K. 22. Touching this text 1 Pet. 2. I haue answered before that the word signifieth him that excelleth, and therefore it is no corruption to translate it the chiefe. For the name of supreme head in that sense which Caluine and other abroad did mislike it, it was neuer allowed, nor by authoritie graunted to the Kings Henry and Edward, but in the same sense

sense it is now granted to Queene Elizabeth whom wee acknowledge to haue the same authoritie in causes Ecclesiasticall which her father and brother Kings before her had and exercised to Gods glory. But as Steuen Gardiner vnderstood the title in conference with Bucer at Ratisbone, we doe vtterly abhorre it and so did all godly men alwaies, that a King should haue absolute power to doe in religion what hee will. In what sense the popish Clergie of England, being cast in the premunire did first of all ascribe it to the King in their submission, looke you vnto it: we thinke it was rather of flatterie, than of duty, wisedome, or religion. As for the Ecclesiasticall gouernment which the Scripture prescribeth may well stand, which craueth the aide of a Christian Prince, which is the Queenes authoritie in causes Ecclesiasticall.

MART. 23. *But howsoeuer that be, let them iustifie their translation, or confesse their fault. And as for the Kings supremacie ouer the Church, if they make any doubt, let them read Saint Ignatius words, who was in the Apostles time, euen when Saint Peter gaue the foresaid admonition of subiection to the King, and knew very well how farre his preeminence extended, and therefore saith plainely in notorious wordes, that, we must first honour God, then the Byshop, and then the King. Because in all things nothing is comparable to God, and* in the Church, nothing greater then the Byshop, who is consecrated to God for the saluation of the whole world, *and* [b] *among Magistrates and temporall Rulers, none is like the King. See his* [c] *other words immediately following, where he preferreth the Byshops office before the Kings, and all other things of price among men.* *Epist. 7. ad Smyrnaeos.*

b ἐν ἀρχοντι.
c ἱερωσύνη ὄζιν, τὸ πάντων ἀγαθῶν ἐν ἀνθρώποις ἀναξιόπιστος.

FVLK. 23. Howsoeuer those Epistles be truely or vntruely ascribed to Ignatius which here I will not dispute, there is nothing said in this that you cite of the Byshoppes preeminence aboue the King, but we acknowledge it to be true of the meanest Priest of Gods Church in matters properly belonging to his office, which yet doth not exempt him from subiection to his Prince, but that in causes Ecclesiasticall also he is to be commanded by his Prince to do his dutie, and to be punished by him, if he do otherwise.

MART. 24. *But in the former sentence of Saint Peter, though they haue altered their translation about the Kings headship, yet there is one corruption remaining still in these wordes,* Submit your selues VNTO ALL MANER ORDINANCE OF MAN. *Wheras in the Greeke it is word for word as in the old vulgar Latine translation,* omni humanæ creaturæ, *and as we haue translated,* to euery humane creature: *meaning temporall Princes and Magistrates, as is plaine by the exemplification immediately following, of* king, *and* dukes, *and other* sent *or appointed* by him. *But they in fauour of their temporall statutes, actes of Parliament, Proclamations, and Iniunctions made against the Catholike religion, doe translate all with one consent,* Submit your selues to all maner ordinance of man. *Doth* κτίσις *signifie* ordinance? *or it is all one to bee obedient to euery one of our Princes, and to all manner ordinance of the said Princes?* πᾶσα ἀνθρωπίνη κτίσις. 1 Pet. 2. v. 13. 14.

FVLK. 24. The word ordinance you doe violently drawe to euery statute, proclamation or iniunction, which is vnderstood of the ordinance or appointment of Magistrates in what forme soeuer they be created: or at the worst cannot bee referred but onely to such decrees as are not contrarie to the word of God. The word κτίσις wee know signifieth a creature or creation, which speeches being not vsuall in our English tongue to signifie Magistrates: our interpretors haue expressed the same by the word ordinance. You your selues translate that which is in Greeke κτίσεως in Latine *Creaturæ* Mark. 16. of the creation and in the same sense do our translators vse the word of ordinance.

MART. 25. *A strange case and much to be considered, how they wring and wrest the holy Scriptures this way and that way and euery way to serue their heretical proceedings. For when the question is of due obedience to Ecclesiasticall canons, and decrees of the Church and generall Councels, where the holy Ghost by Christs promise is assistant, and whereof it is said,* if he heare not the Church, let him be vnto thee as an heathen and Publicane: *and,* Hee that heareth you, heareth me: he that despiseth you despiseth you: *there they crie out alonde and odiously terme all such ordinances,* mens traditions, *and,* commandements of men, *and most despitefully contemne and condemne them. But here, for obedience vnto temporall edicts and Parliament statutes daily enacted in fauour of their schisme and heresies, they once maliciously forged, and still wickedly retaine without alteration, a text of their owne, making the Apostle to commaund submission vnto all manner ordinance of man, wherof hath ensued the false crime of treason and cruell death for the same, vpon those innocent men and glorious Martyrs, that chose to obey God and his Churches holy ordinances, rather then mans statutes and lawes directed against the same.* Math. 18. Luc. 10.

FVLK. 25. It is no strange case for an heretike and a traytor that hath solde his tongue to vtter slaunders against the Church of God and the Christian magistrate protector of the same, to deuise and surmise that which neuer was intended, neuer was practised. As that against the godly and lawfull decrees of the Church we should translate mens traditions

commandements of men, and to the maintenance of all temporall lawes be they neuer so wicked, we should translate ordinance in steede of creature. As for the crime of treason and iust execution of them that haue suffered of your viperous brood, I referre to the tryall of the lawes and iudgements that haue passed vpon them, as no matter meete for me to dispute of: onely this all good subiects know, yea all the world may know that they which take part with the Pope, our Princes open and professed enemie, not in matters of religion onely, but in cases concerning her crowne and dignitie, her Realmes and Dominions cannot beare dutifull and obedient hearts to her Maiestie. Whose clemencie hitherto hath spared them that acknowledge her princely authoritie, although in all other points of poperie they continue as obstinate as euer they were.

MARTIN:

Chap. XVI.

Hereticall translation against the Sacrament of Matrimonie.

BVT as they are iniurious translators to the sacred order of Priesthood, so a man would thinke they should be very friendly to the Sacrament of Matrimonie. For they would seeme to make more of Matrimonie then we doe, making it equall at the least with virginitie. Yet the truth is, wee make it, or rather the Church of God esteemeth it as a holy Sacrament, they doe not: as giuing grace to the married persons to liue together in loue, concord, and fidelitie: they acknowledge no such thing. So that Matrimonie with them is highly esteemed in respect of the flesh, or (to say the best) onely for a ciuill contract, as it is among Iewes and Pagans: but as it is peculiar to Christians, and (as S. Augustine saith) in the sanctification also and holinesse of a Sacrament, *they make no account of it, but flatly denie it.*

FVLKE.

WE make no more of Matrimonie then the holy Scripture doth teach vs, neither doe we in all respects make it equall with virginitie, how soeuer you do slander vs. But you so make it an holy Sacrament, that you thinke the holy order of priesthood is prophaned by it. We acknowledge that God giueth grace to them that be faithfull, to liue in loue, concord and fidelitie, euen as hee did to the fathers of the olde Testament liuing in the same honourable estate, which prooueth that Matrimonie is no Sacrament of the new Testament, although it be an holy Ordinance for Gods children to liue in, and in it is contained, a holy secret or mysterie of the spirituall coniunction of Christ and his Church. It is therefore nothing else but a diuelish slander to say that wee esteeme it but in respect of the flesh or for a ciuill contract.

MART. 2. *And to this purpose they translate in the Epistle to the Ephesians, 5. Where the Apostle speaketh of Matrimonie,* This is a great secret. *Whereas the Latine Church and all the Doctours thereof haue euer read,* This is a great Sacrament: *the Greeke Church and all the Fathers thereof.* This is a great mysterie, *because that which is in Greeke, mysterie: is in Latin, Sacrament: and contrariwise, the wordes in both tongues being equiualent: so that if one be taken in the large signification, the other also: as, Apoc. 17.* I will shew thee the Sacrament of the woman. And I will shew thee the mysterie of the woman. *And so in sundrie places, againe if one be restrained from the larger signification, and peculiarly applied, signifie the Sacraments of the Church, the other also. As,* the Sacrament *of the body and blood of Christ: or,* the Mysterie *of the bodie and blood of Christ: and the Caluinists in their Latin and Greeke Catechisme say,* two Sacraments, or, two Mysteries.

Sacramentum hoc magnũ est. μυστήριον.

Sacramentum μυστήριον.

Duo Sacramenta. Δύο μυστήρια.

FVLK. 2. The English word secret, signifieth fully as much as the Greeke word μυστήριον in which we must seeke no holinesse as Papists do in vaine sound of words: but in the matter annexed, which plainely expresseth that it is a great secret of great holinesse whereof the Apostle speaketh. And it is very false that you say that the Latine word *Sacramentum* is equiualent to the Greeke: for both it signifieth an oath which the Greeke word doth not,

not, and also it includeth holinesse, which the Greeke word doth not. Or else why saith not your vulgar Translator and you, the sacrament of iniquitie? μυστηριον therefore signifieth euery secret, *sacramentum* only an holy sacrament, as when you say, *Apoc.17.* the sacrament of the woman, the meaning is, the secret to bee reuealed concerning her, is an holy thing: else in the same chapter you haue not a sacrament written in her forehead, but a mysterie or secret, Babylon the mother of abominations. That the sacraments are called mysteries wee confesse; but that whatsoeuer is called a mysterie, may also be called a sacrament, that doe wee vtterly denie.

MART. 3. *This being so, what is the fault of their translation in the place aforesaid? This, that they translate neither* Sacrament, *nor* Mysterie. *As for the word* Sacrament, *they are excused, because they translate not the Latine: but translating the Greeke, why said they not* Mysterie, *which is the Greeke word here in the Apostle? I meane, why said they not of matrimonie,* This is a great Mysterie? *No doubt there can be no other cause, but to auoid both those words, which are vsed in the Latine and Greeke Church, to signifie the Sacraments. For in the Greeke Church the Sacrament of the body and bloud it selfe is called but a mysterie, or mysteries, which yet the Protestants themselues call a true Sacrament. Therefore if they should haue called Matrimonie also by that name, it might easily haue sounded to be a Sacrament also. But in saying it is a great secret, they put it out of doubt, that it shall not be so taken.*

Were it honest or lawfull to translate *Baptizo*, I wash; or *Baptismus*, washing; or *Euangelium*, good newes? Yet the words prophanely taken, signifie no more.

FVLK. 3. Seeing the word secret that wee vse, signifieth wholly as much as mysterie, wee hope all reasonable men will allow the same also. Sacrament without preiudice to the truth we could not translate, and mysterie for the better vnderstanding of the people, we haue expressed in the English word secret. Out of which, if it haue any force of argument in it, you may proue matrimonie to be a sacrament, as well as out of the Greeke word mysterie. But it is the sound of an vnknowne word that you had rather play vpon in the eares of the ignorant, than by any sound argument out of the Scripture, to bring them to the knowledge of the truth.

MART. 4. *They will say vnto mee, Is not euery sacrament and mysterie in English a secret? Yes, as Angell is a messenger; and Apostle, one that is sent. But when the holy Scripture vseth these words to signifie more excellent and diuine things than those of the common sort, doth it become Translators to vse baser tearmes in stead thereof, and so to disgrace the writing and meaning of the holy Ghost? I appeale to themselues, when they translate this word in other places, whether they say not thus,* And without doubt, great was that MYSTERIE of godlinesse: God was shewed manifestly in the flesh, &c. *Againe,* The MYSTERIE which hath beene hid since the world began, but now is opened to his Saints. *Againe,* I shew you a MYSTERIE, wee shall not all sleepe, but wee shall all bee changed. *And the like. Where if they should translate* secret *in stead of* mysterie, *as the Bezites doe in one of these places, saying,* I will shew you a secret thing; *what a disgracing and debasing were it to those high mysteries there signified? And if it were so in these, is it not so in matrimonie, which the Apostle maketh such a mysterie, that it representeth no lesse matter than Christ and his Church, and whatsoeuer is most excellent in that coniunction? Now then, if in all other places of high mysterie they translate it also* mysterie, *as it is in the Greeke, and only in Matrimonie doe not so, but say rather,* This is a great secret, *vsing so base a tearme in so high and excellent a mysterie, must wee not needs thinke (as no doubt it is) that they doe it because of their hereticall opinion against the Sacrament of Matrimonie, and for their base estimation thereof?*

1 Tim.3. Col.1.v.26. Eph.3 v 9. 1 Cor.15. v.51.

FVLK.4. Now you flie to your old shift of the Ecclesiasticall vse of tearmes, which you cannot proue to bee like of this English word mysterie, which is commonly as prophanely and secularly vsed, as any other word. For what is more common among Artificers, than their science or mysterie, of weauing, of dying, and such like? And yet the word may bee vsed of the highest secrets of Christian Religion, as it is of our Translators. And whersoeuer they haue said a mysterie, they might as truly haue said a secret, and where they say a secret, they might haue said a mysterie. But where you say, that in all other places of high mysterie, they translate the word mysterie, it is false: for *Matt.13. Mark.* the 4. *Luke* the 8. where all the mysteries of the kingdome of God are spoken of, they translate *mysteria*, the secrets of the kingdome of heauen: and 1 *Cor.*4. where the Sacraments and all other secrets of Christian Religion are spoken of, they translate μυστηριων, stewards of the mysteries of God. Wherefore it is a shamefull and senseleisse slander, that here onely wee vse this word secret to shew our base estimation of matrimonie.

MART. 5. *But they will yet replie againe, and aske vs what wee gaine by translating it either Sacrament, or mysterie? Doth that make it one of the Sacraments properly so called, to wit, such a Sacrament as Baptisme is? No surely: but howsoeuer wee gaine otherwise, at least we gaine the commendation of true Translators, whether it make with vs or against vs. For otherwise it is not the name*

that maketh it such a peculiar Sacrament. For (as is said before) Sacrament is a generall name in Scripture to other things. Neither doe we therefore so translate it, as though it were forthwith one of the seuen Sacraments, because of the name: but as in other places wheresoeuer we finde this word in the Latine, we translate it Sacrament (as in the Apocalyps, the Sacrament of the woman) *so finding it here, we doe here also so translate it: and as for the diuers taking of it here, and elsewhere, that we examine otherwise, by circumstance of the text, and by the Churches and Doctors interpretation: and wee finde that here it is taken for a Sacrament in that sense as wee say,* seuen Sacraments; *not so in the other places.* Apoc.17.

FVLK. 5. No reasonable man can charge vs to be false Translators, when wee turne the Greeke word into that which it doth generally, properly, and alwayes signifie. And for all your bragging of sincere translating, if you should translate *Tob.* 12. I am perswaded you would not say, It is a good thing to hide the Kings Sacrament. Yet is the Latine word in that place *Sacramentum*, and the Greeke μυστήριον. But it is sufficient for you to haue a shadow of something to finde your selfe occupied, rather than you would be saying of nothing.

MART. 6. *As when wee reade this name* Iesus *in Scripture common to our Sauiour and to other men, wee translate it alwayes alike,* Iesus: *but when it is* [b] IESVS *Christ, and when some other Iesus,* [c] *wee know by other circumstances. Likewise presuppose Baptisme in the Scripture were called a Sacrament, yet the Protestants themselues would not, nor could thereby conclude, that it were one of their two Sacraments. Yet I trow they would not auoid to translate it by the word Sacrament, if they found it so called. Euen so, we finding Matrimonie so called, doe so translate it, neither concluding thereby that it is one of the Seuen, nor yet suppressing the name, which no doubt gaue some occasion to the Church and the holy Doctors to esteeme it as one of the Seuen. They contrariwise, as though it were neuer so called, suppresse the name altogether, calling it* a secret, *to put it out of all question, that it is no Sacrament: which they would not haue done, if the Scripture had said of Baptisme or the Eucharist,* This is a great Sacrament. *So partiall they are to their owne opinions.* b Iude v. 5. c Act.7.v.45. Coloss 4.v.11.

FVLK. 6. Except you thought you had to doe with very ignorant persons, or else esteemed too much of your lately professed diuinitie, you would neuer cumber the Reader with such childish trifles of the name of Iesus, of the bare name of Sacrament, which could not proue Baptisme or the Lords Supper to be Sacraments, &c. and what wee would doe if wee found them so called, &c. I haue already told you what wee haue done, where not only the Sacraments, but all other pretious iewels of Christs Church committed to the dispensation of his Ministers, are called μυστήρια, and translated secrets, without any abasement of the dignitie of them, or without any intent to suppresse any of the honour and reuerence which is due vnto them. Wherefore vsing the word secret in this text, we had no purpose to derogate any thing from the worthinesse of matrimonie, much lesse from the spirituall mysterie which the Apostle offereth to be considered by it in Christ and his Church.

MARTIN.

CHAP. XVII.

Hereticall Translations against the blessed SACRAMENT, and SACRIFICE, and ALTAR.

OW let vs see concerning the Eucharist, which they allow for a Sacrament, how they handle the matter to the disgracing and defacing of the same also. They take away the operation and efficacie of Christs blessing pronounced vpon the bread and wine, making it onely a thanksgiuing to God: and to this purpose they translate more gladly thanksgiuing, *than* blessing, *as* Mat.26. *the Greeke words being two, the one signifying properly* to blesse, *the other* to giue thankes, *they translate both thus,* When he had giuen thankes. *Likewise* Mark.14. *in the Bible printed* 1562. *And when they translate it* blessing, *they meane nothing else but giuing thankes, as Beza telleth vs in his Annotations,* Matt.26.v.26. *Wee replie, and by most manifest Scripture proue vnto them, that the former Greeke word doth not signifie thanksgiuing properly, but blessing, and a blessing of creatures to the operation of some great effect in them: as when Christ tooke the fiue loaues and two fishes, to multiplie them,* he blessed them, Luk.9. *What say they* εὐλογήσας. εὐχαριστήσας. Bib. 1562. 1577. Great difference in the Scriptures betweene blessing & giuing of thankes. Benedixit eis.

they to this, thinke you? Doth not the Greeke word here plainly signifie, blessing of creatures? No (saith Beza) no doubt but here also it signifieth giuing thankes. *How Beza? He addeth,* Not as though Christ had giuen thankes to the bread, for that were too absurd: but wee must mollifie this interpretation thus, that hee gaue thankes to God the Father for the loaues and the fishes. *Is not this a notable exposition of these words,* benedixit eis? εὐλόγησεν αὐτὲς. *Annot. in 9. Luk. v. 16.*

FVLKE.

THE Sacrament of the body and bloud of Christ, being a matter of some great weight and controuersie betweene vs, you might not omit, but note our false translations against it. But because wee haue dealt so sincerely, as malice hath nothing to blame therein, you must faigne a quarrell, and forge a controuersie, where none is betweene vs, namely, that wee take away Christs blessing pronounced vpon the bread and wine, making it onely a thanksgiuing vnto God: which is a false and impudent slander, as in that which followeth concerning this matter, most plainly shall appeare, euen by testimonie of him whom you doe most slander in this case. But let vs see what fault is in our translation: *Matth.* 26. and *Mark.* 14. two of our translations for εὐλογήσας say, when he had giuen thankes. To this I answer, that Beza telleth you that in seuen Greeke copies the word is εὐχαριστήσας, which signifieth giuing of thankes, without controuersie, as also εὐλογήσας doth, but not only so expressing rather the Hebrew word ברך which signifieth both to blesse, and to giue thankes. But seeing S. Luke and S. Paul reporting the institution of the Supper, doe vse the word εὐχαριστήσας, which signifieth giuing of thanks, wee count them the best Interpreters of the other two Euangelists, which plainly teach vs, that by blessing they meane giuing of thankes, or that the Greeke word doth here signifie giuing of thankes, as in many other places. The place *Luk.* 9. where Christ blessed the loaues, is also interpreted by S. Iohn, who reporting the same miracle, (as Beza sheweth) vseth the word which signifieth only thanksgiuing: but because εὐλόγησεν is in Luke vsed as a verbe transitiue, which cannot signifie thanksgiuing or praier made to the creatures, wee must vnderstand, that hee blessed the loaues, that is, hee gaue thankes to God for them, and withall praied, that so small a quantitie of bread and fish might feede so great a multitude, and that this whole feast might bee referred to the glory of God. This is Bezaes interpretation, which because it was too long for your quarrell, you cut off the better part of it, and like a grinning hypocrite scoffe at a peece, as though it were the whole exposition of these words, *benedixit eis*, he blessed them.

MART. 2. *Wee aske him in the like cases, when God blessed Adam and Eue,* Gen. 1. *and* 9. *Noe and his children, saying,* Increase and multiplie: *when* he blessed the children of Israel, and they multiplied exceedingly: *when* hee blessed the latter things of Iob more than the first, Iob 42. *was this also a giuing of thankes, and not an effectuall blessing vpon these creatures? What will they say, or what difference will they make? As God blessed here, so hee was God and man that blessed the loaues and fishes there. If they will say he did it as man, and therefore it was a giuing of thankes to God his Father: to omit that he blessed them as he multiplied them, that is, rather according to his diuine nature than humane: wee aske them, when he blessed as man, was it alwayes giuing of thankes? Hee blessed the little children, hee blessed his Disciples when hee ascended: was this giuing thankes for them, as Beza expoundeth his blessing of the loaues and fishes? When * wee blesse the table, or the meat vpon the table, when S. Paul saith,* 1 Tim. 4. *All meat is lawfull that is * sanctified by the word and by praier: is all this nothing but giuing thanks? So saith Beza in expresse words.* εὐλόγησεν αὐτὲς. *Psal.* 106. εὐλόγησεν τὰ ἔθνεα. Luk. 24. * *Beza loco citato.* ἁγιάζεται, which word can neuer signifie giuing thankes.

FVLK. 2. When I see those often most impudent inuectiues against Beza and other, I muse with my selfe whether you haue read Beza, and the other your selfe, or whether you giue credit to some malicious cauiller, who is set on worke to picke quarrels out of other mens writings to serue your turne. But when I consider all circumstances of euery place, and namely how you obiect against Beza, that which hee saith of the blessing or consecrating of our ordinary meats and drinkes, I thinke it is not like but that you haue read the places your selfe: And then of all that euer I knew, I must esteeme you the furthest from sinceritie and honest dealing, that so often, so openly, so confidently, so purposedly, commit so vile and shamefull forgerie. Beza saith, that our meat is sanctified by the word of God, and praier, and thanksgiuing. For 1 *Tim.* 4. the Apostle ioyneth both, as here *Luk.* 9. wee must ioyne both together. For partly for the meat giuen to vs, thankes is giuen to God; partly petition is made, that wee may vse it purely and soberly, that wee may spend the rest of our life in the worship of God. Hereof it commeth, that

Christians are said to blesse the table, and to consecrate the table, whereas yet this blessing pertaineth not to the meats themselues, but to God rather, and them that shall bee partakers of them. But in the cup of blessing which wee blesse (as it is written 1 *Cor.* 10. *v.* 16.) although the word of blessing may be expounded after the same manner, yet the end of the blessing is altogether diuers, as in due place wee shall expound. These are the words of Beza. Is all this nothing but giuing of thankes?

MART. 3. *Wee goe forward, and proue the contrary yet more manifestly, in the very matter of the blessed Sacrament, for the which they multiplie all the foresaid absurdities. Wee tell them that S. Paul saith thus,* The chalice of blessing, which wee blesse, is it not &c. *How could hee speake more plainly, that the chalice or cup (meaning that in the cup) is blessed? Which S. Cyprian* De Cœn. Dom. *explicateth thus,* Calix solenni benedictione sacratus, The chalice consecrated by solemne blessing. *Oecumenius thus,* The chalice which blessing wee prepare, *that is, which wee blesse and so prepare, for so it must signifie, and not as Beza would haue it,* which with thanksgiuing wee prepare: *and that I proue by his owne words immediately before, where he saith, that the Greeke word being vsed of the Apostle transitiuely, that is, with a case following, cannot signifie giuing thankes. How then can it so signifie in Oecumenius words, who doth interpret the Apostles meaning by the Apostles owne words and phrase? Yea (that you may note a notorious contradiction) how doth Beza then in the place of Luke before alleadged (where the same Greeke word is a plaine transitiue, as in this place) expound it of giuing thankes for the bread and fishes? A lier (they say) must be mindfull to make his tale agree in euery point. Hee that before forced the word in euery sentence to be nothing else but thanksgiuing, euen when it was a plaine transitiue, now confesseth that he neuer read it in that signification when it is a transitiue: and so wee haue, that the blessing of the cup or of the bread, is not giuing thankes, as they either translate, or interpret it.*

τὸ ποτήριον τῆς εὐλογίας.

ὃ εὐλογοῦμεν. ὃ εὐλογοῦντες καταπαρασκευάζομεν. *Anno. in* 1 *Cor.* 10. *v.* 16.

εὐλογῆσαι αὐτοὺς.

FVLK. 3. I must continue my admiration of your impudence, for Beza saith expressly in this place, 1 *Cor.* 10. that to blesse here is to sanctifie or consecrate, because that the ordinance of God being rehearsed and set forth, the bread and wine are appointed to this holy vse, that they should be the Sacraments of the true and naturall body and bloud of Christ, that is, the signes and pledges thereof, and that in such sort, that the same thing which is signified, is offered to vs to bee receiued spiritually. And because this whole action is ioyned with the praise of God, and solemne thanksgiuing, therefore I esteeme that S. Paul signified this whole matter in the verbe εὐλογεῖν. So that in my iudgement Oecumenius hath plainly and briefly expounded ὃ εὐλογοῦμεν, that is, which with praise and thanksgiuing wee prepare. Which I admonish, lest any man should thinke that by the tearme of consecration, we meane any magicall incantation. That you would proue by Bezaes words, that he hath not iustly explicated the meaning of Oecumenius, it is too too beyond all measure of impudence. For Beza not contrarying that which he said before, sheweth how the cup is blessed, sanctified, consecrated, namely by praier, praise of God, and thanksgiuing. For which hee citeth Chrysostome, who expoundeth these words of S. Paul (which wee blesse) to meane, which wee receiue with thanksgiuing. As for the place of S. *Luk.* 9. Beza himselfe citeth it, & many other like, to proue that εὐλογεῖν with an accusatiue case signifieth to blesse, to sanctifie, to consecrate, as also in that place *Luk.* 9. he expoundeth it. And yet you will make him a lier, forgetting what tale hee told before. Indeed that rule you giue, is meet for a craftie lier, that hath some care to maintaine his credit. But such an impudent lier and shamelesse forger as you are, hath no regard of any thing, but to deceiue them whose ignorance and simplicitie is such, as they neither can, nor care to examine your slanders.

MART. 4. *And surely in the word* εὐλογεῖν *this is most euident, that it signifieth in this case the blessing and consecration of the creature or element: insomuch that S. Basil and S. Chrysostome in their Liturgies or Masses, say thus by the same Greeke word:* Blesse (O Lord) the sacred bread: *and,* Blesse (O Lord) the sacred cup: *and why, or to what effect? It followeth,* changing it by thy holy spirit. *Where is signified the transmutation and consecration thereof into the body and bloud. But in the other word* εὐχαριστεῖν *there may be some question, because it signifieth properly to giue thankes, and therefore may seeme to be referred to God onely, and not to the element and creature. But this also we find contrary in the Greeke Fathers, who vse this word also transitiuely, saying,* panem & calicem eucharistisatos, *or* panem in quo gratiæ actæ sunt, *that is,* the bread and the cup made the Eucharist: the bread ouer which thankes are giuen, *that is,* which by the word of praier and thanksgiuing is made a consecrated meat, the flesh and bloud of Christ, as *S. Iustine* in fine 2. Apologo, *and S. Ireneus,* lib. 4. 34. *in the same places expound it. Whereas it may also signifie that, for which thankes are giuen in that most solemne sacrifice of the Eucharist, as S. Denys in one place seemeth to take it,* Eccl. Hier. c. 3. in fine, *who in the selfe same chapter speaketh of the consecration thereof most euidently.*

εὐλόγησον τὸν ἄρτον, τὸ ποτήριον. μεταβαλὼν.

τὸν ἄρτον εὐχαριστηθέντα.

ἀξίων εὐχαριστηθῆναι καὶ δωρεῶν.

That

FVLK. 4. That the creatures, or elements, are blessed and consecrated, that by the working of Gods spirit, they should be changed into the body and bloud of Christ, after a diuine and spirituall manner, vnto the worthy receiuers, Beza and wee agree with the Greeke Liturgies. But that this blessing is performed by the word of God, praier, and thanksgiuing, both Iustinus, and Irenæus, doe most plainly testifie with Beza and vs. When the mixed cup, and bread, saith Irenæus, receiueth the word of God, it is made the Eucharist, &c. The bread on which, or for which, thankes is giuen. The bread which is of the earth, receiuing the vocation, or inuocation of God. So saith Iustinus, the meat for which thankes are giuen, by the word of praier, which is receiued from him. And speaking of the very manner of the consecration vsed in his time: when the bread and wine, with water, is offered: the chiefe Minister sendeth for the prayers, and thankes-giuing, with all his might, and the people consenteth, saying, *Amen.* Then followeth the distribution, and participation of those things, for which thankes was giuen to euery one, &c. As for the Magicall mysteries of Dionyse, although in this behalfe, they make nothing against vs, wee make not so great account of, that wee will stand to his iudgement any more, than you to his practise.

Lib. 5. cap. 4. Lib. 4. cap. 34. Apolog. 2.

MART. 5. *Whereby we haue to note, that the Heretikes in vrging the word,* Eucharist, *as meere thanksgiuing, thereby to take away blessing, and consecration, of the Elements of bread and wine, doe vnlearnedly, and deceitfully. Because all the fathers make mention of both: Saint Paul also calleth it, blessing of the chalice, which the Euangelists call, giuing of thanks. Whose words Theophylact explicateth thus,* THE CHALICE OF BLESSING, *that is,* of the Eucharist. *For holding it in our hands, we blesse it, and giue thankes to him that shed his bloud for vs. See here both blessing, and Eucharist, blessing the Chalice, and thankes-giuing to Christ. Saint Iames, and the Greeke fathers in their Liturgies, put both words in the consecration of each element, saying thus,* giue thankes, sanctifying, breaking: *and,* giuing thankes, blessing, sanctifying: *and,* taking the cuppe, giuing thankes, sanctifying, blessing, filling it with the holy Ghost, hee gaue it to vs his Disciples. *Saint Chrysostome, who in many places of his workes speaketh much of thankes-giuing in these holy mysteries, doth he not as often speake of the blessing, consecration, yea, and the transmutation thereof, and that with what words, and by what power it is done? Doth not Saint Augustine say of the same,* benedicitur, & sanctificatur, it is blessed, and sanctified, *who often speaketh of the solemne giuing of thankes in the sacrifice of the Church? Doth not the Church at this day, vse the very same termes, as in Saint Augustines time,* Gratias agamus Domino Deo nostro, Let vs giue thanks to the Lord our God, *and,* Verè dignum & iustum est, semper & vbique, tibi gratias agere, &c. It is very meete and right, alwaies, and in all places, to giue thee thankes: *Which the Greeke Church also in their Liturgies expresse most abundantly? yet doth there follow blessing, and consecration, and whatsoeuer Saint Ambrose describeth to be done in this holy sacrifice, touching this point, writing thereof most excellently in his booke,* de ijs qui initiantur mysterijs, c. 9.

Liturg. S. Jac. Basil. Chrys. εὐχαριστῶ σε. εὐλογήσας. ἁγιάσας. Hom. 2. in Tim. 2. Hom. 83. in Mat. Hom. de Iuda proditore. Aug. ep. 59. De bono viduit. c. 16.

FVLK. 5. If it were to proue any thing that we deny, you would be as beare and hungry, as now you are franke and plentifull of your testimonies. Theophylact saith the same that Beza said out of Chrysostome, and Oecumenius. The Greeke Liturgies, falsely intituled to Saint Iames, Basil, and Chrysostome, haue no other thing: nor any other author whom you name. But your popish Church, doth not, either as the Greeke Liturgies, or as the Churches in Ambrose and Augustines time. For they hold, that the Elements are consecrated by prayer, and thankes-giuing, whereof, although you vse some termes in your masse, yet you hold, that the consecration consisteth onely in a Magicall murmuration of the word, *Hoc est corpus meum,* ouer the bread by a Priest, with intent of consecration, wherefore you are farre from the iudgement that the auncient fathers had, and we haue, of the consecration of the bread and wine, to be the sacraments of the body and bloud of Christ.

MART. 6. *Of all which, this is the conclusion, that the Eucharist is a solemne name, taken of the word* εὐχαριστεῖν, *so called, because this Sacrament and sacrifice, is blessed, and consecrated with praier, and thankes-giuing, as Saint Iustine speaketh, and because in this sacrifice, so blessed and consecrated into the body and bloud of Christ, him we offer vp a most acceptable oblation of thankes-giuing, and a memorie of all Gods maruelous benefits toward vs. In this sense, the fathers, and the holy Church, speake of the Eucharist, including all the rest, to wit, sacrament, sacrifice, blessing, and consecration, without which this were no more to bee called Eucharist, than any other common giuing of thankes, as Saint Irenæus doth plainely signifie, when he declareth,* that being before bread, and receiuing the inuocation of God ouer it, now is no more common bread, but the Eucharist, consisting of two things, the earthly, and the heauenly. *So that it is made the Eucharist by circumstance of solemne wordes, and ceremonies, and therefore is not a meere giuing of thankes: and further we learne, that Saint Iustines, and Saint Irenæus words before*

Lib. 4. c. 34.

before alledged, Panis & calix Eucaristisatus, *signifie*, the bread and chalice made the Eucharist: *and consequently we learne, that the actiue thereof, is, by thankes-giuing to make the Eucharist, and because the other word of blessing, and this of thankes-giuing, are vsed indifferently, one for an other, in Christs action, about this Sacrament, wee learne vndoubtedly, that when it is said,* εὐλογήσας, *or,* εὐχαριστήσας, *the meaning is, blessing, and giuing thankes, hee made the Eucharist of his body and bloud, that is the Sacrament and sacrifice of a singular thankes-giuing, which (as Saint Augustine often is wont to say) the faithfull onely doe know and vnderstand in the sacrifice of the Church: and because the faithfull onely vnderstand, therefore the Protestants and Caluinists are so ignorant in this mysterie, that to take away all the dignitie thereof, they bend both their expositions and translations.* εὐχαριστήσας. εὐχαριστίν.

FVLK. 6. That the Elements are blessed, and consecrated by prayer, and thankes giuing, as Iustine, Irenæus, and other auncient fathers write, it is the thing that wee contend for. But you (except you be a Schismatike from all other Papists) doe teach, that they are consecrated by these words, pronounced by a Priest, this is my body: which are words neither of prayer, nor of thankes-giuing. Neuertheless, to pricke vs with a pinne, you haue wounded your selfe with a sword; and say the sacrament is blessed, and consecrated with prayer, and thankes-giuing. Except you haue some Sophisticall meaning, that it is consecrated with them, but not by them. The signification of the actiue, which you gather out of the passiue, vsed by Iustinus, sheweth what a learned Clerke you are. Iustinus writeth to the Gentiles, or Heathen men, of whom he could not haue beene vnderstood, if he had not vsed the passiue, εὐχαριστηθεῖς, in that signification, that all other men did vse it in, in that time. What we vnderstand of the mysterie of the Lords supper, and the sacrifice of praier and thankes-giuing, which is the onely sacrifice of Christians, as Iustinus writeth, the Church of God doth acknowledge, though the synagogue of Antichristian heretikes will not confesse it.

MART. 7. *After they haue turned blessing or consecration into bare thankes-giuing, which is one steppe toward the denying of the reall presence, they come neerer, and so include Christ in heauen, that he cannot be withall vpon the altar, translating thus,* Whom heauen must containe, vntill the times that all things be restored, *Act.* 3. *v.* 21. *and yet Beza worse, and he that alleageth him, M. Whitakers:* who must be contained in heauen. *Which is so farre from the Greeke, that, not onely Illyricus the Lutheran, but Caluin himselfe doth not like it. Beza protesteth, that he so translateth of purpose, to keep Christs presence from the altar: and we maruell the lesse, because we are well acquainted with many the like his impudent protestations. M. Whitaker, only we do maruell at, that he should be either so deceiued by an other mans translation, or himselfe bee so ouerseene in the Greeke word, that hee knoweth not a meere deponent, and onely deponent, from a passiue.* ὃν δεῖ δέξασθαι. Beza ad rat. Cam. pag. 43. δέξασθαι.

FVLK. 7. The answere to this cauill is at large contained, Cap. 1. sect. 36. your owne translation is, whom heauen must receiue. If there be now such difference betweene, receiuing, and containing, *capere* and *recipere*, it is very strange to learned eares, howsoeuer sottish Papists will accept whatsoeuer proceedeth from you. But forasmuch, as this section, with two other following, are directed principally against Master Whitakers, I shall neede to say little, seeing he hath fully answered for himselfe. This one thing I may say, concerning his knowledge in the Greeke tongue, which you make to be so small, that he knoweth not a deponent from a passiue, he is well knowne to be so well learned therein, that many of your Seminarie may maruell at him as you say, but neither you, nor any of you all is able to match him therein.

MART. 8. *This doth not become him that* obiecteth ignorance of the Greeke to an other man, and that after he had well tried by publique conference, that he was not ignorant: and so obiecteth it, as though he knew not three words in that tongue, whereas hee had heard him read and interpret Saint Basil, not the easiest of the Greeke Doctours. This is palpable impudencie, and a face that cannot blush, and full of malice against the Saints of God, who, if they knew not a word in the Greek tongue, were neuer the worse, nor the lesse learned, but among fooles and children, that esteeme learning by such trifles, which Grammarians know farre better than great Diuines. For, were not he a wise man that would preferre one Master Humfrey, Master Fulke, Master Whitakers, or some of vs poore men, because we haue a little smacke in the three tongues, before S. Chrysostome, Saint Basil, Saint Augustine, Saint Gregorie, or Saint Thomas, that vnderstood well, none but one? howbeit, if they esteem learning by knowledge of the tongues, they will not (I trow) compare with Catholikes, either of former time, or of these later age, specially since their new Gospell beganne: and if they will compare with vs herein for their simple credit, wee may perhappes giue them occasion ere it be long, to muster their men all at once, if they dare shew their face before our Campe of excellent Hebricians, Grecians, Latinists, of absolute linguists in the Chaldee, Syriacke, Arabike, &c. whom they must needes confesse to haue beene, and* Ibid. pag. 84. If he had not yet tried him, he presumed to belie him, before hee knew him.

to

to bee, euen at this day, their Masters and Teachers.

FVLK. 8. It becommeth you that haue cast off all feare of God, and dutie to your Prince, to cast off all ciuill honesty, and humane modestie also. If you speake of such matters, as you might not be controuled in them, yet, if you forbeare the truth, it were somewhat tollerable. But when you speake of Campions learning in the Greeke tongue, wherein you may be so manifestly conuicted by hundreths of witnesses, you stop the way from any credite to be giuen you in other matters. All Oxford knew, that Campion was no Grecian, when he departed from that Vniuersitie. His time spent in Ireland, and other places, where he trauelled, would not yeelde him great knowledge since his departure, except he had wholy applied it, which he could not doe, nor any other serious studie in such sort as he trauelled in diuers places. But admit hee might haue knowledge by extraordinarie meanes or myracle if you will, how shall hee be tried, but by reading and vnderstanding that which greatly concerneth his cause, in disputation and conference. You said he did read and interpret Saint Basil, not the easiest of the Greeke Doctours. I was not present at that conference, and therefore haue the lesse to say: But I my selfe making triall of his skill, by a place of Epiphanius, both read it to him, and offering him the booke, he vnderstood no more the matter thereof, than, if I had cited it in the Arabicke, or Persian language. And therefore, vpon the acknowledging of his dissembled ignorance, with great laughter of the hearers, I was content to expound it to him in English, before I could receiue any answere to the argument taken from that authoritie. Wherefore, I verily thinke, and am certainely perswaded, that if he pretended to interpret any thing out of Saint Basil, it was altogether by artificiall coniecture, either of the place which he knew, and had read in Latine, or else by surmising of some one common word, hee gathered what the sense of the whole should be. Indeed, if hee had neuer knowne a word of Greeke, although he had beene no meete man to chalenge a whole realme to disputation: yet he might haue beene an honest man, and otherwise meanely learned, so he had not pretended knowledge, when he was in a manner altogether ignorant. For mine owne part, though it please you to name mee with Master Humfrey, Master Whitakers, and others, I neuer tooke vpon mee but a meane knowledge in the tongues, neither desire I in comparison to be preferred before any learned man, whose trauailes haue been profitable to the Church, although he were ignorant in the tongues. Yet, this I must freely say, that he which shall professe to be an absolute learned Diuine, without the knowledge of three tongues, at the least, may thinke well of himselfe, but hardly he shall get and retaine the credit he seeketh among learned men in this learned age. And therefore Campion, if disputation had beene meant rather than sedition, for all his arrogance and impudence, was an vnmeete Apostle to bee sent from Gregorie of Rome, to chalenge all the wise and learned in England. Neither do I say this, as though I measured all learning by knowledge of the tongues, but wherein soeuer any Papist in the world, shall be bold to chalenge the name of learning, in any knowledge, that euer was, or is accounted good learning, God be praised, there are many of Gods true Catholike Church, wherof we are members, able to match them therin. That I say not to excell them. And whereas you would make vs beholding to Papists for such knowledge, as any of vs hath in the Greeke, Hebrew, Syriacke, Chaldee, Arabicke tongues &c. It is well knowne, the Papists are more beholding to vs. And although I confesse, that some Papists of late daies, haue bestowed fruitefull paines, in setting foorth some of the orientall tongues: yet are they not the first, nor all that haue trauelled profitably that way. But many haue attained to competent skill in those languages many yeeres before any Papists had written any thing that might further them therein. You were wont to beare ignorant men in hand, that wee were a sight of English Doctours, vnderstanding no languages but our mother tongue, which hath enforced diuers men to shew their skill in the tongues, which otherwise they would neuer haue openly professed. But now that the world seeth, to your shame, how richly God hath blessed vs, with the knowledge, and interpretation of diuers tongues, you exprobrate to vs our knowledge in the tongues, and traduce vs among the ignorant, as though wee esteemed all learning by knowledge of tongues, and that we were but meere Grammarians, and often tell vs of that stale iest, that the kingdome of Grammarians is past, as though it were but a little Grammar, whereof we make a shew. But for that generall muster which you threaten to driue vs vnto, ere it be long, if you come as learned men should do, armed with books, penne, inke, and paper, I doubt not by the grace of God, but you shall finde them that dare confront you, and chase you out of the fielde also. But if you come vnder the Popes banner with such blessing, as he sent lately into Ireland, I hope you shall bee met withall, as those his Champions were, and find that promotion for your good seruice, which

which you haue long agoe deserued by your trauailes for vpholding of his kingdome.

MART. 9. *But to returne to you Master Whitakers, greater is your fault in diuinity, than in the tongues, when you make your argument against the reall presence out of this place, as out of the Scripture and Saint Peter, whereas they are Bezaes words, and not Saint Peters. Againe, whether you take Bezaes words, or Saint Peters, your argument faileth very much, when you conclude that Christs naturall body is not in the Sacrament, because it is placed and contained in heauen. For Saint Chrysostome telleth you, that* Christ ascending into heauen, both left vs his flesh, and yet ascending hath the same. *And againe,* O miracle, *saith he:* He that sitteth aboue with the Father, in the same moment of time is handled with the hands of all. *This is the faith of the auncient fathers, Master Whitakers, and this is the Catholike faith, and this is (I trow) an other manner of faith and farre greater, thus to beleeue the presence of Christ in both places at once, because he is omnipotent and hath said the word: than your faith (whereof you boast so much) which beleeueth no further than that he is ascended, and that therefore hee cannot be present vpon the altar, nor dispose of his body as he list.* *Hom. 2. ad pop. Antioch. Lib. 3. de Sacerdotio.*

FVLK. 9. Master Whitaker is not so young a diuine, but he knoweth that Chrysostome speaketh of the ineffable manner of Christs presence spiritually, though hee be absent corporally. As in the place by you cited, *De sacerdotio*, it is most manifest, where he saith that we may see the people died and made redde with the precious bloud of Christ, which as it is not with the eye of the body, but with the eye of faith, so is Christ that is corporally present in heauen, spiritually present vnto the faith of the worthy receiuer.

MART. 10. *Againe it is a very famous place for the reall presence of the bloud (which we haue handled at large * elsewhere, but here also must be briefly touched) when our Sauiour saith, Luc. 22.* This is the Chalice the new Testament in my bloud, which (*Chalice*) is shedde for you. *For so (which) must needes be referred according to the Greeke. In which speech, Chalice must needes be taken for that in the chalice, and that in the chalice must needes be the blond of Christ, and not wine, because his blond onely was shed for vs. And so we doe plainely proue the reall presence, according as Saint Chrysostome also said,* Hoc quod est in chalice, illud est quod fluxit de latere. That which is in the Chalice, is the same that gushed out of his side. *All which most necessarie deduction Beza would defeate, by saying the Greeke is corrupted in all the copies that are extant in the world, and by translating thus cleane otherwise than the Greeke will beare,* This cuppe is the new Testament in my bloud, which (*bloud*) is shedde for you. **Chap. 1. nu. 38. τὸ ποτήριον. τὸ ἐκχυνόμενον. In 1 Cor. ca. 10. hom. 24. ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον.*

FVLK. 10. It is a famous place in deed that neuer a one of the auncient writers, could consider for any reall presence to be drawne out of it. How Beza hath translated it I haue at large declared before, *Cap. 1. Sect. 37. 38. 39.* That which Chrysostome saith wee confesse to be most true, after a spirituall and heauenly maner, and so he doth expound himselfe, in the same place, where he saith that Christ suffered himselfe to be broken for vs, in the oblation, which he suffered, not on the crosse, where no bone of his was broken. Which none but a mad man would take otherwise than spiritually to be done, as he is present after a spirituall maner.

MART. 11. *But what pertaineth this to the English Heretikes, who translate,* which is shed, *so indifferently that it may signifie,* which cuppe, *or* which bloud *is shed? Thus far it pertaineth, because they doe not onely defend this translation by all meanes, but they tell vs plainely namely Fulke, that they referre (which) to the word* bloud, *and not to the word* cuppe, *euen as Beza doth, asking vs what Grammarian would referre it otherwise. In which question he sheweth himselfe a very simple Grammarian in the Greeke, or a madde Heretike, that either knoweth not, or will not know, that in the Greeke it cannot be so referred, and consequently neither in Latine nor English, which in true translation must follow the Greeke. But of these and other their foule and manifold shifts to auoide this place, * I haue spoken in an other place of this booke.* *Ad rat. Camp. pag. 34.* Against D. Sand. Rocke, pag. 309. *Chap. 1. num. 37. 38. &c.*

FVLK. 11. As you haue placed your crimination in the first Chapter, to be sure that it should be read of euery man that taketh your booke in hand: So haue I, obseruing your order, answered you in the same place, and in such sort I hope discharged my selfe, that you shal haue little lust hereafter to insult against mine ignorance, before you be able to weigh the matter your selfe with sounder knowledge.

MART. 12. *Onely M. Whitakers (to say truely) hath brought somewhat to the purpose, to wit, that S. Basil readeth the Greeke as they translate. But he doth well to make light of it, because it is euident that Saint Basil cited not the text of the Euangelist, but the sense, which Beza noteth to be the custome of the auncient Fathers, telling vs withall that therefore the reading of the fathers, is no certaine rule to reforme or alter the words of Scripture according to the same: and it is very like that if Beza or Fulke his aduocate had thought Saint Basils reading of any importance, they would haue vsed it long since, rather than so many other shiftes and so absurd, as they doe: vnlesse we may thinke they knew it not, and therefore could not vse it. But for Saint Basil, according* *Pag. 35. Pref. in No. Test. an. 1556.*

cording to the sense, he citeth it very truly: for whether wee say, the Cup that is shed, *or* the bloud that is shed, *both signifieth the bloud of Christ shed for vs, as S. Basil citeth it. The difference is, that referring it to the cup, as S. Luke hath it, it signifieth the bloud both present in the cup, and also then shed in a Sacrament at the last Supper: but referring it to the word* bloud, *as S. Basil doth, and as they translate, it may signifie the bloud shed on the Crosse also, yea (as these Translators meane and would haue it) onely that on the Crosse, not considering that the Greeke word is the present tense, and therefore rather signifieth the present shedding of his bloud then in mystical sacrifice, than the other visible shedding thereof, which was to come in the future tense. Lastly, they translate S. Lukes Gospell, and not S. Basil: and therefore not following S. Luke, they are false Translators, howsoeuer S. Basil readeth.*

FVLK. 12. The reading of S. Basil, whereof Beza maketh mention in his Annotation vpon this text of S. Luke, is also handled before. As the reading of the Doctors is no perpetuall rule to reforme the text of the Scripture by, so is it not to bee neglected, but that sometimes also the present reading may be corrected thereafter. True it is, that Beza supposeth it rather to haue beene added out of the margent; and I, as I haue before declared, doe thinke that either it is to be read as Basil did reade it, or else that the verbe substantiue is to be vnderstood, and the article taken for the relatiue, as it is often both in prophane writings, and in the new Testament it selfe, as by sundry examples I haue made it manifest.

MART. 13. *As this falshood is both against Sacrament and Sacrifice, so against the Sacrifice also of the Altar it is, that they controll S. Hieromes translation in the old Testament, concerning the Sacrifice of Melchisedec,* Who brought forth bread and wine, Gen. 14. v. 18. *that is, offered or sacrificed bread and wine: which we prone to be the true sense and interpretation (and that this bringing forth of bread and wine, was sacrificing thereof) not onely by all the Fathers expositions, that write of Melchisedeks Priesthood,* (Cypr. Epist. 63. Epiph. hær. 55. & 79. Hier. in Mat. 26. & in Epist. ad Euagrium) *and by the Hebrew word, which is a word of sacrifice,* Iud. 6. v. 18. *and * by the greatest Rabbines and Hebricians that write thereof; but wee prone it also by these words of the very text it selfe.* He brought forth bread and wine, for he was the Priest of God most high. *Which reason immediately following,* Because he was Gods Priest, *proueth euidently, that hee brought it not forth in common manner, as any other man might haue done, but as Gods Priest, whose office is to offer sacrifice. This consequence is so plaine, that for auoiding thereof, the aduersaries will not haue it translated in any wise,* For he was the Priest, *as though the Scripture gaue a reason, why he brought forth bread and wine; but,* and hee was a Priest, &c. *wrangling about the signification of the Hebrew coniunction.*

The sacrifice of Melchisedech.

הוציא See Pet. Galat. lib. 10. c. 4. & 5. & Chro. Gemb. brardi, pag. 13.

Ὑψίστου ἱερεύς. והוא כהן

FVLK. 13. That S. Hieronyme was author of the vulgar Latine interpretation of the old Testament, it is more boldly affirmed, than euer it can bee sufficiently proued by you. But what doe wee controll? Your vulgar Interpreter saith, that Melchisedech brought forth bread and wine, and so say we. Which how S. Hierome and other vnderstandeth, I haue before declared, *Cap. 1. Sect. 42.*

Against all the Fathers that expound that bringing forth of bread and wine, to pertaine to his Priesthood, I oppose the Apostle to the Hebrewes, who could not haue omitted it, if it had beene so. That the Hebrew word is a word of sacrifice, it is most impudently affirmed of you. For *Iudg. 6.* it signifieth no more to offer than here, although there Gedeon desire the Angell to stay, vntill he returne and bring from his house with him a gift or oblation. But if you will contend, that whatsoeuer is brought forth, wheresoeuer this Hebrew word is vsed, is a sacrifice, you shall make an hundred sacrifices more than euer God ordained. Neither will Galatinus or Gerebrardus for their credit, once affirme that it signifieth to offer sacrifice. Though it may bee vsed in bringing forth of sacrifices, as well as of all other things that are brought forth. But the coniunction causall maketh it cleere, that this bringing forth was in respect of his Priesthood. Indeed if the Hebrew coniunction were causall, and not copulatiue, wee were driuen to the wall: but seeing the Hebrew coniunction copulatiue must bee expounded according to the sense, you doe very vnskilfully, to conclude the sense which is in controuersie, vpon the coniunction which is indefinite: and we without partialitie haue translated the coniunction copulatiue, as it doth most commonly and ordinarily signifie.

MART. 14. *Wherein the Reader may see their exceeding partialitie and wilfulnesse: for besides infinite like places of Scripture, whereby we doe easily shew, that this Hebrew particle is vsed to give a reason or cause of a thing. Themselues also in another place prone it for vs, and that by the authoritie of Theophylact, and allegation of examples out of the Scripture, and translate accordingly thus:* Blessed art thou among women, because the fruit of thy wombe is blessed. *Let them gaue vs a reason why the said coniunction is here by their translation* quia, *or* enim, *where it was neuer so translated before, and it must not be in any case in the other place of Genesis, where it*

Beza annot. in 1 Luc. v. 42. N. Test. ann. 1580. Benedicta tu, &c. & benedictus, &c. καὶ εὐλογημένος &c.

it hath beene so translated, and generally receiued, euen in the Primitiue Church. In other places of Scripture also, which Theophylact alleadgeth, and many moe may be alleadged, they confesse, and like very well it should so signifie: onely in the place of Genesis, they cannot abide any such sense, or translation thereof; but, He brought forth bread and wine, and he was the Priest, &c. *not,* because he was the Priest. *What is the cause of this their dealing? None other vndoubtedly (and in all these cases I knocke at their consciences) but that here they would auoid the necessary sequell of Melchisedechs sacrifice, vpon such translation, which typicall sacrifice of bread and wine if it should be granted, then would follow also a sacrifice of the new Testament, made of bread and wine, answering to the same, and so we should haue the sacrifice of the Altar, and their bare Communion should be excluded.* Gen.14.v.18.

FVLK. 14. Because wee will not falsly translate, to maintaine a colour of your Popish Sacrifice, wee shew great partialitie. Wherein I pray you? The coniunction copulatiue we know may often be resolued into the causall, where the sense so requireth. But it neuer hath any force in it selfe, to breede such a sense, or to conclude such a sense by it. It is against all reason therefore, that you would vrge vs to translate contrary to that which in our consciences before God wee take to be the sense. Where you say, that the sacrifice of Melchisedech, if it were granted, would bring in your Masse, and exclude our Communion, it is altogether vntrue. For none of the ancient Fathers (who were deceiued to imagine a sacrifice, where the Apostle seeking all things pertaining to Melchisedechs Priesthood, could finde none) doth allow your propitiatorie sacrifice, but contrariwise, by those only speeches that they vse about Melchisedechs oblation of bread and wine, we are able to proue, that they did speake of a sacrifice of thanksgiuing only. And your sacrifice, in which you say is neither bread nor wine, should hardly resemble Melchisedechs oblation, made of bread and wine.

MART. 15. *For which purpose also their partiall translation about* Altar *and* Table, *is notorious: for the name of Altar (as they know very well) both in the Hebrew and Greeke, and by the custome of all peoples, both Iewes and Pagans, implying and importing sacrifice, therefore wee, in respect of the sacrifice of Christs body and bloud, say* Altar, *rather than* Table, *as all the ancient Fathers* (Chrys. hom. 53. ad pop. Antioch. *and* hom. 20. in 2 Cor. *and* in Demonst. quod Christus sit Deus, tom. 5. Nazianz. de Gorgonia sorore. Basil. in Liturg. Socrat. lib. 1. hist. cap. 20. & 25. Theodoret. hist. lib. 4. cap. 20. Theophyl. in 23. Matth. Cypr. epist. 63. Optat. cont. Parm. August. epist. 86. & lib. 9. Confess. cap. 11. & 13. & alibi sæpe) *are wont to speake and write, (namely when S. Hierome calleth the bodies or bones of S. Peter and Paul, the Altars of Christ, because of this sacrifice offered ouer and vpon the same) though in respect of eating and drinking the body and bloud, it is also called a Table: so that with vs it is both an Altar and a Table, whether it be of wood or of stone. But the Protestants, because they make it only a Communion of bread and wine, or a Supper, and no Sacrifice, therefore they call it* Table *only, and abhorre from the word* Altar, *as Papistical. For the which purpose, in their first translation* (Bible Ann. 1562.) *when Altars were then in digging downe throughout England, they translated with no lesse malice, than they threw them downe, putting the word* Temple *instead of* Altar, *which is so grosse a corruption, that a man would haue thought it had beene done by ouersight, and not of purpose, if they had not done it thrice immediately within two Chapters,* 1 Corinth. chap. 9. *and* 10. *saying,* Know you not, that they which wait of the TEMPLE, are partakers of the TEMPLE? *And,* Are not they which eat of the sacrifice, partakers of the TEMPLE? *In all which places, the Apostles word in Greeke is* Altar, *and not* Temple. *And see here their notorious peenishnesse: where the Apostle saith* Temple, *there the same translation saith* Sacrifice: *where the Apostle saith* Altar, *there it saith* Temple. Θυσιαστήριον. מזבח Θυσιαστήριον. C. 9. v. 13. 1 Cor. 10. v.

FVLK. 15. That the ancient Fathers vsed the name of Altar, as they did of Sacrifice, Sacrificer, Leuite, and such like, improperly, yet in respect of the spirituall oblation of praise and thanksgiuing, which was offered in the celebration of the Lords Supper, wee doe easily grant: as also, that they doe as commonly vse the name of table, and that it was a table indeed, so standing, as men might stand round about it, and not against a wall, as your Popish Altars stand, it is easie to proue, and it hath oftentimes beene proued: and it seemeth you confesse as much, but that it is with you both an Altar and a Table, with vs indeed it is, as it is called in the Scripture, only a Table. That we make the Sacrament a Communion of bread and wine, it is a blasphemous slander, when wee beleeue as the Apostle taught vs, that it is the Communion of the body and bloud of Christ, and the Lords Supper. As for the corruption you pretend, I cannot thinke (as I haue answered before) it was any thing else but the first Printers ouersight. For why should the name of Altar mislike vs in that place, more than in an hundred other places, when it is certaine, wheresoeuer it is vsed in the Scriptures, in the proper sense, it signifieth the Altars of the Iewes, 1 Cor. 10. 11. Chap. 1 sect. 11.

Iewes, or of the Gentiles, and neuer the Communion Table, or that at which the Lords Supper is prepared and receiued?

MART. 16. *Thus we see how they suppresse the name of Altar, where it should be: Now let vs see how they put it in their translation, where it should not be. This also they doe thrice in one Chapter, and that for to saue the honour of their Communion Table, namely in the storie of Bel, where we haue it thrice called the* Table *of that Idoll, vnder which Bels Priests* had made a priuie entrance, *and,* that the King looked vpon the Table, *and,* that they did eat vp such things as were vpon the Table: *these wicked Translators fearing lest the name of Bels Table might redound to the dishonour of their Communion Table, translate it* Altar *in all these places. Wherein I cannot but pittie their follie, and wonder exceedingly how they could imagine it any disgrace, either for Table or Altar, if the Idols also had their Tables and Altars, whereas S. Paul so plainly nameth both together,* The Table of our Lord, and the Table of Deuils. *If the Table of Deuils, why not the Table of Bel? If that be no disgrace to the Table of our Lord, why are you afraid of Bels Table, lest it should disgrace yours? Or if you had no such feare, then you must tell vs some other good reason of your vnreasonable translation in this place, why you translate* Altar *for* Table, *that is, chalke for cheese.*

Dan. 14. v. 12. 17. 20. τράπεζα. See the Bible 1562. & 1577. 1 Cor. 10. v. 2.

FVLK. 16. That the Authors of the first translation, in the fabulous storie of Bel, for Table, translated Altar, as I cannot excuse them of errour, so I dare discharge them of any partialitie, or fauour of the Communion Table. For in King Henry the eights time, when that translation was first printed, there was neuer a Communion Table in any Church of England. It is like therefore, they respected similitude of the placing thereof, so as a priuie doore might be vnder it, which could not be conueyed in Tables of such formes as now adayes are in vse. The Bible 1577. in the margent placeth the word Table, which is in the Greeke, signifying, that there is no great matter whether word you vse. And that storie being of no credit, the Translators could haue no purpose, either to proue, or improue, by authoritie thereof.

MART. 17. *And here, by the way, the Reader may note another exceeding follie in them, that thinke the name of Table maketh against Altar and Sacrifice, their owne translation here condemning them, where they call Bels Table, an Altar; and Saint Paul hauing said to the Corinthians,* the Table of our Lord, *saith to the Hebrewes,* * *of the selfe same,* wee haue an Altar: *and againe hee saith,* the Table of Deuils, *which I am sure they will not denie to haue beene a true Altar of Idololatricall Sacrifice: and* Malach. 1. v. 7. *in one sentence it is called both Altar and Table, wherepon the Iewes offered their externall and true Sacrifices; and all the Fathers, both Greeke and Latine, speaking of the Sacrifice of the new Testament, call that whereupon it is offered, both Altar and Table: but the Greekes more often,* Table; *the Latine Fathers more often,* Altar: *and why, or in what respects, it is called both this and that, wee haue before declared, and here might adde the very same out of S. Germanus, Archbishop of Constantinople, in his Greeke Commentaries (called* mystica theoria) *on the Liturgies or Masses of the Greeke Fathers. But to proceed.*

* *Haimo. Oecumen.*

FVLK. 17. It were an infinite matter to note, not onely all the follies that you commit, but also the impudent assertions that you make, vpon your owne surmise, without all proofe. Who made you so priuie of our thought, that you affirme vs to thinke the name of Table maketh against Altar and Sacrifice? Wee know the name of Table proueth no Sacrifice: but that the Fathers call the same both a Table and an Altar, wee doe neuer denie vnto you. Yet that the Apostle to the Hebrewes 12. calleth that same an Altar, which S. Paul to the Corinthians nameth a Table, you shall neuer beable to proue: howsoeuer Oecumenius and Haimo, two late Writers, doat vpon that place, which is euident euen by the text, to be vnderstood of the onely Sacrifice of Christs death vpon the Crosse. That the people whom the Prophet Malachie reproueth, called the Lords Altar, his Table, is no sufficient proofe, that it might be called by the one name as well as the other. And although in respect of the meat offerings and drinke offerings, it was also a Table, at which God vouchsafed to be entertained by the people, as their familiar friend. But what is this to the purpose of any controuersie betweene vs? The Altar was called a Table in the old Testament, but the Table is neuer called an Altar in the new Testament, although by the ancient Fathers oftentimes.

MART. 18. *There are also some places lesse euident, yet such as smatch of the like hereticall humor against the blessed Sacrament. In the Prophet* Ier. c. 11. v. 19. *wee reade thus, according to the Latine and the Greeke,* Let vs cast * wood vpon his bread, *that is, saith S. Hierome,* in comment. huius loci, the Crosse vpon the body of our Sauiour: for it is he that said, I am the bread that descended from heauen. *Where the Prophet so long before saying* bread, *and meaning his body, alludeth prophetically to his body in the blessed Sacrament made of bread, and vnder the forme of bread, and therefore also called bread of the Apostle. So that both in the Prophet, and*

* *Lignum in panem eius.* ξύλον εἰς τὸν ἄρτον αὐτοῦ. 1 Cor. 10.

Apostle, his bread and his body is all one : and least we should thinke that the bread onely signifieth his body, hee saith, Let vs put the Crosse vpon his bread, *that is, vpon his very naturall body, which hung on the Crosse. Now for these words of the Prophet, so vsuall and well knowne in the Church and all antiquitie, how thinke you doe these new Masters translate ? In one Bible thus,* Let vs destroy the tree with the fruit thereof : *Another,* Wee will destroy his meat with wood ; *or, as they should haue said rather,* the wood with his meat. *Doe you see how properly they agree, whiles they seeke noueltiesand forsake the ancient vsuall translation ?*

FVLK. 18. The phrase or manner of speech which the Prophet Ieremie vseth, being somewhat obscure, and vnusuall, hath bred diuers translations. The most simple meaning, and agreeable vnto the Hebrew, is this : Let vs destroy him with wood in stead of bread, that is, let vs famish him in a close prison, or in the stockes, &c. and so may the Greeke and vulgar Latine be expounded, Let vs giue him wood for bread, rather than that violent exposition of S.Hierome is to be admitted, which referreth it to his crucifying, where beside, it were an intolerable figure in that place to vnderstand his body by bread, it is cleane contrary to that you said. For the Crosse was not put vpon Christ, but Christ vpon the Crosse. Such wresting of the Scripture, where no need is, maketh the Christians ridiculous to the Iewes. And yet it is more farre fetched, to draw it to the Sacrament, which is called bread, and is not bread. Neither doth S.Hierome extend his interpretation so farre.

MART.19. *They will say, the first Hebrew word cannot be as Saint Hierome translateth, and as it is in the Greeke, and as all antiquitie readeth ; but it must signifie,* Let vs destroy. *They say truly, according to the Hebrew word which now is. But is it not euident thereby, that the Hebrew word now is not the same which the Septuaginta translated into Greeke, and Saint Hierome into Latine ? and consequently, the Hebrew is altered and corrupted from the originall copie which they had : perhaps by the Iewes (as some other places) to obscure this prophecie also of Christs passion, and their crucifying of him vpon the Crosse. Such Iewish Rabbines and new Hebrew words doe our new Masters gladly follow in the translation of the old Testament, whereas they might easily conceiue the old Hebrew word in this place, if they would employ their skill that way, and not only to noueltiesFor who seeth not that the Greeke Interpreters, in number 70. and all Hebrewes of best skill in their owne tongue, S.Hierome also a great Hebrician, did not reade as now we haue in the Hebrew,* Nashchita, *but* Nashitha, *or* Nashlicha ? *Againe, the Hebrew word that now is, doth so little agree with the words following, that they cannot tell how to translate it, as appeareth by the diuersitie and difference of their translations thereof before mentioned, and transposing the words in English otherwise than in the Hebrew, neither of both their translations haueing any commodious sense or vnderstanding.*

ἀπολέσωμεν. *mittamus.* נשליתה Psal.21. *Destruamus. Ponamus. Mittamus.*

FVLK.19. If wee should acknowledge the Hebrew word to be altered in so many places, as the 70. depart from it, wee should not only condemne the Hebrew text that now is, in many places, but your vulgar Latine text also, the Translator whereof differing oftentimes from the Greeke, followeth the truth of the Hebrew, or at least commeth neerer vnto it. Your argument of the number of the 70. Interpreters all Hebrewes, is very ridiculous and childish. Hierome himselfe will laugh you to scorne in it, who acknowledged for certaintie, no more than the bookes of the Law translated by them. And Lindanus proueth manifestly vnto you, that some parts of the old Testament in Greeke, which wee now haue, are not the same that were counted the 70. translation in the ancient Fathers time. Whether Hierome in this place did consider the Hebrew text, wee know not, for he doth not, as his manner is, shew the diuersitie of the Hebrew and the Septuaginta in this chapter, beside he professeth great breuitie, intreating vpon so long a Prophet. But whether a letter in this* word haue beene altered or no, or whether it were corrupt in the copie which the Greeke Translator and Hierome did reade, for the true or simple sense thereof, there is no great difference : no nor for that sense which Hierome brings, which although it seemeth to be farre from the Prophets meaning, yet it may haue as good ground vpon the word *Naschita*, as vpon the word *Nashlicha*.

נשהיתה

MART.20. *But yet they will pretend, that for the first word at the least they are not to be blamed, because they follow the Hebrew that now is : Not considering that if this were a good excuse, then might they as well follow the Hebrew that now is,* Psal.21.v.18. *and so vtterly suppresse and take out of the Scripture this notable prophecie,* They pierced my hands and my feet : *which yet they doe not, neither can they doe it for shame, if they will be counted Christians. So that indeede to follow the Hebrew sometime where it is corrupt, is no sufficient excuse for them, though it may haue a pretence of true translation, and wee promised in the Preface, in such cases not to call it hereticall translation.*

FVLK. 20. To this cauill against the certaine truth of the Hebrew text, I haue sufficiently answered

swered in my confutation of your preface *Sect.* 44. shewing that the true reading of this word, as *Felix Pratensis, Ioannes, Isaak, Tremelius*, and other do acknowledge, is still remayning and testified by the Mazzorites.

MART. 21. *But concerning the B. Sacrament, let vs see once more how truely they follow the Hebrew.* The holy Ghost (*saith S. Cyprian ep. 63. num. 2.*) by Salomon foresheweth a type of our Lords sacrifice, of the immolated host of bread and wine, saying, Wisedome hath killed her hosts, SHE HATH MINGLED HER WINE INTO the cuppe. Come yee, eate of my bread, and drinke the wine that I HAVE MINGLED for you. Speaking of WINE MINGLED (*saith this holy Doctor*) he foresheweth prophetically the cup of our Lord, MINGLED WITH WATER AND WINE. *So doth Saint Hierome interpret this mixture or mingling of the wine in the chalice, so doth the author of the commentaries vpon this place among Saint Hieromes workes, so doe the other Fathers. So that there is great importance in these prophetical words of Salomon.* She hath mingled her wine into the cuppe, *and*, the wine which I haue mingled, *as being a manifest prophecie of Christs mingling water and wine in the Chalice at his last supper, which the Catholike Church obseruetb at this day, and whereof S. Cyprian writeth the foresaid long Epistle.*

That water & wine ought to be mingled in the Chalice. Pro. 9.

See S August. *De Ciuit. Dei lib. 17. c. 20.*

FVLK. 21. It had beene to be wished that Saint Cyprian when he goeth about to proue the necessitie of wine, in the celebration of the Lords supper, against the Heretikes, called *Aquarij*, that contended for onely water, had retained the precise institution of Christ in wine onely, which the Scripture mentioneth, and not allowed them a mixture of water, and for that purpose driuen himselfe to such watrie expositions, as this of Prouerbs 9. which without good warrant, he draweth to represent the Lords supper. Where if hee had beene vrged by the aduersaries, whereto the beasts slaine were referred in this Sacrament, he must haue beene driuen to some violent comment. But whereto tendeth this preparation?

MART. 22. *But the Protestants counting it an idle superstitious ceremonie, here also frame their translation accordingly, suppressing altogether this mixture or mingling, and in steed thereof saying,* she hath drawne her wine, *and*, drinke the wine that I haue drawne: *or (as in other of their Bibles)* She hath powred out her wine, *and*, the wine which I haue powred out: *neither translation agreeing either with Greeke or Hebrew. Not with the Greeke, which doth euidently signifie, mingling and mixture, as it is in the Latine, and as all the Greeke Church from the Apostles time hath vsed this word in this very case whereof wee now speake, of mingling water and wine in the chalice. Saint Iames, and S. Basil in their Liturgies expresly testifying that Christ did so, as also Saint Cyprian in the place alleaged. S. Iustine in the end of his second Apologie, calling it of the same Greeke word κρᾶμα, that is (according to Plutarch) wine mingled with water: likewise Saint Ireneus in his fifth booke neere the beginning. See the sixth generall Councell most fully treating hereof and deducing it from the Apostles and auncient fathers, and interpreting this Greeke word by any other equiualent, and more plainely to signifie this mixture.*

Bib. 1579.

Ann. 1577.

ἐκέρασεν, *Miscuit.* κεκέρακα, *Miscui.* λαβὼν τὸ ποτήριον, κεκράσας. *Mixtus calix. Conc. Constantinop. 6. can. 32.* μιγνῦναι.

FVLK. 22. The authoritie of the holy Scriptures with vs is more worth then the opinion of all the men in the world. In the Scripture we finde the fruite of the vine, water wee finde not, therefore wee account not water to bee of any necessitie in the celebration of the Lords supper. In the primitiue Church, we know water was vsed first of sobrietie, then of ceremonie, and at length it grew to be compted of necessitie. The Armenians therfore are commendable in this point, that they would neuer depart from the authoritie of the Scriptures, to yeeld to the custome, practise, or iudgement of any men. But against this mixture, as you surmise, we haue translated, powred out or drawne. I confesse our translators, should more simply according to the word haue said, mingled her wine, and the wine that I haue mingled, but because that speech is not vsuall in the English tongue, it seemeth they regarded not so much the propertie of the word, as the phrase of our tongue. But that they had no purpose against the mixture of the wine with water in the Sacrament, it is manifest by this reason, that none of them did euer thinke, that this place was to be interpreted of the Lords supper, but generally, of such spirituall foode as wisedome giueth to mens soules. Therefore it is certaine they had no meaning to auoide the word of mixing for any such intent as you surmise.

MART. 23. *Thus then the Greeke is neither drawing of wine, nor powring out thereof, as they translate, but mingling. But the Hebrew perhaps signifieth both, or at the least one of the two, either to draw, or to poure out. Gentle Reader, if thou haue skil, looke the Hebrew Lexicon of Pagnine, esteemed the best: if thou haue not skill, aske, and thou shalt vnderstand, that there is no such signification of this word, in all the Bible, but that it signifieth onely mixture and mingling. A strange case, that to auoide this mingling of the cup, being a most certaine tradition of the Apostles, they haue inuented two other significations of this Hebrew word, which it neuer had before.*

מסך

FVLK. 23. The Dictionaries are more sure to teach what a word doth signifie, than what it doth not signifie. I confesse, Pagnine giueth none other signification of that roote מסך, but *miscuit*. But euen the word *miscuit*, may signifie, a powring out, when there is no respect of ioyning diuers things together, but of seruing one with the cuppe, as Tullie vseth the word. *Qui alteri misceat mulsum, ipse non sitiens.* Hee that serueth an other with sweete wine, when he is not a thirst himselfe. So is the Hebrew word vsed, Esay 19. where the Prophet saith, The Lord hath powred forth among them, the spirit of errour. Where the word of mixture, is not so proper. Againe, your owne vulgar Latine Interpretor, Prouerb. 23. translateth *mimsach*, a word deriued from the same roote, not for any mixture, but for drinking vp, or making cleane the cuppes, *& student calicibus epotandis*, which studie how to emptie or drinke vp all that is in the cuppes. In Hebrew it is, which go to seeke strong wine, or mingled wine. And if a mixture be granted in the place you require, how proue you a mixture, with water rather than with any thing else. Verily, the circumstance of the place, if there must needes be a mixture, requireth a mixture of spices, hony, or some such thing, to make the wine delectable, vnto which, Wisedome doth inuite, and allure all men to drinke it, rather than of water onely, to abate the strength of it. As also in the text, Prouerbes 23. the drunkards that continued at the wine, and went to seeke ממסך mingled wine; went not to seeke wine mingled with water, but some other delicate mixture. And Esay 5. where woe is pronounced to drunkards, the same word is vsed: woe be to them, that are strong to drinke wine, and men of might, *limsoch*, to mingle strong drinke, not to mingle it with water, for sobrietie, but with some other delectable matter, to prouoke drunkennesse, as your vulgar Interpretor translateth it. So that albeit the word did signifie to mingle, neuer so properly, and certainely, you can make no good argument for mingling with water, in that place, Prouerbes 9. where either it signifieth simply to draw, broch, or powre out, or else to prepare with some other more pleasant mixture, than of water only.

ממסר

למסר

MARTIN.

CHAP. XVIII.

Hereticall translation against the honour of SAINTS, namely of our B. LADIE.

Et vs passe from Gods holy Sacraments, to his honourable Saints in heauen, and we shall finde that these translations plucke from them also as much honour as they may. In the Psalme 138. *where the Catholike Church, and all antiquitie readeth thus,* Nimis honorati sunt amici tui Deus, &c. Thy friends O God are become exceeding honourable, their princedome is exceedingly strengthened: *which verse is sung and said, in the honour of the holy Apostles, agreeable to that in an other Psalme,* Constitues eos principes super omnem terram, Thou shalt appoint them Princes ouer all the earth: *what meane they in all their English Bibles to alter it thus:* How deare are thy counsels (or thoughts) to me O God: O how great is the summe of them? *Doth not the Hebrew make more for the old receiued Latine translation, than for theirs, because the Hebrew word is vsed more commonly for to signifie friends, than cogitations? doth not Saint Hierome so translate in his translation of the Psalmes according to the Hebrew? doth not the great Rabbine R. Salomon? Doth not the Greeke put it out of doubt, which is altogether according to the said auncient Latine translation?*

Psalm. 138.

Psal. 44.

דעיך

οἱ φίλοι σου.

FVLKE.

FVLKE.

THe context of the verse going before, and also the verse following, not any enuie against the Saints of God, haue moued our translators to depart from the vulgar translation, which is neither so proper for the words, and altogether impertinent to the matter of the text. For when the Prophet had in the verse going before, celebrated the wonderfull worke of God, in the framing of his body in his mothers wombe, in this verse, hee breaketh out into an exclamation, to behold the maruelous and vnsearchable wisedome of Gods councels, whose strength is aboue mans reach, whose number is as the sand of the sea. To answere R. Salomon, we haue R. Dauid Kimchi, as great a Rabbine as he, and a more sincere Interpretor, that expoundeth the whole verse euen as we do.

MART. 2. *And you my Masters, that translate otherwise, I beseech you, is it in Hebrew*, How great is the summe of them: *and not rather word for word most plainely*, how are the heads of them strengthened, or their Princedomes, *as in the Greeke also it is most manifest? Why doe you then hunt after noueltiés, and forsake the troden path of the auncient, and passe the bounds which our holy forefathers haue set and appointed, preferring your owne singularities and new deuises, euen there where you cannot iustly pretend either the Hebrew, or Greeke? When the Hebrew Lexicon hath giuen the common interpretation of this place, and then saith,* Quidam exponunt, *Some expound it otherwise: why had you rather be of that lesser*, some that expound otherwise, *than of the great society of all auncient Interpreters.*

עצמו ראשיהם
ad ἀρχὰς αὐτῶν

Epito. Thesau. Pagn. an. 1570 in radice.

רעה

FVLK. 2. The Hebrew is as we haue translated, how great is the sum of them. So doth Kimchi expound it, so doth Pagnine, and to the same effect, Iustinian. And the same word, *yatsemu missapel*, the summe of them is greater than can be numbred, Psal. 40. Where the Prophet speaketh of the counsailes or thoughts of God, as in this place. Where you quarrell at vs, for following the lesser number, when Pagnine saith, *Quidam, &c.* You may know if you list, that Pagnine himselfe is one of those *quidam*, that translateth euen as we do, How precious are their thoughts vnto mee, how are the summes of them multiplied? As for Hierome, whom you would haue vs to follow, in steed of Princes, hath poore men. And therefore you doe iniuriouslie, to require vs to follow him, whom you follow not your selues. You must therefore indite Pagnine of hereticall translation, beside all Protestants, or else you are very partiall.

עצמו מספל

MART. 3. *But this new fangled singularitie of teaching and translating, otherwise than all antiquitie hath done, shall better appeare in their dealing, about our B. Lady, whose honour they haue sought so many waies to diminish, and deface, that the defense and maintenance thereof against the Heretikes of our time, is growne to a great booke, learnedly written by the great Clerke, and Iesuite, father Canisius, entituled,* Mariana.

FVLK. 3. I thinke Canisius in all his great booke called *Mariana*, medleth not with our English translations, and therefore very idley was this matter brought in, to tell vs of Canisius booke, called *Mariana*. I haue seene a blasphemous booke against, I may iustly say, (though it were pretended in the honour of) the blessed Virgine, called *Mariale*. I haue seene that horrible blasphemous Psalter of Bonauenture, peruerting all the Psalms vnto the honour of the Virgine Mary, with intollerable blasphemie against God, and the holy mother of Christ, whose greatest honour is in the kingdome of her sonne, and in his infinite glory.

MART. 4. *Concerning our purpose, what was euer more common, and is now more generall, and vsuall, in all Christian Countries, than in the* Aue Marie, *to say,* Gratia plena, full of grace, *insomuch, that in the first English Bible, it hath continued so still, and euery childe in our Countrie, was taught so to say, till the* Aue Marie *was banished altogether, and not suffered to be said, neither in Latine, nor English? What auncient father of the Latine Church, hath not alwaies so read, and expounded? What Church in all the West, hath not euer so sung, and said? Onely our new translators haue found a new kinde of speech, translating thus:* Haile thou that art freely beloued: *and,* Haile thou that art in high fauour. *Why this, and that, or any other thing, rather than,* Haile full of grace? *Saint Iohn Baptist was full of the holy Ghost, euen from his birth, S. Steuen was full of grace, as the Scripture recordeth of them both: why may not then our Lady much more be called full of grace, who (as S. Ambrose saith)* only obtained the grace, which no other women deserued, to be replenished with the author of grace?

Bib. 1579. & 1573.
Luc. 1. v. 15.
Act. 7. v. 8.
Ambr. lib. 2. in 1. Luc.

FVLK. 4. The salutation of the Virgine, may be said still, either in Latine, or English, as well as any part of the holy Scripture beside. But not to make a popish Orizon, of an Angelike

salutation. That we haue translated Haile Marie freely beloued, or, that art in high fauour, we haue followed the truth of the Greeke word, not so denying thereby, but that the Virgine Marie of Gods speciall goodnesse without her merits, as she confesseth was filled with all gracious gifts of the holy spirit, as much as any mortall creature might be, except our Sauiour Christ, whose onely priuiledge it is to be free from sin, and to haue receiued the gifts of the holy Ghost without measure in his manhood.

MART. 5. *They will say, the Greeke word doth not so signifie. Doth it not? I make themselues witnesses of the contrarie, and their owne translation in other places shall confute them, where they translate an other word of the selfe same nature and forme and in all respects like to this,* ful of sores. *If* ἠλκωμένος *be full of (ores, why is not* κεχαριτωμένη *full of grace? Let any Grecian of them all, make me a difference in the nature and significancie of these two words. Againe, if* vlcerosus (*as Beza translateth*) *be full of sores, why is not* gratiosa (*as Erasmus translateth*) full of grace? *or why doth Beza maruell, that Erasmus translated*, gratiosa, *when himselfe translateth the like word,* vlcerosus? *All which adiectiues in* osus, (*you know*) *signifie fulnesse, as* periculosus, ærumnosus. *Yet what a stirre doth Beza keepe here in his annotations, to make the Greeke word signifie,* freely beloued? Luk. 1 6. v. 20.

FVLK. 5. The signification of the Greek word, with your foolish cauillation of *Vlcerosus*, I haue discussed sufficiently, cap. 1. sect. 43.

MART. 6. *But hath it indeed any such signification? tell vs you that professe this great skill of the tongues, what syllable is there in this word, that soundeth to that signification? Saint Chrysostome, and the Greeke Doctors, that should best know the nature of this Greeke word, say that it signifieth, to make gracious, and acceptable, and beloued, and beautifull, and amiable, and so to be desired, as when the Psalme saith,* The king shall desire thy beautie. *Beza himselfe saith, that it is word for word,* gratificata, made gratefull, *and yet he expoundeth it,* accepted before God, *and translateth it,* freely beloued, *because he will haue no singular grace or goodnesse, or vertue, resident in our B. Lady, but all by imputation, and acceptation, whereof I haue spoken before. S. Athanasius a Greeke Doctour saith, that she had this title* κεχαριτωμένη, *because the holy Ghost descended into the Virgin, filling her with all graces and vertues. And I beseech the Reader, to see his words, which are many moe concerning this fulnesse of grace and all spiritualls gifts. S. Hierome, that knew the Greeke word as well as the Protestants, readeth,* Gratia plena, *and findeth no fault with this interpretation, but saith plainely, she was so saluted,* full of grace, *because she conceiued him, in whom all fulnesse of the deitie dwelt corporally.* κεχαριτωμένη, *Cum. in Lp. 1.* Psal. 44. *S. Athan. de S. deip.* *Ep. 140. in ex. pos. Psal. 44.*

FVLK. 6. Looke in the best Greeke Lexicons, and you shall finde it the same signification, that we translate, and none other. Chrysostome is of the same iudgement, as I haue shewed, in the place aboue mentioned. That the Virgin Mary was iustified before God by faith, imputed to her for righteousnesse without workes or iustice, as you will haue it called, we doubt no more of her, than of Abraham. But, that she was also sanctified with most excellent graces, and indued in her soule, with all Christian vertues, Beza, and all that esteeme Beza in the word, will confesse as much as is conuenient for her honour, so nothing be derogated from the honour of God. That which Athanasius saith, wee do likewise admit, and that which Hierome writeth also. But this is all the controuersie, whether the Virgine Marie were freely accepted and beloued of God, and so by his spirit indued with gracious vertues, or whether, for her vertues which she had of her selfe, shee were worthy to be beloued of God, and deserued that honour, whereof she was vouchsafed to become the mother of God. Athanasius saith expressly, that all those graces and gifts were freely giuen her by the obumbration or ouershadowing of the holy Ghost, which the Angell promised should come vpon her.

MART. 7. * *Now let the English Bezites come with their new terme,* freely beloued, *and controll these and all other auncient fathers both Greeke and Latine, and teach them a new signification of the Greeke word, which they knew not before. Let Iohn Keltridge one of their great Preachers in London, come and tell vs,* that the Septuaginta and the best translations in the Greeke haue no such words as we vse in the Aue Mary, *but that the word which the Septuaginta vse, is* κεχαριτωμένη *&c. Who euer heard such a iest, that the Preacher of the word of God in London (so he is called in the title of his booke) and preacher before the Iesuites and Seminaries in the Tower, which is next degree to the disputers there, whose Sermons be solemnely printed, and dedicated to one of the Queenes Councell, who seemeth to be such a Grecian that he confuteth the vulgar Latine translation by the signification of the Greeke word, and in other places of his booke alleageth the Greeke text: that this man for all this, referreth vs to the Septuaginta either as authors of Saint Lukes Gospell, which is too ridiculous: or as translators thereof, as though S. Luke had written in Hebrue, yea as though the whole new Testament had beene written in Hebrew (for so no doubt he presupposed) and that the Septuaginta had translated it into Greeke as they did the old, who were dead three hundred yeeres before S. Lukes Gospel and the new Testament was written.* Concer-

*Iohn Keltridge preacher of the word in London. In his Sermons within the Tower, printed, fol. 14. Grosse ignorance & singular pride in many of the new Clergie. So he called the Priests of the Seminarie, as if one would call a Monk a Monasterie, or a Nun a Nóry. Pag. 37. of the 1. part.

FVLK. 7. Concerning Iohn Keltridge, against whose ignorance and arrogancie you insult, I can say nothing, because I haue not seene his booke. But knowing how impudently you slander mee, M. Whitaker, Beza, and euery man almost, with whom you haue any dealing, I may well suspect your fidelitie in this case, and thinke the matter is not so hard against Iohn Keltridge, as you make it seeme to be. If hee haue ouershot himselfe (as you say) he is the more vnwise: if you slander him, as you doe others, you are most of all to blame.

MART. 8. *All this is such a pitifull iest, as were incredible, if his printed booke did not giue testimonie. Pitifull, I say, because the simple people count such their Preachers iolly fellowes, and great Clerkes, because they can talke of the Greeke and of the Hebrew text, as this man doth also concerning the Hebrew letter* Tau, *whether it had in old time the forme of a Crosse, or no, euen as wisely and as skilfully, as hee did of the Septuaginta, and the Greeke word in S. Lukes Gospell. Whose incredible follie and ignorance in the tongues, perhaps I would neuer haue mentioned (because I thinke the rest are sorrie and ashamed of him) but that hee boasteth of that, whereof hee hath no skill, and that the people may take him for a very patterne and example of many other like boasters and braggers among them, and that when they heare one talke lustily of the Hebrew and Greeke, and cite the text in the said tongues, they may alwayes remember Iohn Keltridge their Preacher, and say to themselues, what if this fellow also be like Iohn Keltridge?* Fol.11.part.2.

FVLK. 8. Reseruing Iohn Keltridge to the triall and defence of himselfe, I say, you haue shewed your selfe as ridiculous in this booke diuers times, and so haue many that beare a greater countenance among you ten times, than Iohn Keltridge doth among vs, howsoeuer it pleaseth you to make him the next degree to the disputers. But if Iohn Keltridge haue shewed himselfe to be a vaine boaster of that knowledge whereof perhaps he is ignorant, what reason is it that other learned men, which know the tongues indeed, should be drawne into suspicion of ignorance for his follie? But that you delight by all meanes to discredit their learning and good gifts of God in them, to whom if you were comparable your selfe, yet it were not tolerable that you should seeke their reproach, before their vnskilfulnesse may plainly be reproued.

MART. 9. *But to proceed: These great Grecians and Hebricians that controll all antiquitie, and the approued ancient Latine translation, by scanning the Greeke and Hebrew words; that thinke it a great corruption,* Gen. 3. *to reade,* Ipsa conteret caput tuum, she shall bruise thy head, *because it pertaineth to our Ladies honour, calling it* * *a corruption of the Popish Church, whereas S. Ambrose, S. Augustine, S. Gregorie, S. Bernard, and the rest reade so, as being the common receiued text in their time (though there hath beene also alwayes the other reading euen in the vulgar Latine translation, and therefore it is not any late reformation of these new correctors, as though the Hebrew and Greeke text before had beene vnknowne) these controllers (I say) of the Latine text by the Hebrew, against our Ladies honour, are in another place content to dissemble the Hebrew word, and that also for small deuotion to the blessed Virgin, namely* Ierem. 7. *and* 44. *where the Prophet inueigheth against them that offer sacrifice to the* Queene of heauen, *this they thinke is very well, because it may sound in the peoples eares against the vse of the Catholike Church, which calleth our Lady,* Queene of heauen. *But they know very well, that the Hebrew word doth not signifie* Queene *in any other place of the Scripture, and that the Rabbines and latter Hebricians (whom they gladly follow) deduce it otherwise, to signifie rather the whole corps and frame of heauen, consisting of all the beautifull starres and planets, and the Septuaginta call it not only* βασίλισσαν, Queene, *but* τῷ στρατῷ, the host of heauen, c. 7. Ierem. *and S. Hierome not only* Reginam, *but rather* militiam cœli: *and when hee nameth it* Reginam, Queene, *he saith wee must vnderstand it of the Moone, to which and to the other starres they did sacrifice and commit idolatrie. But the Protestants (against their custome of scanning the Hebrew and the Greeke) translate here,* Queene of heauen, *for no other cause in the world, but to make it sound against her, whom Catholikes truly call and worthily honour as Queene of heauen, because her sonne is King, and she exalted aboue Angels and all other creatures. See the new Test. Annot.* Act. 1. v. 14. Sand. Rocke disc. pag. 145. See Pagn. in radice מלך and לאך

FVLK. 9. Wee thinke it indeed a shamefull corruption of the Scripture, that your vulgar Latine text, for *ipsum*, or *ipse*, as it is in the Greeke, readeth *ipsa*, and blasphemous it is to ascribe that to the mother of Christ, which is proper vnto himselfe. But many of the ancient Fathers did reade so, and therefore Fulke did ignorantly belike, in calling it a corruption of the Popish Church. The best propertie I finde in you, (for which I am beholding to you) is, that when you haue made a lie, and slandered mee, you will note the place your selfe, where I may be discharged, and your owne impudencie be conuinced. My words in the place by you noted be these: Finally, how the Romish Church in these last dayes hath kept the Scripture from corruption, although I could shew by an hundred examples, yet this one shall suffice for all: The very first promise of the Gospell that Disc. Sand. pag. 145. "

that

that is in the Scripture, *Gen.*3. That the seede of the woman should breake the Serpents " head, the Popish Church hath either wilfully corrupted, or negligently suffered to bee " depraued thus: *Ipsa conteret caput tuum*, she shall breake thine head, referring that to the " woman, which God speaketh expresly to the seede of the woman. Whether the mysterie of iniquitie working in the Latine Church, long before the apostasie thereof into the kingdome of Antichrist, began this corruption, I leaue it in doubt: but that the Popish Church hath suffered this deprauation to continue, it is out of all question, although you say you haue the other reading also, which though some copies haue, yet will you not admit it to be authenticall. And whereas you bragge, that this reading hath beene alwayes in your vulgar Latine translation, *Hentenius* confesseth, that of 28. ancient copies, by which he reuised the vulgar translation, he found it only in two. As for S. Ambrose, how he did reade, it is not certaine: for in his booke, *De fuga seculi, cap.*7. where this text is cited, though the printed bookes haue *ipsa*, yet there is nothing in his exposition that agreeth therewith: and seeing that hee followed the Greeke text, which hath the pronoune of the masculine gender, it is like he did reade rather *ipse*; but because his Greeke was very corrupt, so that for τηρήσει, *conteret*, he did reade τηρήσει, *seruabit*; there is no great account to be made of his reading. S. Augustine *in Psalm.*103. readeth *Ipsa*, but he referreth it to the Church, not to the Virgin Mary: as also, for *conteret*, out of the corrupt Greeke, he readeth *obseruabit*. Gregorie followeth the same corrupt version, out of the Greeke, *Ipsa obseruabit*, but hee referreth it to euery Christian man, which is the seede of the woman, not to the Virgin Mary, *Mor. lib.*2. *cap.*38. By which it is euident, that your vulgar Latine text was not receiued in the Church of Rome for six hundred yeeres after Christ: for you reade *conteret*, and not *obseruabit*. Only Bernard indeed, a late writer, hath your reading, *ipsa conteret*, which hee expoundeth as a prophecie of the Virgin Mary, who withstood the temptations of the Deuill, not vnderstanding the promise of the ouercomming of the Deuill by Christ, euen as the Apostle alludeth to it, the Lord shall tread downe Sathan vnder your feet, *Rom.* 16. The same Bernard, *Serm. de Villic. iniquo*, readeth the text, *Gen.*4. *Si rectè offeras, & non rectè diuidas*, after the Greeke, by which also it is plaine, as by other arguments, that your vulgar Latine translation was not receiued for 1000. yeeres after Christ. How true therefore it is that you said, *Ipsa conteret caput tuum*, was the common receiued text in the ancient Fathers time, the Readers may see and iudge.

But the chiefe complaint is behinde, that in *Ierem.*7. *v.*44. wee translate the Queene of heauen, as the Septuaginta, Hierome, and the vulgar Latine translation doth, and we only doe it in despight of the Virgin Mary, because the Papists blasphemously call her the Queene of heauen. The Hebrew word indeed may signifie Queene, although with those points it be not elsewhere read for a Queene, and it may signifie the workmanship, but then you must supplie *Aleph* of the root, that is wanting, and resteth vnder no long vowell, and so some Protestants doe translate it, as Tremelius and Iunius. But if wee be accused of hereticall translation, when wee ioyne with your vulgar Latine, with Hierome, with the Septuaginta, it is very strange that they should not beare the blame with vs. Certaine it is, no Protestant did euer teach, that the Iewes did worship the Virgin Mary for the Queene of heauen; but the Sunne, the Moone, or some great starre, as Pagnine saith. How truly you call the Virgin Mary Queene of heauen, and how well you proue it in your notes vpon *Act.*1.14. some other more conuenient time and place may be granted to consider.

MART. 10. *Againe, why doth the Geneua new Testament make S. Matthew to say, that* Hee *(to wit, Ioseph)* called his name Iesus? *Why not she, as well as he? For in S. Luke the Angell saith to our Lady also,* Thou shalt call his name Iesus. *S. Matthew then speaking indifferently, and not limiting it to him or her, why doe they giue this preeminence to Ioseph rather than to the blessed Virgin? Did not both Zacharie and also Elizabeth his wife by reuelation giue the name of Iohn to Iohn the Baptist? Yea did not Elizabeth the mother first so name him before Zacharie her husband? Much more may wee thinke, that the blessed Virgin, the naturall mother of our Sauiour, gaue him the name of Iesus, than Ioseph his putatiue father, specially if wee consider that the Angell reuealed the name first vnto her, saying, that she should so call him: and the Hebrew word,* Esay 7. *whereunto the Angell alludeth, is the feminine gender, and referred by the great Rabbines, Rabbi Abraham, and Rabbi Dauid, vnto her, saying expresly in their commentaries,* Et vocabit ipsa puella, And the maid her selfe shall call. *And surely the vsuall pointing of the Greeke text (for Beza maketh other points of his owne) is much more for that purpose. Now if they will say, that Theophylact vnderstandeth it of Ioseph, true it is, and so it may be vnderstood very well: but if it may be vnderstood of our Lady also, and rather of her than of him, why doth your translation exclude this other interpretation?*

*Ann.*1580. Cap.1.v.25. Cap.1.v.31. Luk.1.v.60. and 63.

The

FVLK. 10. The matter is not worth the weight of an haire, whether wee reade, he called, or she called, for both called him so. But because Ioseph had a commandement in the same chapter, that he should call his name Iesus, it is more probable, that S. Matthew in this place meant of him, rather than her; at the least, it is no hereticall translation, to say, that Ioseph did that, which he was in few verses before commanded to doe: and it was more ordinary and vsuall, that the man gaue the name, rather than the woman, although in this case the woman had more right than the man. As for Elizabeths example, proueth nothing, because she spake when her husband was dumbe.

MART. 11. *Where by the way I must tell you (and elsewhere perhaps more at large) that it is your common fault, to make some one Doctors interpretation the text of your translation, and so to exclude all the rest that expound it otherwise, which you know is such a fault in a Translator, as can by no meanes be excused. Secondly, the Reader may here obserue and learne, that if they shall hereafter defend their translation of any place, by some Doctors exposition, agreeable thereunto, that will not serue nor suffice them, because euery Doctor may say his opinion in his commentaries,* but that must not be made the text of Scripture, because other Doctors expound it otherwise: and being in it selfe, and in the originall tongue, ambiguous, and indifferent to diuers senses, it may not be restrained or limited by translation, vnlesse there be a meere necessitie, when the translation cannot possibly or hardly expresse the ambiguitie and indifferencie of the originall text.*

* See chap. 1. num. 3 43. Ch. 10. nu. 1. 2. Cha. 19. nu. 1.

FVLK. 11. The authoritie of one Doctor, agreeing with the proprietie of the originall tongue, is more worth than an hundred against it. Wee neuer follow one Doctor, as you falsly slander vs, to make his interpretation the text, but where that one Doctor did see the truth of the naturall sense, according to the tongue, that perhaps was hid from other Doctors, whose writings we haue. As for ambiguities, and indifferences vnto diuers senses, are better reserued to Commentaries and Lectures vpon the Scriptures, than that they either can or ought to be retained in the translations.

MART. 12. *As (for example) in this controuersie concerning Saints, S. Peter speaketh so ambiguously, either, that he will remember them after his death, or they shall remember him, that some of the Greeke Fathers gathered and concluded thereupon,* (Oecum. in Caten. Gagneius in hunc locum) *that the Saints in heauen remember vs on earth, and make intercession for vs. Which ambiguitie both in the Greeke and the Latine, should be also kept, and expressed in the English translation, and wee haue endeuoured as neere as wee could possibly so to make it, because of the diuers interpretations of the ancient Fathers. But it may seeme perhaps to the Reader, that the said ambiguitie cannot be kept in our English tongue, and that our owne translation also can haue but one sense. If it be so, and if there be a necessitie of one sense, then (as I said) the Translator in that respect is excused. But let the good Reader consider also, that the Calumists in restraining the sense of this place, follow not necessitie, but their heresie, that Saints pray not for vs. Which is euident by this, that they restraine it in their Latine translations also, where there is no necessitie at all, but it might be as ambiguous and indifferent, as in Greeke, if it pleased them: yea, when they print the Greeke Testament only, without any translation, yet here they put the Latine in the margent, according as they will haue it read, and as though it might bee read no otherwise than they prescribe.*

2 Pet. 1. v. 15.

μνήνην ποιεῖσθαι τῶν τῆδε, καὶ φροντίζειν ὑμῶν τῶν ζώντων.

Beza.

No. Test. Gre. Henr. Steph. anno. 1576.

FVLK. 12. Oecumenius, who liued in a superstitious time, telleth, that some men vnderstood this saying of Peter, by an hyperbaton, &c. meaning to shew, that the Saints, euen after their death, doe remember those things which they haue done here for them that are aliue. But other handling this matter plainly, &c. doe giue the vsuall sense. First Oecumenius counteth this an enforced exposition, because it cannot stand but by an hyperbaton. Secondly, he speaketh neuer a word of the intercession of Saints for vs. Thirdly, hee preferreth the common sense, that all the Fathers before him giue of this text, as plaine and simple, and yet this must be sufficient for vs to change our interpretation, although we were put in fault immediately before, as though we made one Doctors interpretation a sufficient ground of our translation. Yet is not this an opinion approued, but reported only by Oecumenius, and Oecumenius himselfe a Doctor of as little authoritie as any other, in respect of the late season in which hee liued. As for Gagneius, that came after him, who seeth not how little wee are to account of his credit, that would wrest the deciding of an vnprofitable question, out of this place, whether Saints make intercession for vs, which if it were granted, it followeth not, that wee must make intercession to them.

MARTIN.

MARTIN.

CHAP. XIX.

Hereticall Translation against the distinction of LATRIA and DVLIA.

IN this restraining of the Scripture to the sense of some one Doctor, there is a famous example in the Epistle to the Hebrewes, where the Apostle saith, either Iacob adored the top of Iosephs scepter, as many reade and expound; or else, that he adored toward the top of his scepter, as other reade and interpret: and beside these, there is no other interpretation of this place in all antiquitie, but in S. Augustine onely, as Beza confesseth: yet are they so bold to make his exposition only, and his commentarie peculiar to him alone, the text of the Scripture in their translation, saying, Iacob leaning on the end of his staffe, worshipped God, *and so excluding all other senses, and expositions of all the other Fathers, excluding and condemning their owne former translations, adding two words more than are in the Greeke text,* leaning, God; *forcing* ἐπὶ *to* αὐτῷ, *which may be, but is as rare, as* virgæ eius, *for* virgæ suæ: *turning the other words cleane out of their order and place, and forme of construction, which they must needs haue correspondent and answerable to the Hebrew text, from whence they were translated: which Hebrew words themselues translate in this order,* He worshipped toward the beds head. *If* he worshipped toward the beds head, *according to the Hebrew, then* did he worship toward the top of his scepter, *according to the Greeke: the difference of both being onely in these words,* scepter *and* bed, *(because the Hebrew is ambiguous to both) and not in the order or construction of the sentence.*

Heb.11.v.21.

Quest.in Gen. Bib.1579.

Bib.1562. 1577.

Gen.47.v.31. ישׁר חָל עַל ראשׁ מִטָּה

προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

FVLKE.

THE restraining of simple men from errour, is counted of you the restraining of the Scripture, as though the Scripture were a nose of wax, as some of you haue called it, which might bee writhed euery way, and especially it pleaseth you, when it may be wrested to some colour of your errour. So haue you not one place of Scripture cleare on your side, for any of your heresies, but you are glad to vphold ambiguities, and diuersities of senses, whereas if you had the truth, you might haue texts of infallible certaintie, whereof there could not be diuers interpretations, without manifest violence offered vnto the words and true signification of them. But concerning the place now in question, your vulgar text, omitting the preposition, which is both in the Greeke and in the Hebrew, hath committed a manifest errour, in saying, that Iacob worshipped the top of his rod or staffe, where S. Augustine hath rightly obserued the true sense of the place, and saith, that Iacob (as a weake old man) worshipped vpon the top of his staffe, that is, leaning on his staffe. The Hebrew is, towards the beds head. Although it is not vnlike, that either the Apostle did reade the word *Mattah*, which wee reade *Mittah*, or else that *Mittah* signifieth a staffe, as well as *Mattah*. For it is not like (as Beza saith) that Iacob kept his bed when Ioseph came first to him, for after it was told Ioseph that his father was sicke. That other Translators obserued not this matter, whereto shall it bee imputed, but to humane imperfection? That wee adde to the text, it is false: the words *leaning* and *God*, are printed in the small letter, to signifie that they are not of the originall text, but added for plainnesse. And yet the sense may stand without them: And he worshipped vpon the end or top of his staffe. That ἐπὶ is forced to signifie αὐτῷ, it is a forgerie of you, and no enforcement by vs: for it is in a manner as commonly taken so, as otherwise, except there be another antecedent, to whom it may be referred, then to auoid ambiguitie, it is αὐτῷ, rather than ἐπὶ: As *Matth.*4. his paths, his meat, his hand: *Matth.*5. his Disciples, and elsewhere in euery place.

MART. 2. *To make it more plaine, when the Prophet Dauid saith,* Adorabo ad templum sanctum tuum, Psal.5. *and* 137. *is not the true translation and Grammaticall sequele of the words thus,* I will adore toward thy holy Temple? *Is it not a common phrase in the Scripture, that the people*

πρὸς ναὸν.

people of God adored toward Ierusalem, toward his holy Mount, before the Arke, toward the place where his feete stood? May any man be so bold, by adding and transposing to alter and obscure all such places of holy Scripture, that there may appeare no manner of adoration toward or before a creature? and for worshipping or adoring toward the things aforesaid, and the like, may we say, leaning vpon those things to worshippe, or adore God? Were they afraid, lest those speeches of holy Scripture might warrant and confirme the Catholike and Christian maner of adoring our Saniour Christ, toward the holy Roode, at, or before his Image and the Crucifixe before the altar, and so foorth? For had they not feared this, why should they translate ἐπί, leaning vpon, *rather than*, towards, *yea, why in Genesis*, towardes his beddes-head, *and here not*, towardes?

εἰς ὄρος. Dan. 6. 3 Reg. 8. Psal. 98. Ios. 7. εἰς τὸν τόπον. Psal. 131.

FVLK. 2. You abound in leasure, thus to trifle about nothing, we allow worshipping toward the Temple, the holy hill, the footstoole, the Arke of God, and such like: yea if you will haue it toward the beds-head, or the toppe of his staffe, what gaine you for the worshipping of images, forbidden by the second commandemant, or before Images? for so you would creepe vpon poore mens consciences, first, to worshippe before images, then to worshippe images, thirdly, to worship, them with *Dulia*, and not with *Latria*, at last to worshippe the image of God, of Christ, of the Trinitie, with *Latria*, euen the same worship that is due to God himselfe.

MART. 3. *And (which is more) when the auncient Greeke fathers*, Chrysost. Oecum. in Collectan. Damasc. lib. 1. pro imaginibus, Leont. apud Damasc. *put so little force either in this preposition* ἐπί, *(or the other alledged) that they expound all those speeches, as if the prepositions were of phrase onely, and not of signification, saying*: Iacob adored Iosephs scepter, the people of Israel adored the Temple, the Arke, the holy Mount, the place where his feete stood, *and the like, whereby Saint Damascene proueth the adoration of creatures, named* Dulia, *namely, of the Crosse, and of sacred images: if I say they make so little force of the prepositions, that they inferre not onely adoration towards the thing, but adoration of the thing: how do these goodly translators, of all other words, so straine and racke the little particle* ἐπί, *to signifie*, leaning vpon, *that it shall in no wise signifie any thing, tending towards adoration?*

ἐπὶ, εἰς. τῇ ῥάβδῳ προσεκύνησε. τοῖς τόποις θεῖ. τῷ ναῷ προσκυνεῖν.

FVLK. 3. The worshippe that Chrysostome, and Oecumenius speake of, is a ciuill reuerence done to Ioseph, or to his scepter, in respect of the kingdome of Ephraim, that should be set vp in his posteritie. What Damascene gathereth hereof, to maintaine idolatrie, wee regard not, certaine it is, that Iacob worshipped none but God, and bowed himselfe, either toward the beds head, or leaning vpon his staffe, as Saint Augustin saith. That they which follow constrained expositions, are inforced to neglect the prepositions, it is no warrant for vs, when we see how the sense may best stand without making the prepositions, which the holy Ghost vseth, idle or vnprofitable, both in the Hebrew, and in the Greeke. And if ἐπί should signifie toward, as it doth not properly, but vpon, your counterfet distinction of *Dulia*, and *Latria*, should neuer the sooner be receiued.

MART. 4. *And if the Greek Doctors suffice not to satisfie these great Grecians herein, tell me, you that haue skill in the Hebrew, whether in the foresaid speeches cited out of the Psalmes, there be any force in the Hebrew prepositions? surely no more than if we should say in English, without prepositions*, Adore ye his holy hill: we will adore the place where his feete stood: Adore yee his footestoole: *for you know that there is the same preposition also, when it is said*, Adore ye our Lord: *or, as your selues translate*, worshippe the Lord: *where there can be no force nor signification of the preposition. And therefore in these places also, your translation is corrupt, and wilfull, when you say thus*: We will fall downe before his footestoole: fall ye down before his footstoole, before his holy Mount, or worship him vpon his holy hill: *Where you shunne and auoide, first the terme of adoration, which the Hebrew and Greeke, duely expresse by termes correspondent in both languages, throughout the Bible, and are applied for the most part, to signifie adoring of Creatures. Secondly, you auoide the Greeke phrase, which is at the least, to adore towards these holy things, and places: and much more the Hebrew phrase, which is, to adore the very things rehearsed*: to adore Gods footstoole (*as the Psalme saith*) because it is holy, *or*, because he is holy, *whose footstoole it is, as the Greeke readeth.*

לחר Psal. 98. 131. לדרוש רגליו Psal. 95. or 96. ליהוה προσκυνεῖν. לשתחוה Psal. 98.

FVLK. 4. If the Apostle had meant nothing by the preposition, hee might, and would, (as it is most like) haue left it cleane out, yea, if he had meant no more, but the adoration of Iosephs scepter, what needed he to haue added the toppe, or the extremitie? or why was the top of his scepter more to be adored, than all the other length of it? But certaine it is, the Apostle would expresse the Hebrue preposition, which must needes haue some signification. And where you aske them that haue skill in the Hebrew, whether there be any force in the preposition, in those sayings out of the Psalme, that speake of worshipping, or falling downe before his footstoole, his holy hill, &c. I answere, yea, there is great force, for the hill was not to be worshipped, but he whose Tabernacle or Temple

was

was on it. But you obiect, that we our selues neglect the preposition, Psalme 96. and say, worshippe the Lord. The fault is the lesse, because the worship is referred to none but the Lord: yet the precise translation in that place, should be, bow downe, or fall yee downe before the Lord, in the glorious sanctuarie. And where you say, we shunne the word of adoration, which the Hebrew, and Greeke, duely doe expresse, by termes applied, for the most part signifie adoring of creatures. You haue packed vp a great number of vntruths, together, as it were in a bundell. First, that we shunne the terme of adoring, for doubt of your *Dulia*, which is vtterly vntrue, for it is auoided partly, because it is more Latine, than English, partly because it doth not expresse either the Greeke, or the Latine termes, which the Scripture vseth. Secondly, you auouch, that both the Hebrew, *Isshtachauoth*, and the Greeke προσκυνεῖν, whereas all that be learned in both the tongues, doe know, that the Hebrew word doth signifie properly, to bow downe, and therefore is vsed of such bowing downe, as is not to the end of adoration, as Psalme 42. v. 5. 6. Why art thou cast downe O my soule? and in diuers other places. The Greeke word also signifieth, to vse some gesture of body in worshipping, and sometimes, to fall downe as Herodotus, προσκυνεῖν προπίπτοντας, they must worship the King falling down before him. Finallie, where you say, they are applied to the adoring of creatures, if you call it adorotion which is vsed in ciuill manner to Princes, and other persons of authoritie, I grant it is often so applied, but if you meane of religious adoration, it is expresly forbidden to any creature or Image of creature, by the second commaundement in the Hebrew terme, and by the words of our Sauiour Christ to the Deuill, Math. 4. In the Greeke word, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Where Sathan desired not to be worshipped as God with diuine honour, but that our Sauiour Christ would fall downe before him and worship him, as an excellent Minister of God, to whom the disposition of all the kingdomes of the world, as hee falsly said, were by God committed, Luk. 4. v. 6. which vtterly ouerthroweth your bold distinction of *Dulia* and *Latria*, seeing it was that which you call *Dulia*, that the Deuill required, but our Sauiour Christ telleth him, that all religious worship and seruice pertaineth only to God. Touching the adoration of Gods footstoole, I haue spoken sufficiently before, *Cap. 1. Sect. 41.*

לשתחות

MART. 5. *This being most manifest to all that haue skill in these tongues, it is euident that you regard neither Hebrue nor Greeke, but onely your heresie: and that in Saint Pauls place aforesaid of adoring Iosephs scepter, you alter it by your owne fansie, and not by Saint Augustines authoritie, whom I am sure you will not admit reading in the Psalme,* A dore ye his footstoole: *and so precisely and religiously reading thus, that he examineth the case, and findeth thereby that the B. Sacrament must be adored, and that no good Christian doth take it, before he adore it. Neither will you admit him when he readeth thus of Dauid,* He was caried in his owne hands, *and interpreteth it mystically of Christ, that he was caried in his owne hands, when he gaue his body and bloud to his Disciples. Yet are Saint Augustines interpretations (howsoeuer you like or misike them) very good, as also that aboue named of Iacobs leaning vpon his staffe, and adoring, may be one good sense or commentarie of that place, but yet a commentarie, and one Doctors opinion, not the sacred text of Scripture, as you would make it by so translating.* Pref. in Ps. 33.

FVLK. 5. Let Pagnine for the Hebrue word, the Greeke Lexicons for the other, bee iudge betweene vs. For you are the most impudent aduoucher I thinke that euer became a writer. That we leane to Augustines iudgement, in this case, it is not because we make him an author of truth, but a witnesse of the same, against such venemous tongues and pens, as yours is, that call euery thing hereticall, that sauoureth not of your owne drowsie dreames, of antichristian heresie. Neither is it reason that by vsing the testimonie of Augustine, where he beareth witnesse to the truth, we should bee bound to euery interpretation of his, when he declineth therefro. Where you say, that by adoring the footstoole of God, he findeth that the blessed Sacrament must be adored, you say vntruely, he gathereth that Christs humanitie or body, must be adored, but not the blessed Sacrament thereof. Likewise when he saith, vpon a feeble ground, of a false interpretation, that Christ was carried in his owne hands in the Sacrament, he affirmeth it not so absolutely, as you alledge it, but *quodam modo*, after a certaine manner, hee bare himselfe in his hands, when he said, this is my bodie. Yea, in that place Augustine, as in many other, declareth his iudgement, that he acknowledged not the corporall manner of presence, and eating of Christs body, in the Sacrament, for which, you Papists so greatly contend, that you are content to make so many senses of the Scripture, it declareth, that you acknowledge none certaine, and so derogate all credit and authoritie from the word of God, which may haue so many meanings, as there be diuers Doctors that haue commented vpon it. Whereas diuers interpretations may haue all a true sense, but it is impossible

possible, that they should all be senses of the same Scripture.

MART. 6. *And if Saint Hierome like not the Greeke Doctors interpretation, in this place of adoring Ioseph and his scepter, yet he also saith, that Iacob adored toward Iosephs rodde, or toward the beddes head, and not,* leaning vpon his staffe he adored, *which you make the text of Scripture. And though he thinke, that in this place is not meant any adoration of Ioseph, yet, I am sure, for adoration of holy things, namely, Reliques, the holy land, and all the holy places and monuments of Christs being and doing vpon the earth, you will not bee tryed by S. Hierome. And againe, why S. Paul should say, that by faith he adored, and in respect of things to come, it is not otherwise easie to vnderstand, but that he partly foresaw the kingdome of Ephraim, in the posteritie of Ioseph: partly the kingdome of Christ prefigured in Ioseph then Prince of Egypt, and so by faith adored his scepter or toward his scepter (which is all one) as the Greeke fathers for the most part expound it. But let vs hasten toward an end.*

FVLK. 6. Saint Hierome indeed denieth that Iacob did worship his staffe or his scepter, or toward the toppe of his Sonnes scepter, but onely towards the beddes head as the Hebrue text is. For reuerent estimation of Reliques, the Holy land, and the monuments of Christs doing and being, as he sometime vpon contention perhaps was immoderate, so for adoration of such things, after such Idolatrous maner as is vsed in the popish Church he was farre off: yea, he saith expressly, that he doth not allow the adoration of any creature, and that, to adore any creatures, is plaine idolatrie. *Has autem non dico martyrum reliquias, &c.* But we do worshippe and adore, I say, not the reliques of Martyrs, but neither the Sunne truely, nor the Monne, &c. not Angels not Archangels, not Cherubin, not Seraphin, or any name that is named in this world, or in the world to come, least we should serue the creature rather than the creator which is blessed for euer. But wee honour the reliques of Martyrs, that we might adore him, whose Martyrs they are.

Doe you not heare how Hierome alloweth the adoring of creatures? I see no cause therefore why we may not be tryed by his iudgement, for adoration of holy things, & namely, reliques, and whatsoeuer you will name beside, seeing hee maketh adoration proper onely to God.

Finally, the Apostle saith, not that Iacob adored, in respect of things to come, but, that by faith, hee blessed his sonne, concerning things to come, and worshipped God, whom no man can worshippe truely, but by faith. And Iacobs faith, was the more commendable, that beeing neere his end, and in that infirmitie of body, hee both beleeued the promises of God made to him concerning his sonnes, and also gaue thankes vnto God, for those benefits which hee should neuer taste of in the flesh, but was assured by them, as tokens of Gods fauour towards him, to the attainement of the land of eternall life, whereof the land of Canaan was but a holy figure and sacrament.

MARTIN.

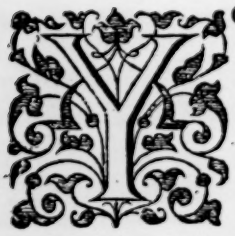
CHAP. XX.

Hereticall translation, by ADDING TO THE TEXT.

Ecause in the last corruption I spake of adding to the text, though it bee their common and vniuersall faults in euery controuersie, as is to be seene in euery Chapter of this booke: yet here I will adde certaine places, not yet mentioned. As, The rest of the acts of Iehoakim, and his abhominations which he did, and CARVED IMAGES THAT WERE LAID TO HIS CHARGE, BEHOLD THEY ARE WRITTEN, *&c. these words,* carued images laid to his charge, *are more than is either in the Greeke, or the Hebrew.*

T FVLKE.

FVLKE.



You forget your selfe in the first place, whereof is made mention, Chap. 3. sect. 9. where I haue answered, that our first translators added that which is the common interpretation, and supply of them that write vpon this place, but, because that had beene better in the note than in the text, it is corrected in two later translations.

MART. 2. *Againe*, Saul confounded the Iewes, prouing (by conferring one Scripture with an other) that this is very Christ. *These words*, by conferring one Scripture with an other, *are added more than is in the Greeke text: in fauour of their presumptuous opinion, that conference of Scriptures is inough for any man to vnderstand them, and so to reiect both the commentaries of the Doctours, and exposition of holy Councels, and Catholike Church, it is so much more, I say, than is in the Greek text, and a notorious corruption in their Bible, read daily in their Churches, as most authenticall. See the rest of their Bibles, and thou shalt find no more, for all those words, but*, affirming, *or*, confirming. *And the selfe same Bible, in the first Epistle to the Corinthians, translateth the same Greeke word thus*, Who shall instruct? *And indeed, that is the true and vsuall signification of the word, both in the old Testament, and in the new, as Deut.* 4. Thou shalt teach them thy children. *And Esay* 40. Who shall instruct our Lord? *The Hebrew word also in both places, signifying no more, but instructing and teaching. And so doth the Apostle cite it to the Corinthians out of Esay, and he vseth it to the Colossians (c. 2 v. 2.) in the same signification, as the Church readeth and expoundeth it, and so consequently, Saint Luke in the place whereof we now treate, said nothing else, but that Saint Paul earnestly taught or instructed them, that Iesus is Christ. And yet our new translators without respect of Hebrew, or Greeke, haue coyned a new signification, of conferring one Scripture with an other. So ignorant they are in the signification of Greeke words, or rather, so wilfully malicious.*

Act. 9. v. 22. *Bib.* 1577. For conference of Scriptures, against fathers, Councels, &c.

συμβιβάζων. c. 2 v. 16. τὶς συμβιβάσει. συμβιβάσεις. הורה

FVLK. 2. Either you make a loude lye, or else some one print, which you haue of the Byshops Bible, which you call, Bib. 1577. hath put that into the line that should bee the note in the margent. For, of foure translations that I haue, neuer a one hath that addition. The Byshops Bible hath that 22. verse Chap. 9. this. But Saul increased the more in strength, and confounded the Iewes, which dwelt at Damascus, affirming, that this was very Christ. The Geneua Bible thus. But Saul increased the more in strength, and confounded the Iewes that dwelt at Damascus, confirming, that this was the Christ, where the note in the margent vpon the word, confirming, is this: prouing by the conference of the scriptures. Thomas Mathews Bible translateth that verse thus. But Saul increased in strength, and confounded the Iewes, which dwelt at Damascus, affirming, that this was very Christ. Master Couerdales Bible 1562. hath it thus. But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, affirming, that this was very Christ. Thus are all our translations without that addition, which, although it is not to be borne in the text, yet is no hereticall addition, except you count it herelie, to proue a thing by conference of Scriptures.

MART. 3. *Againe, in the first Epistle of Saint Peter they translate thus*: The word of the Lord indureth euer: and this is the word which by the Gospell was preached vnto you. *Where these words*, by the Gospell, *are added deceitfully, and of ill intent, to make the Reader thinke, that there is no other word of God, but the written word, for the common Reader hearing this word* Gospell, *conceiueth nothing else. But indeed all is the Gospell, whatsoeuer the Apostles taught, either by writing, or by tradition and word of mouth, as Saint Paul speaketh, 2. Thess. 2. and S. Peter saith nothing else in that place alleaged, but*, This is the word which is preached among you, *as the Geneua Bibles translate, or more significantly*, which is Euangelized *among you, as we translate, for, though there be greater significancie in the Greeke word, than is expressed by bare preaching or telling a thing, as hauing a goodly relation, and allusion to the word*, Euangelium Gospell, *yet neither doe they in any other place, neither can they translate it, to preach by the Gospell, but simply, to preach, to tell, to shew: as*, preaching peace by Iesus Christ, *Act. 10. vers. 39. so themselues translate it. And Psal. 95. (or 96. v. 2.)* Be telling of his saluation from day to day. *Which in other places is spoken by other Greeke wordes, that haue no signification at all of Gospell, as immediately in the said Psalme, 95. (or 96. v. 3.) and Psalme 104 (or 105. v. 1.) and Act. 13. v. 5. and c. 17. v. 23. and Io. 1. v. 3.*

1 Pet. 1. v. 25. *Bib.* 1562. 1577 Against traditions.

τὸ ῥῆμα τὸ εὐαγγελισθὲν.

Euangelize. εὐαγγελίζομαι. εὐαγγελίζεσθε. εὐαγγέλιαπ. ἀπαγγέλλαπ. κατήγελον, καταγγέλλω, ἀπαγγέλλομεν

FVLK. 3. The other before is not a more lewd slaunder, than this is a foolish cauill. The Greek word signifieth not simply to preach the Gospell, or good tydings, which, both may, and

and ought to be expressed, where the phrase of our tongue will abide it. And therefore the Geneua translation is imperfect in this place, rather than the other. When you say Euangelized, you doe not translate, but faigne a new word, which is not vnderstood of meere English eares, as you doe in an hundred places beside, to make the Scripture darke and vnprofitable to the ignorant Readers. And if the word signifieth no more, but to preach, to tell, to shew, as you would seeme to proue by a number of quotations, why doe you vse that new word Euangelize? which, if it were vnderstood, and in vse, is more than simply to preach, to tell, to shew. But of all other your madde surmises, this is the most monstrous, that this is added, to make the Reader thinke, that there is no other word of God, but the written word. Doth Gospell, I pray you, signifie the written word? The common hearer, you say, hearing this word Gospell, conceiueth nothing else. I am perswaded there is no such Reader in England, except it be some of your viperous brood, that thinketh the Gospell to be nothing but the storie written by the foure Euangelists: whereas all true Christians know the Gospell to be contained not onely in those stories, but also in other writings of the Apostles, and that the Gospell is preached, whensoeuer a good Sermon teaching the way vnto saluation is preached. Howsoeuer the Septuaginta vsed the word *Euangelizo* in the old Testament, we are not to learne the signification thereof out of their translation, but out of the Scribes of the holy Ghost in the new Testament.

MART. 4. *All which words signifie only to tell, to shew, to declare, and are vsed indifferently for and with the other word, which they here only translate* to preach by the Gospell. *Whereas in all other places, when they will translate it most significantly, they expresse it by* bringing glad tidings: *and in some places, where it should be expressed most significantly in respect of euangelizing or preaching the Gospell, there they translate it barely,* Preachers, *and* preaching. *Onely S. Peters place aforesaid must be stretched to signifie,* The word preached by the Gospell, *to insinuate and vphold their heresie of the written Gospell only, or only written word, against Apostolicall traditions not written. If this be not their meaning, let them giue vs a good reason, why they translate it so in this one place only.*

Luk.2.v.10. Act.13.v.32. Gal.3.8. *Dominus dabit verbum* Euangelizantibus. *Qui* Euangelizas *Hierusalem* Psal.67. Isa.40.

FVLK. 4. When wee varie about the signification of the word εὐαγγελίζειν, or indeed when wee varie not in substance, though you must brabble about it for a countenance, what meane you to teach vs the signification of other words, except you would make folke beleeue, that wee know nothing, but what wee learne of you? I say againe, if in the new Testament wee haue not fully expressed the signification of the Greeke word εὐαγγελίζειν, either it is because our English phrase could not expresse it, or else it is a fault of negligence. But in the old Testament, where we haue not that word, because we translate out of Hebrew, what reason is there that you should exact the significancie of that word, when wee doe not translate it? The insensiblesse insinuation that you dreame of, I am sure was farre from the Translators mindes, seeing wee haue manifest and ineuitable Scriptures, to confound your hereticall blasphemie of the imperfection and insufficiencie of the word and Gospell of God written vnto eternall saluation. And if the word Gospell, when it is added to the text out of the verbe of *Euangelizing*, doe insinuate the heresie of the written Gospell only, why doe you *Matt.11.v.5.* translate, *Pauperes Euangelizantur*, to the poore the Gospell is preached? Would you thinke it were an honest surmise of me, to say you auoid the name of the Gospell, so often as you expresse it not in translating that word, for hatred you beare the Gospell? And yet it hath more likelihood, than many that you haue inuented, and prosecuted against vs.

MART. 5. *It is written of Luther, that he for the selfe same heresie, in his first translation into the German tongue, left out these words of S. Peter altogether,* This is the word which is euangelized or preached to you. *Why so? because S. Peter doth here define what is the word of God, saying,* that which is preached to you, *and not that only which is written. Which false dealing of Luther, is no small presumption against the like hereticall meaning of our English Protestants, who (I am sure) in this point of controuersie of the word written and vnwritten, will not denie that they agree with the Lutherans.*

Lind. Dubit. pag.88.

FVLK. 5. That any such sentence was vpon any purpose left out by Luther in his translation, for my part I beleeue it not, neither vpon your report, nor vpon your author Lindanus credit. If the Printer did omit a line, yet what reason were it to thinke, that Luther did it vpon such a cause? which were to no purpose for him, except he should haue left out all those texts of Scripture, where preaching of the Gospell or word of God is mentioned. What you haue left out, I haue noted before, and yet I haue not pronounced the cause why, so confidently as you doe of that omission, which you know not whether it be so or no.

MART. 6. *Againe, in the Epistle of S. Iames they adde the word* Scripture *into the text, saying,* But Iam.4.v.6.

the Scripture offereth more grace: *where the Apostle may say as well, and indifferently,* The Spirit or holy Ghost giueth more grace, *and it is much more probable, and is so expounded of many. Let the good Reader see the circumstance of the place, and abhorre their saucinesse in the text of holy Scripture.*

FVLK. 6. The nominatiue case in the Greeke is wanting, which is expressed in the verse before, and in this verse is supplied by the Translators: yet printing it so in another letter, that the Reader may know it is not in the Greeke, as they doe in 500. places beside, where a verbe, or a noune, or a pronoune, or any other word, must of necessitie be vnderstood, to fill vp the sense: which you in your precise translation obserue not, when you adde any such thing, beside many imperfect sentences that you make, because you will not seeme to adde that which in translation is no addition, but a true translation. But here you say, the Apostle may as well vnderstand the holy Ghost, as the Scripture. When there is a nominatiue case before, that agreeth with the verbe, and the sense, it is farre fetcht to vnderstand a nominatiue case of him, that is not spoken of. I will set downe the whole text, that the Reader may iudge, what perillous addition is here committed by our Translators. Doe you thinke that the Scripture saith in vaine, the spirit that dwel- "
leth in vs, lusteth after enuie? But (the Scripture, or) it giueth more grace, and therefore "
saith, God resisteth the proud, and giueth grace to the humble. In Grammar Schooles "
they vse to examine it thus, who, or what giueth; who, or what saith? Doth not the Scripture mentioned immediately before, answer to these questions most aptly? Yet men must abhorre our saucinesse, or rather your spightfull maliciousnesse.

MART. 7. *One addition of theirs I would not speake of, but onely to know the reason why they doe it, because it is very strange, and I know not what they should meane by it. This I am sure, if they doe it for no purpose, they doe it very foolishly and forgetfully, and contrary to themselues. In the Gospell of S. Marke, in the reckoning of the Apostles, they adde these words,* And the first was Simon, Mark.3.v.16.
more than is in their Greeke text: which addition they learned of Beza, whose contradictions in Bib.1579.
this point are worthy noting. In S. Matthew, where these words are, he suspecteth that first, *was* Matt.10.v.2.
added by some Papist, for Peters primacie: here, where the word is not, he auoucheth it to be the true text of the Gospell, and that because Matthew readeth so. There hee alleadged this reason, why it could not be said, the first, Simon, *because there is no consequence nor coherence of second, third, fourth, &c. here hee saith, that is no impediment, because there be many examples of such speech, and namely in the said place of S. Matthew. There he saith it is not so, though all Greeke copies haue it so: here it must needs be so, though it be only found in certaine odde Greeke copies of Erasmus, which Erasmus himselfe (as Beza confesseth) allowed not, but thought that these words were added in them out of S. Matthew. What these contradictions meane I know not, and I would learne the reason thereof, of his schollers our English Translators, who by their Masters authoritie haue made the selfe same addition in their English translation also.*

FVLK. 7. It seemeth you like the addition well enough, because it importeth a shadow of Peters primacie; but yet your malice is so great against Beza, whose sinceritie in this case you should rather commend, if there were any sparke of honest equitie in you, that you cannot passe it ouer without quarrelling and cauilling. But your pretence is, to know the reason why they doe it. I haue some maruell that you should be ignorant of such things, as are counted so materiall for the maintenance of the Popes primacie, especially sith Beza telleth you so plainly the reason of it. True it is, that the common printed bookes haue not that addition. But Beza taketh Erasmus to witnesse, that in diuers Greeke copies these words are expressed, and because they agree best with the context, Beza translateth them out of those copies. For except you so reade (saith Beza) the next verse beginning of the particle καὶ, shall haue no word at all, with which it may be knit. But in S. Matthew (you say) he suspecteth that the word (first) was added by some Papist for Peters primacie. He only obiecteth, what if it were so, and answereth the obiection himselfe out of S. Marke: as vpon S. Marke, for the coherence with that which followeth. Wherefore it is not without great and malicious impudence, that you charge him with contradiction, where there is none, and where hee saith more toward your cause, than any of you could say for your selues.

MART. 8. *There is also another addition of theirs, either proceeding of ignorance, or of the accustomed humour, when they translate thus:* If yee continue stablished in the faith, and be not moued Col.1.v.23.
away from the hope of the Gospell, which yee haue heard how it was preached to euery creature; *or,* whereof yee haue heard how that it is preached; *or,* whereof ye haue heard, and which hath beene preached to euery creature, &c. *For all these varieties they haue, and none according to the Greeke text, which is word for word, as the vulgar Latine Interpreter hath most sincerely translated it,* Vnmoueable from the hope of the Gospell, which you haue τῆς ἐλπίδος τοῦ
heard, which is, or hath beene preached among all creatures, &c. *So that the Apostles* κηρυχθέντος.

exhortation

exhortation is vnto the Colossians, that they continue grounded and stable in the faith and Gospell, which they had heard and receiued of their first Apostles: as in the Epistle to the Romans, and to the Galatians, and to the Thessalonians, and to the Hebrewes, and to Timothie, and S. Iohn in his first Epistle, c.2.v.24. and S. Iude, v.3. and 20. all vse the like exhortations. Rom.16. Gal.c.1. & 2. 2 Thess 2. Heb.13. 1 Tim.6. 2 Tim.1.& 2.

FVLK. 8. Here is no addition of any word, that may not be comprehended in the Greeke: for ὅ being the genitiue case, signifieth not only which, but also whereof, or of which, and κηρυχθέντος, that hath beene, or which hath beene preached. Here is onely the poore word (how) which is a superfluous word euen in our English, for the sense is all one, if you leaue it out, Vnmoueable from the hope of the Gospell, of which you haue heard, that it hath beene preached among, or to all creatures. Here is therefore no addition to the text, but a sense differing from that which pleaseth you best, and yet your vulgar Latine may well beare that sense, which our Translators doe follow.

MART. 9. *But this doth not so well like the Protestants, which* with Hymeneus and Alexander, and other old Heretikes, haue fallen from their first faith, and therefore they alter the Apostles plaine speech, with certaine words of their owne, and they will not haue him say, Be vnmoueable in the faith and Gospell which you haue heard and receiued, but,* whereof you haue heard, how that it is preached: *as though he spake not of the Gospell preached to them, but of a Gospell which they had only heard of, that was preached in the world. Certaine it is, these words,* whereof you haue heard, how it was preached, *are not so in the Greeke, but,* which you haue heard, which hath beene preached. *Which is as much to say, as that they should continue constant in the faith and Gospell, which themselues had receiued, and which was then preached and receiued in the whole world. So say wee to our deere Country-men, Stand fast in the faith, and bee vnmoueable from the hope of the Gospell, which you heard of your first Apostles, which was, and is preached in all the world. If the Protestants like not this exhortation, they doe according to their translation.* 1 Tim.1.& 6.

FVLK. 9. The Lord is witnesse, there is nothing liketh the Protestants better, than that all nations should continue grounded and stable in that faith and Gospell, which they had heard and receiued of their first Apostles: but in this place our Translators vnderstand not only that continuance in the Gospell, but also they comprehend the mysterie of the preaching of the Gospell to the Gentiles, whereof the Apostle in this text beginneth to speake, that the Colossians might know, that they haue beene instructed in that Gospell, which at such time as the Apostle did write vnto them, had beene spread by preaching, according to our Sauiour Christs commandement, ouer all the world. As for your bruitish collection, as though hee spake not of the Gospell preached to them, but of a "
Gospell, which they had only heard of, that was preached in the world; what ground "
can it haue of our translation, according to the sense I shew, that the Translators followed? Is it possible they should continue in a Gospell that was not preached vnto them, but whereof they had heard only a fame, that it was preached to others? The whole context before, inforceth as much as you say, is the sense of the place. And the vulgar Translator seemeth to fauour this sense, that our Translators follow, rather than that bare translation of yours, because he saith not, *à spe Euangelij, quod audistis prædicati in vniuersa creatura, &c.* but, *à spe Euangelij quod audistis, quod prædicatum est in vniuersa creatura.* The words of the exhortation you make to your Countrimen, are well to be liked, if your meaning were as good. But when by the Gospell you meane Popish Traditions, by your first Apostles, not the Apostles of Christ, but of the Bishop of Rome, by which was preached in all the world the doctrine of Antichristian apostasie, wee are so to consider, that vnder so good and holy words, so deuillish and detestable a meaning is craftily couered, and cloaked with hypocrisie.

MARTIN.

CHAP. XXI.

Certaine other hereticall TREACHERIES and CORRVPTIONS worthy of obseruation.

THey hold this position, that the Scriptures are not hard to bee vnderstood, that so euery one of them may presume to interpret and expound them. And because S. Peter saith plainly, that S. Pauls Epistles are hard, and other Scriptures also, which the vnlearned (saith hee) peruert to their owne destruction, therefore they labour tooth and naile, to make this subtill difference, that S. Peter saith not, Pauls Epistles are hard, but some things in S. Pauls Epistles are hard, (as though that were not all one) and therefore they translate so, that it must needs be vnderstood of the things, and not of the Epistles, pretending the Greeke, which yet they know in some copies cannot be referred to the things, but must needs be vnderstood of the Epistles. Wherefore, the Greeke copies being indifferent to both, and the thing also in very deed being all one, whether the hardnesse be in the Epistles, or in the matter, (for when wee say the Scripture is hard, we meane specially the matter) it is not only an hereticall, but a foolish and peeuish spirit, that maketh them so curious and precise in their translations, as here to limit and abridge the sense to the things only, Beza translating, inter quæ sunt multa difficilia, *and not,* in quibus, *as it is in the old vulgar translation, most sincere, and indifferent both to Epistles and things.*

2 Pet. 3.

Corruption concerning the easinesse of the Scriptures.

Beza in Annot.

ἐν οἷς.

ἐν αἷς.

Test. Gr. Crisp.

ἐν οἷς.

ἐν αἷς.

FVLKE.

WE hold of the Scriptures, as S. Augustine teacheth, *De doctrin. Christ. lib. 2. cap. 6.* that the holy Ghost hath so magnifically, and wholesomely attempered the holy Scriptures, that with open and cleare places he hath prouided against famine, and in darke and hard places he hath wiped away loathsomenesse. And that nothing almost is gathered out of those darke places, which is not found elsewhere to be vttered most plainly, specially if it containe matter necessary vnto saluation. But that euery one may presume to interpret and expound the Scriptures, it is one lie of an hundred, that Martin hath made in this booke, and hath faigned of vs, neuer held or maintained by vs. But S. Peter (you say) plainly saith, that S. Pauls Epistles are hard, and other Scriptures also. Howbeit, S. Peter saith neither the one, nor the other, especially not the latter. For albeit in the most approued Greeke copies, the relatiue be of the neuter gender, limiting that which S. Peter speaketh, not to any matter at large in S. Pauls Epistles, but to those things which S. Paul hath written concerning the second comming of Christ; yet of the other Scriptures hee saith not, that they are hard, although hee might say, there is hard things in them, but that the vnstable and vnlearned peruert them to their owne destruction, which they doe oftentimes when they be most plaine and easie, and not only where they be difficult and hard. That you can vnderstand no difference betweene the sense which is made of the neuter gender, and that which the fæminine gender doth yeeld, I know not whether it be to be imputed to the dulnesse of your wit, but rather I thinke it proceedeth of the craftie malice of your minde. As also that you charge vs with an hereticall, foolish, and peeuish spirit, when wee translate according to the most vsuall Greeke copies, and according to that which is most agreeable to the place. For to accuse all S. Pauls Epistles of difficultie and hardnesse, had not beene agreeable to that excellent commendation which S. Peter before did giue him. For euery man that desireth to teach, as S. Paul did by his Epistles, ought to frame his speech to be as plaine and easie to be vnderstood, as the matter whereof hee speaketh will admit. But that some things about that high mysterie of the second comming of Christ, are hard to bee vnderstood, dischargeth Paul of affectation of difficultie, or not regard of perspicuitie, shewing the cause of the hardnesse to be in the height of the matter, not in the handling of the writer. And that some did misunderstand the Apostle S. Paul writing of that matter, it is apparant by the second Epistle to the Thessalonians, chap. 2.

Another

MART. 2. *An other fashion they haue, which cannot proceede of good meaning, that is, when the Greeke text is indifferent to two senses, and one is receiued, read, and expounded of the greater part of the auncient fathers, and of all the Latine Church, there to follow the other sense, not so generally receiued and approued, as in Saint* Iames *Epistle, where the common reading is*, Deus intentator malorum est, God is no temptor to euill, *they translate*, God cannot bee tempted with euill, *which is so impertinent to the Apostle speech there, as nothing more. But, why will they not say, God is no tempter to euill, as well as the other? is it because of the Greeke word, which is a passiue? Let them see their Lexicon, and it will tell them that it is both an actiue, and passiue. So say other learned Grecians, Interpreters of this place. So saith the very circumstance of the words next going before,* Let no man say that he is tempted of God. *Why so?* Because God is not tempted with euill, *say they, is this a good reason? nothing lesse, how then?* Because God is no tempter to euill, *therefore let no man say, that he is tempted of God.*

Corruption to make God the Author of sinnes.

ἀπείραστος κακῶν.

Gagneius.

FVLK. 2. You haue a fashion, common to you, with many of your fellowes, to snatch all occasions that you can get, to make a shew, for your hainous slaunders, wherewith you seeke to ouerwhelme the Saints of God, and especially those, whose labours haue been most fruitfull to his Church. Whereof you giue vs an euident example in this translation, which you follow with such egernesse in three large sections, that the ignorant Reader, which cannot examine the matter, might thinke you had great and vrgent cause so to doe. The Greeke of Saint Iames, ἀπείραστος κακῶν, wee translated passiuely, as the word signifieth, and as words of that forme doe signifie God is not, or cannot be tempted with euill. But against this translation, you oppose the Lexicon, which following the iudgement of the vulgar Interpretor, that hath translated it actiuely, doth indeede make it indifferent, to both significations, but example giueth none thereof, but this now in controuersie. You alleage further learned Grecians interpretors of this place, and namely Gagneius a late writer, to whom I may oppose Hentenius, who translating Oecumenius vpon Saint Iames, turneth this place of Scripture thus, *Deus enim malis tentari nequit.* And Oecumenius in his Commentarie is plaine of the same iudgement, for repeating the text as before, he saith: *Iuxta eum qui dixit (quanquam externus sit à nobis & à fide alienus) diuina beataque natura neq; molestias sustinet neq; alijs præbet.* God cannot be tempted with euill, according to him which said (although it be a forinerfrom vs, and a stranger from the faith) the diuine and blessed nature, neither suffereth griefes, nor offereth to other. And this iudgement of Oecumenius, is collected out of a great number of Greeke Doctors. But the very circumstance of the words next before (say you) doth require it should be taken actiuely. A good Intrepretor will consider the circumstances of the words following, as well as of the words going before. For the words following declare, that it must be taken passiuely, or else the Apostle speaketh one thing twise together, without any cause why. Whereas the passiue taking of that word, agreeth to the circumstance, as well going before, as following after. The whole context is this: Let no man say, when he is tempted, I am tempted of God. For God cannot bee tempted of euils, neither doth he tempt any man. The meaning is plaine, God is so farre from tempting vnto euill, as his diuine nature is vncapable of any temptation of euill. For temptation to euill, could not come from God, except it were first in God, but seeing it cannot bee in God, it cannot proceede from him, and so doth Oecumenius interpret the place.

MART. 3. *This reason is so coherent and so necessarie in this place, that if the Greeke word were onely a passiue (as it is not) yet it might beseeme Beza to translate it actiuely, who hath turned the actiue into a passiue without scrupulosity, as himselfe confesseth, and is before noted, against the reall presence. Much more in this place might he be bold to translate that actiuely, which is both an actiue and a passiue, specially, hauing such an example, and so great authority as is all the ancient Latine Church till this day. But why would he not? surely, because hee would fauour his and their heresie, which saith cleane contrary to these words of the Apostle, to wit,* that God is a tempter to euill. *Is that possible to be proued? yea, it is possible and plaine. Bezaes wordes be these,* Inducit Dominus in tentationem eos quos Satanæ arbitrio permittit, aut in quos potius Satanam ipsum inducit, vt cor eorum impleat, vt loquitur Petrus, Act. 5. v. 3. *that is,* The Lord leadeth into tentation those whom hee permitteth to Satans arbitrement, or into whom rather he leadeth or bringeth in Satan himselfe, to fill their heart as Peter speaketh. *Marke that he saith God bringeth Satan into a man, to fill his heart, as Peter said to Ananias,* Why hath Satan filled thy heart, to lie vnto the holy Ghost? *So then, by this mans opinion, God brought Sathan into that mans heart, to make him lie vnto the holy Ghost, and so led him into tentation, being authour and causer of that hainous sin.*

Annot. No. Test. an. 1556.

Math. 6. v. 13.

FVLK. 3. How necessarie the coherence is, with the former words, that it maketh an absurd repetition in the words following, I haue noted before. And therefore, there is no cause, that

that should driue Beza, to translate a word of passiue signification actiuely, as you slaunder him to haue translated an actiue passiuely, against the reall presence, for that you meane of Act. 3. he translateth not passiuely, so as the passiue is opposite to the actiue, but as the one may be resolued into the other, the same sense remaining, which euery childe in the Grammar schoole knoweth. *Ego amo te, tu amaris à me*, I loue theee, thou art loued of mee: and not as they may disagree, I loue thee, but I am not loued of thee.

But Beza (you say) would not follow the vulgar Interpretor, whose antiquitie I haue shewed for vniuersall receiuing, not to haue beene aboue fiue hundreth yeeres: seeing Bernard, which liued a thousand, and one hundred yeeres after Christ, vseth it not alwaies. And why did Beza leaue the vulgar translation, in this place? surely, in fauour of our heresie, that God is a tempter to euill. The Lord himselfe be iudge, whether we abhorre not that heresie. Yet you say, it is both possible, and plaine to be prooued, by Bezaes owne words. In his later edition, *ann.* 1565. his words are these, vpon that petition of the Lords praier, Lead vs not into temptation. *Inducit autem Dominus in tentationem eos quos Satanæ arbitrio permittit, vt cor eorum impleat, sicut loquitur Petrus, Act. 5.* The Lord leadeth into temptation them, whom he permitteth to the will of Satan, that he may fill their heart, as Peter speaketh. These words declare, that God leadeth some men into temptation, and how he leadeth them into temptation, namely, by giuing them ouer to Satan, who filleth their heart with all iniquitie. But hereof it cannot bee proued, that he tempteth vnto euill. He sent the lying spirit into the mouth of Achabs Prophets, for a punishment vnto Achab, and them: yet he neither tempted Achab to euill, nor his Prophets to lie. But you grate vpon these words, in the first edition, God bringeth Satan into a man. Beza meaneth no otherwise, than for a punishment, they are deliuered to Satan, as the lying spirit was sent to deceiue Achab, not that God filleth their hearts, but that Sathan filleth their hearts, to their destruction, as Peter saith: where you doe slaunderously apply that which Peter saith of Satan, filling the heart of Ananias, to the whole sentence: as though Peter were alledged to say, that God sendeth Satan into a mans heart. That God did lead Ananias into temptation, for his hypocrisie, and gaue him ouer to Satan, who filled his heart, and possessed him, so that he lyed vnto the holy Ghost, we may safely affirme, and yet it followeth not, that God either tempted Ananias to his sinne, or else was author and causer, of that hainous sinne, otherwise than he is the good author and causer of all things, which as they are caused by him, they are good. And yet of such things (as Saint Augustin saith,) he is no euill author, hee may be, and is a iust reuenger. Wherefore you can no better gather of this saying, that God is the author of sinne, than when we say, that God created the Deuill, or man to be of free will, for if they had not beene of free will to sinne, they should not haue sinned. Or if God had not suffered, and ordained the Deuill first of all, hee could not haue tempted Eue, and so haue brought man to sinne. But as God is cleare from the sinne of the Deuill, and of Adam, which yet he might haue kept from sinning: so is hee cleare from the sinne of them, whom for a iust plague, hee leadeth into temptation, and giueth into the power of Satan, to worke his wicked will in them, to their eternall destruction.

MART. 4. *Is not this to say, God is a tempter to euill? cleane contrarie to Saint Iames the Apostle? or could he that is of this opinion, translate the contrarie,* that God is no tempter to euill? *Is not this as much to say, as that God also brought Satan into Iudas to fill his heart, and so was author of Iudas treason, euen as he was of Pauls conuersion? Let Beza now, and Master Whitakers, or any other Heretike of them all, wrest and wring themselues from the absurditie of this opinion, as they endeauour and labour to do exceedingly, because it is most blasphemous: yet shall they neuer be able to cleare and discharge themselues from it, if they will allow and maintaine their foresaid exposition of Gods leading into temptation. Doth not Beza for the same purpose translate,* Gods prouidence, *for,* Gods prescience? *Which is so false, that the English Bezites in their translation, are ashamed to follow him.*

See Beza Annot. in Rom. 1. v. 24. Act. 2. v. 23. Whit. ad rat. Camp. pag. 139. 145. προγνώσει. Act. 2. v. 23.

FVLK. 4. Beza that said the one, defieth the other. For Saint Iames saith, that God tempteth no man to euill, as he himselfe is not tempted of euill. Therefore it is most ridiculous that you imagine, that Beza should not translate the word actiuely, to auoide that sentence (God is no tempter to euill) which followeth in the very next words, God tempteth no man. That God gaue ouer Iudas vnto Satan, it implieth not, that God was the author of Iudas treason, no more than when the Apostles say, that Herod and Pontius Pilate came together, with the Gentiles, and people of Israell, against Iesus Christ, to doe whatsoeuer the hand and counsell of God had determined, Act. 4. v. 27. 28. Behold all they that murdered Christ, Herod, Pilate, Iudas, Annas, Caiphas, with all the rest, did whatsoeuer the hand and counsell of God had before determined to be done.

done. Was God then author of their sin? God forbid. And yet without horrible sins, those things could not be done, which God had determined to be done, by those wicked instruments, yet necessary by Gods appointment, for our redemption. Beza therefore needed not for any such end, as you slaunder him, to haue translated Gods prouidence, for Gods prescience, which I haue answered before. Neither is there any neede for Master Whitaker, or other to wrest and wring themselues from this absurditie, which they neuer granted, but may easily be a-uoided by them that hold the doctrine of Gods eternall prouidence, and fore-appointment of all things as we doe.

MART. 5. *An other exceeding treacherie to deceiue the Reader, is this: that they vse Catholike termes and speeches, in such places where they may make them odious, and where they must needes sound odiously in the peoples eares. As for example, this terme,* procession, *they put very maliciously and falsly, thus:* When the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus. *Let the good Reader see the Greeke Lexicon, if there be any thing in this word, like to the Catholike Churches processions: or whether it signifie so much as,* to go about, *as their other Bibles are translated, which meant also heretically, but yet durst not name,* procession.

Corruption in abusing Catholik words. 2 *Mach.* 6. v. 7. *Bib.* 1570. πομπεύειν τοῦ Διονύσου. Procession. *Bib.* 1562. 1577.

FVLK. 5. Your popish ceremonies are many of them so heathenish, and idolatrous, that they may well be resembled to the customes, and solemnities of the Gentiles, from whom they were taken. And as for the Greeke word, πομπεύειν, it signifieth to go in a solemne pompe, such as your processions are, and so doth our Lexicon teach vs, *in pompa incedere*, to go solemnly in a pompe. And if it signifieth not so much, as to go about, as you say: I pray you tell vs, why your vulgar Latine interpretor hath translated it by *circuire*, or whether *circuire* doth not signifie to go about: or whether the worshippers of Bacchus did not go about, with garlands of yuie on their heads, as your Priests went with garlands of flowers at sometime of the yeare.

MART. 6. *Againe,* He put downe the Priests (of Baal) whom the Kings of Iuda had founded to burne incense, 4. Reg. 23. vers. 5. *So they translate (the Hebrus being simply to giue, make, appoint) because in the Catholike Church, there are foundations of chaunterie Priests, Chapples, diriges, &c. Neither is it sincerely, and without ill meaning, that they say here the* Priests *of Baal, whom &c. Because the Hebrew word signifieth all those that ministred in the temples of false gods.*

Founded. נתנר כמרים

FVLK. 6. A childish folly. As though we were enemies to good and godly foundations, because we mslike idolatrous and superstitious foundations. The Hebrew word which signifieth to giue, according to the circumstances of this place, may well be translated to found, because the text speaketh of a gift, of perpetuitie, intended by those wicked Kings. That *Chemarim* were the Priests of Baal, the storie doth declare, although they had that name of their blacke garments, which they did weare superstitiously, as your blacke Monkes doe: or if you doubt whether Baal had *Sacerdotes*, sacrificing Priests, you may read, 4. Reg. 11. v. 18. where Mathan, Baals Priests, was killed before his altar. And if the Hebrew word signifie all those that ministred in the temples of false gods, your vulgar Latine translator, by your owne iudgement, hath erred in translating it *Aruspices*, which is a kinde of Soothsayers.

MART. 7. *Againe,* Siluer shrines for Diana, *Act.* 19. *v.* 24. *Because of the shrines and tabernacles made to the image of our B. Lady: the Greeke word signifying,* temples, *and Beza saith, he can not see how it may signifie shrines.*

Shrines. ναοὺς.

FVLK. 7. The word in that place, is taken neither for shrines, nor temples, but for peeces of coyne, in which was striken the similitude of Dianaes temple, indeed such a thing, as your shrines, and tabernacles are, or rather such as your brooches, and leaden coynes are, which are vsed at your solemne pilgrimages, and idolatrous festiuities, such as I haue seene a number at *Amiens* in *France*, prepared on Saint Iohn Baptists Eue, hauing the print of S. Iohns head in a platter, on them, and I know not what beside. But of this place, I haue spoken before, *cap.* 1. *sect.* 16.

MART. 8. *Againe,* As I passed by, and beheld your deuotions, I found an altar, *Act.* 17. *v.* 23. *So they call the superstition of the Athenians toward their false gods, because of Catholike peoples deuotions toward the true God, his Church, Altars, Saints, &c. the Greeke word signifying the things that are worshipped (as* 2 *Thess.* 2. *v.* 4. *and Sap.* 15. *v.* 17.*) not the manner of worshipping.*

Deuotions σεβάσματα. σέβασμα.

FVLK. 8. Of this also I haue spoken in the place aboue mentioned, the word may signifie the exercise of their religion. And seeing Saint Paul accompteth the altar, which he found dedicated to the vnknowne God, among their σεβάσματα, it seemeth hee taketh the word more generally, than to signifie their Gods. For the altar was not worshipped, as God, but dedicated to the vnknowne God. Againe, what folly is it to thinke, our translators had

had respect to your popish deuotions, by the name of deuotion so applied to discredit them, when the terme of deuotion is indifferent as the terme of religion, either to true or to false deuotion, and religion?

MART. 9. *Againe*, The Iewes had agreed, that if any man did confesse that he was Christ, hee should be excommunicate, *Ioh. 9. v. 22. And* Iesus heard that they had excommunicated him, *v. 35. to make the Iewes doing against them that confessed Christ, sound like to the Catholike Churches doing against Heretikes in excommunicating them, and so to disgrace the Priests power of excommunication: whereas the Iewes had no such spirituall excommunication, but (as the Greeke must needes only signifie) they did*, put them out of the Synagogue, *and so they should haue translated, the Greeke word including the very name of Synagogue. But they, as though the Church of Christ and the Synagogue of the Iewes were all one, so translate*, excommunicating, *and* putting out of the Synagogue, *as all one.*

ἵνα ἀποσυνάγωγον γένωνται. Excommunication. Aposynagogum facere.

FVLK. 9. The like discipline to the Churches excommunication, had the Iewes, in excluding men from their Synagogues, or assemblies, and therefore of the similitude the one hath to the other, in the thing, as well as in the end, our translators haue vsed the word of excommunicating in this place, and yet not excommunicating alone, for they all adde out of the Synagogue, to make it more plaine, which you doe fraudulently suppresse. But how vaine a thing it is, that we should haue any purpose against the discipline of excommunication, all the world may see, when we practise it our selues, and teach, that it is necessarie to be perpetuall in the Church, against them that hold it was but temporall. And what we are to esteeme of the excommunication of Heretiks, both out of this place, and diuers other, we may be sufficiently instructed.

MART. 10. *I omit here as spoken before, that they call an Idoll*, the Queene of heauen, *because we call our Lady by that title: so to make both seeme like. Also, that they say Bels altar thrise, for Bels table, to disgrace altars: and that for idols, they say images, in despite of the Churches images: that they say tradition duely in the ill part, yea sometime when it is not in the Greeke, to make traditions odious, and such like. Thus by similitude and like sound of words they beguile the poore people, not onely in their false expositions concerning Iudaicall fasts, meates, obseruation of daies (as is else where shewed) but also in their translations. So doth Caluins new Testament in french, for*, Nolite vocari Rabbi, *translate, Be not called* nostre maistre, *or* Magister noster: *in derision and disgrace of this title and calling, which is peculiar to Doctors of Diuinitie in the Catholike Vniuersities beyond the seas: euen as Wicleffe their grand-father did vpon the same wordes condemne such degrees in Vniuersities. But their Rabbines can tell them that* Rabbi *signifieth*, Magister, *and not*, Magister noster. *And Saint Iohn telleth them so chap. 1. v. 38. and chap. 3. v. 2. and chap. 20. v. 16. and yet it pleaseth them to translate otherwise and to abuse Christs owne sacred wordes against Catholike Doctors and schooles: not considering that as Christ forbad them to be called* Rabbi, *so he forbad them the name of father and fathers, and yet I trow they wil not scoffe at this name either in their owne fathers, or in themselues so called of their children: though in religious men, according to their hereticall humour, they scoffe also at this name, as they doe at the other in Doctors.*

Altars. Images. Traditions. Math. 23.

FVLK. 10. And I omit here, as answered before, the Queene of heauen, Altars, Images, and Traditions. But now as though we had any thing to do therewith, we are charged with Caluines new Testament in French, which translateth Math. 23. *Nolite vocari Rabbi*, bee not called *Nostre maistre*, or *Magister noster*. I suppose it is not credible, that any man would translate, *Rabbi, nostre maistre*, or *Magister noster*. Specially seeing it is made a great difference among dunsticall Doctors, betweene *Noster magister*, and *Magister noster*, as also it is a like iest betweene *Noster magistrande*, and *Nostrande magister*. Wherefore, except I see the booke of Caluines translatiou, I must thinke you faine. For I haue two new Testaments printed at Geneua, the one 1555. the other 1559. and in both them, *Rabbi* is translated consonantly, *Maistre*, and not, *Nostre maistre*, or *Magister noster*. That the text may be well applied against your pompous tituler Doctors, that desire to bee called *Nostre maistre*, as also that which followeth against your Iebusites, that must bee called fathers, though they bee but yong and light persons, I will not deny. And yet I thinke, the titles of Doctor, and Master, in the Vniuersities, and of fathers, ascribed to any auncient and graue personage, in respect of ciuilitie, and not of superstition, may bee well vsed without trangression of our SAVIOVR CHRISTS commandement, Math. 23.

MART. 11. *Contrariwise as they are diligent to put some words odiously where they should not, so they are as circumspect not to put other words and termes, where they should. In their first Bible, (printed againe. Ann 1562.) not once the name of Church: in the same, for charitie, loue: for altar, temple: for heretike, an author of sects: and for heresie, sect: beeause in those beginnings, all these words sounded exceedingly against them. The Church they had then forsaken, Christian charity they*

A heape of corruptions.

they had broken by schisme, Altars they digged downe, heresie and heretike they knew in their conscience were like in the peoples eares to agree vnto them, rather than to the old Catholike faith and professors of the same. Againe, in all their Bibles indifferently, both former and latter, they had rather say, righteous, *than* iust; righteousnesse, *than* iustice; gift, *than* grace; *specially in the Sacrament of holy Orders;* secret, *rather than* mysterie, *specially in matrimonie;* dissension, *than* schisme: *and these words not at all,* Priest, *(to wit, of the new Testament)* Sacrament, Catholike, hymnes, confession, penance, iustifications, *and* traditions, *in the good part; but in stead thereof,* Elders, secret, Generall, praises, acknowledging, amendment of life, ordinances, instructions: *and which is somewhat worse,* carcase *for* soule, *and* graue *for* hell. *Wee may say vnto you as Demosthenes said to Æschines,* τί ταῦτα; ῥήματα ἢ θαύματα; *What are these? words or wonders? Certainly they are wonders, and very wonderfull in Catholike mens eares, and whether it be sincere, and not heretical dealing, I appeale to the wise and indifferent Reader of any sort.* Demosth. περὶ παραπρ.

FVLK. II. For all the tearmes quarrelled at in this Section, wee haue answered before, except perhaps for the tearme of loue, which is vsed in stead of charitie, expressing what charitie is indeed, and not as it is commonly taken of the common people, for an effect of charitie, when they call almes, charitie. No man that patiently could abide the people to be instructed, would cauill at the explication of the word charitie, by loue, when in the English tongue, the word charitie of the common people is either not vnderstood, or taken for another thing than the Latine word *Charitas* doth signifie. As for the wonders of words that Demosthenes spake of, I know not where more properly they shall bee found, than in your affected nouelties of tearmes, such as neither English nor Christian eares euer heard in the English tongue, *Scandall, prepuce, neophyte, depositum, gratis, parasceue, paraclete, exinanite, reproptiate,* and a hundred such like inkhorne tearmes. Yea I would gladly know, why among so many Greekish and Latine-like tearmes, *Gazophylacium* is not a Gazophylace, but a treasurie; *encænia,* the dedication, and not the encænes, as well as Pasce, Pentecost, azymes, parasceue: belike the Church must haue treasure, and the feast of dedication must not lie hid in a new-found tearme. Why should *Aduentus* be sometime the comming, and sometime the aduent, except it were for the sound of the time of aduent, before the feast of the Natiuitie of Christ? Why should Latine words be translated in Greekish tearmes? as *scissuras* into schismes, *æmulatores,* zelators, and such like. These and such other, be wonders of words, that wise men can giue no good reason why they should be vsed. Rom.11. Act.20.

MARTIN.

CHAP. XXII.

Other faults, *Iudaicall, prophane,* meere *vanities, follies,* and *nouelties.*

NOw leauing matters of controuersie, let vs talke a little with you familiarly, and learne of you the reason of other points in your translation, which to vs seeme faults, and sauour not of that spirit which should bee in Christian Catholike Translators.

FVLKE.

OVR translations, as neere as the Translators could see the truth, are euen and iust with the originall text, the sense whereof, if it doe not alwayes containe such excellent matter, as the Septuaginta, or vulgar Latine translation haue supposed, there is no cause why our Translators should bee blamed, whose office is to regard what the originall truth is, and not to draw it for any respect to another meaning than the spirit of God expresseth in those words.

MART. 2. *First, you are so prophane, that you say,* The ballet of ballets of Salomon, *so tearming that diuine booke,* Canticum Canticorum, *containing the high mysterie of Christ and his Church, as if it were a ballet of loue betweene Salomon and his Concubine, as Castaleo wantonly translateth it. But you say more prophanely thus,* Wee haue conceiued, wee haue borne in paine, Esa.26.v.18.

as

as though wee ſhould haue brought forth winde. *I am aſhamed to tell the literall commentarie of this your tranſlation. Why might you not haue ſaid,* Wee haue conceiued, and as it were trauelled to bring forth, and haue brought forth the ſpirit? *Is there any thing in the Hebrew, to hinder you thus farre? Why would you ſay* winde, *rather than* ſpirit, *knowing that the Septuaginta in Greeke, and the ancient Fathers, and S. Hierome himſelfe, who tranſlateth according to the Hebrew, yet for ſenſe of the place, all expound it both according to Hebrew and Greeke, of the ſpirit of God, which is firſt conceiued in vs, and beginneth by feare, which the Scripture calleth, the beginning of wiſdome; inſomuch, that in the Greeke there are theſe goodly words, famous in all antiquitie:* Through the feare of thee, O Lord, wee conceiued, and haue trauelled with paine, and haue brought forth the ſpirit of thy ſaluation, which thou haſt made vpon the earth. *Which doth excellently ſet before our eyes the degrees of a faithfull mans increaſe, and proceeding in the ſpirit of God, which beginneth by the feare of his iudgements, and is a good feare, though ſeruile, and not ſufficient: and it may be, that you condemning with Luther this ſeruile feare, as euill and hurtfull, meane alſo ſome ſuch thing by your tranſlation. But indeed the place may be vnderſtood of the other feare alſo, which hath his degrees more or leſſe.*

Ambr. li. 2. de interpel. c. 4. Chryſ. in Pſ. 7. prope finem. See S. Hierome vpon this place.

FVLK. 2. I maruell why this word ballet ſhould ſeeme to you to be prophane, more than this word ſong, or canticle. Songs and canticles be many as ill as any ballets. But the other matter is of great weight, *Eſay* 26. where for the ſpirit, wee tranſlate winde, which is ſuch an abſurditie, that you are aſhamed to tell the literall commentarie of this our tranſlation. Belike you are afraid of ſuch a fault as S. Lambert in your Legend is reported to haue committed. But except you had a prophane minde, you would neuer haue imagined any ſuch matter thereof, which you are aſhamed to vtter. The circumſtance of the place requireth, that wee ſhould tranſlate the word in this place for winde, and not the ſpirit: for the Prophets purpoſe was to ſhew, that people were in deſperate caſe, without hope of helpe, till God did raiſe them euen as it were from death. The ſimilitude is taken of a trauelling woman, whoſe wombe, if it be full of winde, ſhe is in great torments. But you aske vs whether there be any thing in the Hebrew, that hindereth vs to ſay, wee haue conceiued, and as it were trauelled, and haue brought forth the ſpirit. Yea verily, the context of the Hebrew words wil not beare that tranſlation, for the word *chemo, quaſi,* as it were, is placed before the word *ialadhenu,* which ſignifieth bringing forth, and not before *chalnu,* which ſignifieth trauelling in paine. Therefore the text is word for word as wee haue tranſlated it. And the word following, Wee could make no helpe to the land, or there was no helpe in the earth, declareth a continuance of their miſerie, and cannot agree with that ſenſe which you would haue, becauſe they which haue receiued the holy Ghoſt, haue found helpe, and are able to helpe. Beſide that, it is a monſtrous phraſe, that the godly ſhould ſay, they haue conceiued, trauelled, and brought forth the holy Ghoſt, by which they are borne againe to be the children of God, rather than that they haue conceiued or brought forth Gods ſpirit. And therefore howſoeuer Hierome like your interpretation, it agreeth neither with the words of the Hebrew, nor with the circumſtance of the place, and it is ſcarce tolerable to make ſuch a conception and generation of Gods ſpirit in men. That ſeruile feare is to be reproued in the children of God, which ſhould feare him as ſonnes, and not as ſlaues, wee are content to acknowledge with Luther. But what place is this for vs to meane any thing againſt ſeruile feare, when there is no mention of feare in the Hebrew text? and the Greeke hath ſuch licentious additions, that Hierome is faine to ſtrike them through with a ſpit, and note them to be wiped out.

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MART. 3. *But to ſay,* we haue brought forth winde, *can admit no ſuch interpretation: but euen as if a meere Iew ſhould tranſlate or vnderſtand it, who hath no ſenſe of Gods ſpirit, ſo haue you excluded the true ſenſe which concerneth the holy Ghoſt, and not the cold tearme of winde, and whatſoeuer naked interpretation thereof. And it is your faſhion in all ſuch caſes, where the richer ſenſe is of Gods holy ſpirit, there to tranſlate* winde, *as* Pſalm. 147. v. 18. *as you number the Pſalmes.*

FVLK. 3. Wee muſt ſay in Engliſh, as the Prophet hath ſaid before vs in Hebrew, and ſo truly tranſlate the Scripture, that neuer a Iew in the world may haue iuſt cauſe to accuſe our falſhood or partialitie. And how cold ſoeuer the tearme of winde ſeeme to your crooked minde, and how naked ſoeuer the interpretation be thought of your cloaked hypocriſie, it is the word of the euerliuing God, and the true ſenſe thereof, as it is expreſſed by the Prophet. Likewiſe *Pſal.* 147. the Prophet ſheweth who doth execute the commandement of God, in thawing and diſſoluing the froſt, namely, the winde, which being ſoutherly, wee ſee the effect of it: what need wee here to cauſe the holy Ghoſt to be ſent to melt the ice?

And

MART. 4. *And it is not vnlike to this, that you will not translate for the Angels honour that carried Abacuc,* Hee set him into Babylon, ouer the lake, by the force of his spirit; *but thus,* through a mightie winde, *so attributing it to the winde, not to the Angels power, and omitting cleane the Greeke pronoune* αὐτοῦ, his, *which sheweth euidently, that it was the Angels spirit, force, and power.* ἐν ῥοίζῳ τοῦ πνεύματος αὐτοῦ.

FVLK. 4. That we haue translated in the storie of Abacuks taking vp, that it was through a mightie winde, it hath good probabilitie by the circumstance of the place: and the signification of ῥόιζος, which is a force with a noise, is more apt to the winde, than to the spirit. And in other writers, πνεύματος ῥόιζος, is taken for the vehement noise of windes. But the pronoune, I confesse, should not haue beene omitted, and then it may be referred either to the winde, or spirit of God, whose Angell this is said to be, rather than to the Angell: for the Angell being nothing but a spirit, it is not so conuenient to say, by his spirit, as by his owne force: againe, the pronoune is not αὐτοῦ, but αὐτοῦ, whereof you made great difference, as indeed there is difference in another case.

MART. 5. *Againe, where the Prophets speake most manifestly of Christ, there you translate cleane another thing: as* Esa. 30.v.20. *when S. Hierome translateth thus, and the Church hath alwayes read accordingly,* Non faciet auolare à te vltra Doctorem tuum: & erunt oculi tui videntes præceptorem tuum: *that is,* And *(our Lord)* shall not cause thy Doctors to flie from thee any more: and thine eyes shall see thy master: *which is all one in effect with that which Christ saith,* I will be with you vnto the end of the world: *there you translate thus,* Thy raine shall be no more kept backe, but thine eyes shall see thy raine. *So likewise* Ioel 2. v.23. *where the holy Church readeth,* Reioyce you children of Sion in the Lord your God, because hee hath giuen you the Doctor of iustice; *there you translate,* the raine of righteousnesse. *Doth the Hebrew word force you to this? You know that it signifieth a Teacher or Master. And therefore the Iewes themselues, partly vnderstand it of Esdras, partly of Christs Diuinitie. Why are you more prophane (I will not say more Iudaicall) than the Iewes themselues? Why might not S. Hierome a Christian Doctor, and lacking no skill in the Hebrew, (as you well know) satisfie you, who maketh no doubt but the Hebrew in these places is* Doctor, Master, Teacher? *Who also* (in Psal.84.7.) *translateth thus,* With blessings shall the Doctor bee araied, *meaning Christ. Where you with the latter Rabbines, the enemies of Christ, translate,* The raine couereth the pooles. *What cold stuffe is this, in respect of that other translation, so cleerely pointing to Christ our Master and Doctor?* Bib.1579. מוריך See ירה Lyra in 30.Esa.

FVLK. 5. I haue told you in the beginning of this chapter, wee must not, neither is it safe for the strengthening of our faith, to draw places of Scripture vnto Christ, which by the holy Ghost had another meaning: so shall the Iewes laugh vs to scorne, and the faith of the ignorant, which is grounded vpon such translation, if it shall be opened vnto them, that it is vntrue, shall be mightily shaken, and brought in doubt of all other places of Scripture, applied to the like end. God be thanked, there be plaine and euident testimonies of Christ in the Scripture, which no malice of Iewish or Heathenish enemies can wrest out of our hands, which are sufficient for instruction, and confirmation of our faith. Now concerning those places, where you would haue מורה to signifie a Doctor, Teacher, or Master; first, it seemeth you haue your Hebrew but from hand to mouth: for chapter 3. sect. 25. whereas wee translate, *moreh shaker,* a teacher of lies, *Abacuk* 2. you say, wee translate another thing, without any necessary pretence of Hebrew, or Greeke: and here you would haue it of the necessitie of the Hebrew, that wee should translate, a Teacher: yet Pagnine in the root ירה, whereunto you referre vs, saith, that Esay the 30. verse 20. this word is taken either for raine, or for a Teacher, Ioel the 2. he maketh no question, but it signifieth raine, sauing that some thinke it to be the name of a place. In the third place, Psalme 84. after he hath told you how Hierome translateth it, hee telleth you how R. Dauid and other doe translate it for raine, as wee doe: and in all these places, the sense is more proper for raine, than for a Teacher, sauing that in Esay perhaps it may signifie more aptly a Teacher, and so the Geneua translation noteth it. In Ioel, where the Prophet before had threatned famine through drought, nothing is so conuenient to be vnderstood, as seasonable raine. In the Psalme 84. where the Prophet commendeth the courage of the people that trauelled to Ierusalem, through the drie desarts, and places that wanted water, it is most apt to vnderstand, that God filleth their pits with raine, for their comfort. This, how cold soeuer it is counted of you, that care not whereon faith should be grounded, yet is it an hundred times more comfortable to a godly conscience, that desireth to be established in truth, than any violent wresting of the Scripture, from the true and naturall sense, to any other interpretation, how good in shew soeuer it be. מורה שקר

MART. 6. *And againe, where S. Hierome translateth, and the Church readeth, and all the Fathers in-*

terpret and expound accordingly, There shall be faith in thy times; *to expresse the marueilous faith that shall be then, in the first Christians specially, euen vnto death, and in all the rest concerning the hidden mysteries of the new Testament; there you translate*, There shall be stabilitie of thy times. *The Prophet ioyneth together there, iudgement, iustice, faith, wisdome, knowledge, the feare of our Lord: you for a little ambiguitie of the Hebrew word, turne faith into stabilitie.* Esa.33.

FVLK. 6. The word stabilitie, Esay 33. v. 6. excludeth not faith, but sheweth wherein faith is grounded. And therefore this is, as all the rest, a fond quarrell, without any good ground at all. Seeing our translation may stand with the truth of the words, and of the matter, and comprehendeth as much as you would haue, and more also. Yea it sheweth that faith is setled vpon stabilitie, and stedfastnesse of truth, which shall flourish in the time of Christ.

MART. 7. *If I should burden you with translating thus also concerning Christ*, Cease from the man whose breath is in his nostrils: for wherein is he to be esteemed? *you would say I did you wrong, because it is so pointed now in the Hebrew: whereas you know very well by S. Hieromes commentarie vpon that place, that this is the Iewes pointing or reading of the word, against the honour of Christ; the true reading and translation being as he interpreteth it*, for he is reputed high: *and therefore beware of him. Otherwise (as S. Hierome saith) what a consequence were this, or who would commend any man thus*, Take heede yee offend not him, who is nothing esteemed? *Yet that is your translation. Neither doth the Greeke helpe you, which (if the accent be truly put) is thus*, because he is reputed for some body, or some thing: *as S. Paul speaketh of the chiefe Apostles, and it is our phrase in the commendation of a man.* Esa.2. במה ἐν τοῖς ἐπιφανεῖσι. Gal.2.v.6.

FVLK. 7. So long as you acknowledge we haue translated truly according to the Hebrew text that wee reade, there is no reason that you should burden vs with false interpretation. The Septuaginta, as Hierome confesseth, did reade as wee doe, and plaine it is, not only by the vowels, but also by the context, that so it must be read: for the Prophet dissuadeth the people from putting affiance in any mortall man, for God will bring downe the pride of all such as they trust most in, as it followeth in the next chapter, whereof this verse should be the beginning. The disinembring whereof, by the ill diuision of the chapter, deceiued Hierome, to thinke the Prophet spake of Christ, when hee spake of a proud man, whose breath was in his nostrils, and therefore he was of no strength: euen as Dauid vseth the same argument, Psal. 146. for the purpose. The Chaldee Paraphrase also did reade euen as the Septuaginta.

MART. 8. *The like excuse you would haue by alleadging the Hebrew vowels, if you were told, that you much obscure a notable saying of the Prophet concerning Christ, or rather the speech of Christ himselfe by his Prophet, saying*, I haue spoken by the Prophets, and I haue multiplied vision, and in the hand of the Prophets *(that is, by the Prophets)* haue I beene resembled. *Which latter words doe exceedingly expresse, that all the Prophets spake of Christ, as our Sauiour himselfe declareth*, beginning from Moses and all the Prophets to interpret vnto the two Disciples, the things that concerned him: *and as S. Peter saith in these words*, All the Prophets from Samuel, and that spake after him, did tell of these dayes. *This prophecie then being so consonant to these speeches of the new Testament, the Greeke also being word for word so, the Hebrew by changing one little pricke, (which the latter Iewes haue added at their owne pleasure) being fully so as wee reade with the Catholike Church; why pretend you the Iewes authoritie to maintaine another lesse Christian translation, which is thus*, I vse similitudes by the ministerie of the Prophets, *as though there were nothing there concerning Christ, or the second person peculiarly?* Osee 12.10. Luk.24.v.27. Acts 3. ἐν χειρὶ προφητῶν ὡμοιώθην. ארמה ארמה

FVLK. 8. Seeing our Sauiour Christ hath promised, that neuer a pricke of the Law shall perish, we may vnderstand the same also of the Prophets, who haue not receiued the vowels of the latter Iewes, but euen of the Prophets themselues, howsoeuer that heathenish opinion pleaseth you and other Papists.

MART. 9. *You will also perhaps alleadge not onely the latter Iewes, but also some latter Catholike men, that so translate the Hebrew. But the difference betweene them and you is, that they with reuerence and preferment alwayes of S. Hieromes, and the Churches ancient translation, tell vs how it is now in the Hebrew: you with derogation and disanulling the same altogether, set downe your owne, as the only true interpretation according to the Hebrew; auouching the Hebrew that now is, and as now it is printed, to be the only authenticall truth of the old Testament. Where you can neuer answer vs, how that in the Psalme 22.* As a Lion my hand and my feet, *(as now it is in the Hebrew) can be the true and old authenticall Hebrew, which none of the Fathers knew, the ancient Rabbines condemne as a corruption, your selues translate it not, but after the old accustomed reading*, They haue pierced my hands and my feet. *Which is a notable prophecie of our Sauiours kinde and manner of passion, being crucified on the Crosse. Onely the latter Iewes, and* The Hebrew text is no certaine rule to interpret by. כארי

and

and such Heretikes, as thinke he died vpon a gallowes or gibbet, and not vpon the Crosse, they like this Hebrue text well, and stand vpon it, as you doe vpon all without exception, and yet when it commeth to certaine particulars, you are compelled to forsake it, as in certaine other places, for example.

FVLK. 9. Isidorus Clarius, retaining the word, *assimulatus sum*, doth thus expound it, in his note. *Hoc est voluntatem meam similitudinibus & varijs locutionis generibus eloquutus sum.* That is, I haue vttered my will by similitudes and diuers kindes of speech: you see therefore, how you are deceiued in aduouching this matter of your owne pseudocatholikes, when this Bishop, not departing from your reading, yet expoundeth this text according to the Hebrue, and was allowed in so doing, by the Deputies of the Councell of Trent, whose censure was obserued in printing this Bible. Where you repeate yet once againe, that we can neuer answer that of a Lyon, Psal. 22. you shew your skill, and great reading, I haue answered before in the preface. sect. 44. that we forsake the Hebrue in this, or in any other, it is vtterly false, for we follow no text, but the Hebrue, so neere as wee can vnderstand it, and expresse it.

MART. 10. *Where the Hebrew saith,* Achaz king of Israel, 2 *Paralip.* 28. v. 19. *which is not true, you are compelled to translate,* Achaz King of Iuda, *as the truth is, and as it is in the Greeke and the vulgar Latine: yet * some of your Bibles follow the falshood of the Hebrew.* Faults in the Hebrew text. *Bib.* 1579.

FVLK. 10. While you take vpon you, to discouer faults in the Hebrue text, you bring three examples, which if they were all faults, containe no matter of doctrine, whereby we may be deceiued in any article of faith. The first is, that Achaz, 2 Chron. 28. v. 19. is called King of Israell, whereas he was King only of Iuda. But I pray you sir, was not Iuda part of Israell? why might he not then be called a King, or one of the Kings of Israell? The Queene of England may well be called *Regina Brytannie*, although there be a King in Scotland. Although there may be an other cause why Achaz is called King of Israel, because in his daies when Pekah the sonne of Remaliah was slaine, the kingdome of Israel, that had continued from Ieroboams time vntill then, was now in a manner decaied. For Hosea was of small power, and made tributarie to the King of Assyria, and peraduenture also in the time of Achaz was kept in prison: as it is certaine hee was emprisoned, 2. Reg. 17. v. 4. so that, when there was none other King of Israel to account of, Achaz might be called king of Israel, as also in the same Chapter the last verse, though hee were buried at Ierusalem, and in the Citie of Dauid, it is said, that hee was not laid in the sepulchres of the Kings of Israel: where your vulgar Latine text hath, Israel, and not Iuda.

MART. 11. *Likewise, where the Hebrew saith,* Zedechias his brother, *meaning the brother of Ioachim, you translate,* Zedechias his fathers brother, *as indeed the truth is, according to the Greeke, and to the Scripture,* 4 *Reg.* 24. *v.* 19. *and therefore your Bible which followeth the Hebrew here also, translating,* his brother, *yet in the margent putteth downe as more true,* vncle. *Bib.* 1575.

FVLK. 11. This argueth no fault in the Hebrue text, but grosse ignorance of the Hebrue tongue in you, which knew not, that *ach*, signifieth, not only a brother, but also, any other kinsman, as the vncle, cousins, and such like, as, Gen. 13. Abraham and Lot, are called brethren, yet was Abraham Lots vncle, Deut. 25. when brethren shall dwell together, the law of marrying the brothers wife, that died without issue, there the word brethren pertaineth to kinsmen farre off, as appeareth in the storie of Ruth, cap. 3. & 4. finally, it is a thing so commonly knowne to them, which haue but a little smacke in the Hebrue tongue, that I will spend no time about it. And euen your vulgar translation in some auncient copies, hath *fratrem*, and not *patruum*, as you may see in the Bible printed by Plantin 1567. אח

MART. 12. *Likewise in an other place, the Hebrue is so out of frame, that some of your Bibles say,* he begate Azuba of his wife Azuba. *And other some translate,* He begat Ierioth of his wife Azuba: *the Hebrue being thus:* he begat Azuba his wife and Ierioth, *which, neither you, nor any man else can easily tell what to make of. Thus you see how easie it were (if a man would multiplie such examples) to shew by your owne testimonies the corruption of the Hebrue, and that your (elues doe not, nor dare not exactly follow it, as of the Greeke text of the new Testament also is declared elsewhere.* In the preface of the new Testament.

FVLK. 12. The third fault you finde, is 1 Chron. 2. v. 18. where the interpretors are deceiued, while they take *eth*, for a signe of the accusatiue case, which in that place, as in diuers other, is taken for a preposition of, or by, as Gen. 4. Eue saith, I haue obtained a sonne *eth Iehouah*, of the Lord, or by the Lords gift, &c. Gen. 44. they were gone out *eth hayir*, of, or from the citie. So here the true translation of this verse in question, is this. Caleb the sonne Chetzron, begate of Azuba, his wife, and of Ierioth: that is, he had children by these two women, Azuba his wife, and Ierihoth, which was his Concubine, so they את

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called them, that were lawfull wiues, in respect of matrimonie, but yet had not the honour of wiues, but being of base condition before they were married, so continued: by this Ierihoth he had those three sonnes, that in this verse are named, his children by Azuba are named afterward, verse 42. Wherefore here is no fault in the Hebrue, but in your vulgar translator, which maketh Ierihoth the sonne of Azuba, and addeth to the text, because he vnderstood it not. It is false therefore that you say, wee dare not follow the Hebrue, because some translator, by ouersight, hath not attained to the right vnderstanding thereof: as also, that we dare not exactly follow the Greeke of the new Testament, which we desire to follow as exactly as we can.

MART. 13. *But it is greater maruell, why you follow not the Hebrew in other places also, where is no corruption. You protest to translate it according to the points or vowels that now it hath, and that you call the Hebrew veritie. Tell me then I beseech you, why doe you in all your Bibles translate thus,* O Virgin, daughter of Sion, he hath despised thee, and laughed thee to scorne: ô daughter of Hierusalem hee hath shaken his head at thee. *In the Hebrue, Greeke, Saint Hieromes translation and commentarie, it is cleane contrarie,* The virgin daughter of Sion, hath despised thee (*O Assur*) the daughter of Hierusalem hath shaken her head at thee. *All are the fœminine gender, and spoken of Sion literally, and of the Church spiritually triumphing ouer Assur, and all her enemies: you translate all as of the masculine gender, and apply it to Assur, insulting against Hierusalem, &c. I cannot conceiue what this translation meaneth, and I would gladly know the reason, and I would haue thought it some grosse ouersight, but that I finde it so in all your English Bibles, and not onely in this place of Esay, but also in the bookes of the Kings, 4 Reg. 19. where the same words are repeated. And it is no lesse maruell vnto vs, that know not the reason of your doings, why you haue* [a] *left out* Alleluia *nine times in the sixe last Psalmes, being in the Hebrue nine times more than in your translation: specially when you know that it is the auncient and ioyfull song of the Primitiue Church. See the new English Testament, Annot. Apoc. 19.*

Esay. 37. v. 22. παρθένος, θυγάτηρ. πῦδ κεφαλὴν αὐτῆς. בת ציון לך

Alleluia. a Bib. 1577. הללויה

FVLK. 13. It seemeth that our translators followed too much the iudgement of the Tigurine translator, who, what reason mooued him so to translate, I know not, it seemeth they weighed not well the Hebrue in that place, but such is mans fraultie, that he is apt & easie to be deceiued, if he be not very vigilant, and attentiue in those cases. And the example of one mans errour, that is of credit, soone draweth other men into the same, by countenance of his authoritie. Neuertheleſſe two of our translations, the Bishops Bible, and Couerdales Bible, translate the very same words according to the Hebrew, 2 Reg. 19. referring the saying against Senacherib despised, and laughed to scorne by Ierusalem. And therefore you say vntruely, that is in all our English Bibles, 4 Reg. 19. Where you maruaile, why we haue left out *Alleluia* nine times in the six last Psalmes, I maruell as much, why you should so say: for in the Bishops Bible which I haue, and which you call Bib. 1577. It is tenne times in the fiue last Psalmes, and tenne times there is in the translation, Praise ye the Lord. In the 145. it is not in the Hebrew. But in the other fiue Psalmes, it is both in the beginning, and in the end of euery one of them.

MART. 14. *Againe, you translate thus:* Many which had seene the first house, when the foundation of this house was laid before their eyes, wept, &c. *Looke well to your Hebrew, and you shall finde it according both to the Greeke and the Latine, thus:* Many which had seene the first house in the foundation thereof, (*that is, yet standing vpon the foundation, not destroyed*) and this temple before their eyes, wept. *You imagined that it should be meant, they saw Salomons temple, when it was first founded, which because it was vnpossible, therefore you translated otherwise than is in the Hebrew, Greeke, and Latine. But yet in some of your Bibles, you should haue considered the matter better, and translated accordingly.*

FVLK. 14. The Hebrew is indifferent, Ezra 3. to either of both translations, and the sense is all one, whether *beiasedho* be referred to the first house, named before, or to this house before their eies, which followeth. And therefore your coniecture of our imagination, as in other places, is no more bold, than vaine. ביסדו

MART. 15. *And surely why you should translate (4. Reg. 23. v. 13.)* On the right hand of mount Oliuet, *rather than as it is in the vulgar Latine: and why,* yee abiect of the Gentiles, *Esa. 45. v. 20. rather than,* ye that are saued of the Gentiles: *you belike know some reason, we do not, neither by the Hebrue, nor the Greeke.* לימין הר המשחית οἱ σωζόμενοι ἀπὸ ἐθνῶν. לפלשת גוים

FVLK. 15. The Geneua Bible hath according to the Hebrew, the mount of corruption, which was indeed the Mount Oliuet, as is prooued by 1 Reg. 11. v. 7. and 2. Sam. 15. v. 30. and of the fruitfulnesse of oyle was called *Mischethith*: but in this place, in detestation of the idolatrie, is called *Maschith*, signifying corruption, as Bethel was called Bethauen, Osee, 4. v. 15.

In Esay 45. two of our translations, haue according to the vsuall signification of the Hebrue

Hebrue word *pelites*, you that escaped of the people, but that the word also signifieth an abiect, you might haue learned by Pagnine, and so ceased to haue maruelled, why the Geneua Bible translateth, you abiects of the Gentiles. As your owne vulgar translation, Ier. 44. translateth it, of them that fled, or fugitiues. פלישי

MART. 16. *Howbeit in these lesser things (though nothing in the Scripture is to be counted little) you might perhaps more freely haue taken your pleasure, in following neither Hebrue, nor Greeke: but when it concerneth a matter no lesse than vsurie, there by your false translation to giue occasion vnto the Reader, to be an vsurer, is no small fault, either against true religion, or against good manners. This you doe most euidently in your most authenticall translations, saying thus:* Thou shalt not hurt thy brother by vsury of money, nor by vsurie of corne, nor by vsuane of any thing that he may be hurt withall. *What is this to say, but that vsurie is not here foreidden, vnlesse it hurt the partie that borroweth, which is so rooted in most mens hearts, that they thinke such vsurie very lawfull, and daily offend mortally that way. Where Almighty God in this place of holy Scripture, hath not a word of hurting, or not hurting, (as may be seene by the Geneua Bibles,) but saith simply thus:* Thou shalt not lend to thy brother to vsurie, vsury of money, vsurie of meate, vsurie of any thing that is put to vsurie. Eth.1562.1577 Deut. 23.v.19. לא תשיך לאחיך נשך καὶ οὐ δανιεῖς τῷ ἀδελφῷ σου τόκον ἀργυρίου, &c.

MART. 17. *Marke the Hebrue, and the Greeke, and see, and be ashamed, that you straine and peruert it, to say for,* Non fœnerabis fratri tuo, *which is word for word in the Greeke and Hebrue,* Thou shalt not hurt thy brother by vsurie. *If the Hebrue word in the vse of holy Scripture, doe signifie, to hurt by vsurie, why doe you in the very next words following, in the selfe same Bibles translate it thus,* vnto a stranger thou maist lend vpon vsurie, but not vnto thy brother? *Why said you not,* A stranger thou maist hurt with vsurie, but not thy brother? *Is it not all one word and phrase, here and before? And if you had so translated it here also, the Iewes would haue thanked you, who by forcing the Hebrue word as you doe, thinke it very good to hurt any stranger, that is, any Christian, by any vsurie, be it neuer so great.* Ibid. v.20.

FVL. 16.17 You say well, that in the Scripture, nothing is to be counted little, and therefore, euen in these little things, wee haue endeauoured to follow the Hebrue, and haue so well followed it, that though you say much, yet you can proue little against vs. But concerning this text of vsurie, whereof you would make vs great patrones, it is maruell that you cannot finde in your Dictionaries, that the verbe, *nashach*, signifieth to bite, at leastwise you should haue regarded, that your vulgar Latine Interpretor, Num. 21. translateth it to strike, or hurt, as they were, that were hurt, or bitten by the fiery Serpents. The consent of all Hebritians also is, that *neshech*, the name of vsurie, is deriued of biting, and hurting, wherefore the Byshops Bible, meaning to expresse, that all vsurie is hurtfull, according to the etymologie of the word, rather than to defend, that any vsurie is lawfull, other than such as God himselfe allowerh. And therefore it had been well to haue translated also in the next verse, a stranger maist thou bite, or hurt with vsurie, howsoeuer the Iewes would take it, whose abhominable vsurie, vnder pretence of that place, sure I am, our translators purpose was not to defend. נשך נשך

MART. 18. *What shall I tell you of other faults, which I would gladly account ouersights or ignorances, such as we also desire pardon of, but all are not such, though some be. As,* Two thousand *(written at length)* to them that keepe the fruite thereof. *In the Hebrue, and greeke,* two hundred. *Againe, in the same booke, c. 1. v. 4.* As the fruites of Cedar. *In the Hebrue, and Greeke,* Tabernacles. *And,* Aske a signe either in the depth or in the height aboue. *for,* in the depth of Hell. *And,* Great workes are wrought by him: *For,* do worke in him, *as Saint Paul vseth the same word, 2 Cor. 4. v. 12. And,* To make ready an horse. *Act. 23. v. 24. in the Greeke,* beasts, *And,* If a man on the Sabboth day receiue circumcision, without breaking of the law of Moyses, *Io. 7. v. 22. For,* to the end that the Law of Moses be not broken. *And,* The sonne of man must suffer many things, and be reproued of the Elders, *Mar. 8. v. 31. For,* be reiected. *As in the Psalme,* The stone which the builders reiected, *we say not,* reprouing *of the said stone, which is Christ. And,* νέευτος, *a young scholler, in all your translations, falsly. And,* Simon of Chanaan *or* Simon the Cananite, *who is called otherwise, Zelotes, that is Zelous, as an interpretation of the Hebrue word,* Cananæus: *which I maruell you considered not, specially considering that the Hebrue word for Zelous, and the other for a Cananite, begin with diuers letters. And,* least at any time we should let them slip. *For,* least we slipp or run by, *and so be lost.* Cant.Cantic.a.8 v.12. Bib. 1579. Isa. 7.v.11. Math. 4.v.2. ἐνεχρίσατο ἐν αὐτῷ. Bib. 1577. Ἰνα καὶ λυθῇ ὁ νόμος. Σπουδάσατε δόγματα. 1 Tim. 3. Mar. 3. קב. Heb. 2.v.2.

FVLK. 18. The first in *Can.* 8. is doubtlesse the printers fault, who did read in the written copie, one Cypher too much. That the second *Can.* 1. *v.* 5. was the Printers fault, which did read fruites for tents, it is plaine by the note vpon the word *Kedar*, which is this, *Kedar* was Ischmaels sonne, of whom came the Arabians, that dwelt in tents. In the third place Esay. 7. there lacketh this word (beneath) or toward the pit downeward, for *Shealah* is here opposite to *Lemayelah* aboue, or vpward, which omission, I know not whether it is למעלה

to be imputed to the negligence of the Printer, or of the translators, but not with standing the sense is all one. In the fourth text also, there is no difference for the meaning, and some are of opinion, that ἐπερχῶν, may be taken passiuely, as ἀπελθὼν, Beza in Marc. 6. v. 14. other translations turne it actiuely. In the fift text, Act. 23. if for an horse, they had said horses, it had bene no faulte, for it is not like they rodde vpon Asses, or Camels. The word signifieth beasts, that are possessed, and of possession they be called κτῆνη, but here it is certaine, beasts meete for carriage of men are signified. In the sixt, Ioan. 7. v. 23. I thinke the translators were deceiued, supposing that ἵνα μὴ might be translated, so that the law of Moses be not broken, as perhaps it may: but hereof I will not determine, commonly ἵνα signifieth to the end: yet is there no vngodly sense contained in this translation. The seuenth, Mar. 8. v. 31. Is but a knot in a rush: for reproued in that place, signifieth nothing but refused, or reiected. Your vulgar Latine saith *Reprobari*, which is plainely to be reproued, and 1 Pet. 2. The stone which the builders reproued, *Reprobauerunt*, refused. By reproued, they do not meane reprehended, or rebuked, but vtterly refused, and not accepted. The eight, Neophytus, a young scholler, as I haue shewed before is better Englished, than a Neophyte, which is neither Greeke, Latine, nor English. The ninth, is corrected in two translations, and the Geneua Bible telleth you, that for Cananite you may read Zealous, so that wee are not beholding to you for this correction, as it seemeth you would haue vs Touching the tenth text, Heb. 2. both those translations that say: least at any time we should let them slippe, haue this note in the margent, by which they declare they meane euen as you would haue them say: least likevessels full of chappes we leake, and run out on euery part, for vessels that do runne out, do let go or let slip that licour that is put into them.

MART. 19. *And as for the first Bible, which was done in hast, and not yet corrected, but is printed still a fresh: that saith,* With Herods seruants, *as though that were the onely sense: that calleth* idiotas *lay men:* [a] κιβωτὸν, *a shippe:* [b] θόρυβον, *wondering:* [c] σβέννυται, *are gone out:* οὐσίαν, *his substance: and,* To know the excellent loue of the knowledge of Christ. *For*, the loue of Christ that excelleth knowledge. *And*, of men that turne away the truth. *For*, that shun the truth and turne away from it. *And*, Mount Sina is Agar in Arabia. *For*, Agar is mount Sina, &c.

*An. 1582.
Math. 22.
a Math. 24.
b Mar. 5.
c Mat. 25.
Eph. 3.
Tit. 1.

FVLK. 19. The first Bible was not that you meane, but not much differing from it, neither was it done in hast, but with as good consideration, as God gaue for that time: neither was it printed these 22. yeeres, for ought I know, which you say is printed still a fresh. In that Bible Herods seruants, put for the Herodians, was lacke of knowledge of what sect the Herodians should be. *Idiotas*, Lay men, is no more fault, than, of the vulgar sort, which you say. The ship for the Arke, is a small fault, seeing that Arke into which Noah entred, was a shippe, or in steede of a shippe. The wondring, for the tumult, is a popular terme: for so they call a great noyse made by a multitude. The lampes are gone out, or are quenched, I know not what great difference may be in it. His substance οὐσίαν, I know not where you meane, except it be Marke 13. where Erasmus noteth, that hee hath read in some copie ὕσσαν, substance, which seemeth to agree aptly with the place. In the text Eph. 3. the true translation is as we haue corrected it in the later editions: yet the words may beare that other interpretation also. In Titus the first, the participle is of the meane voice, and therefore may signifie actiuely or passiuely. In Gal. the transposition, Sina before Agar, seemeth to be the fault of the Printer, rather than of the translator.

MART. 20. *Let these and the like be small negligences or ignorances, such as you will pardon vs also, if you finde the like. Neither doe we greatly mislike, that you leaue these words,* [d] Vrim *and* Thummim, *and* * Chemarim, *and* [e] Ziims, *and* Iims, *vntranslated, because it is not easie to expresse them in English: and we would haue liked as well in certaine other words, which you haue translated,* images, images, *and still,* images, *being as hard to expresse the true signification of them, as the former. And we hope you will the rather beare with the late Catholike translation of the English Testament, that leaueth also certaine words vntranslated, not onely because they cannot bee expressed, but also for reuerence and religion (as Saint Augustine saith) and greater maiestie of the same.*

d Deut 33.
* 4 Reg. 23.
e Ierem. 50.
Hamanim.
Esay 17.
Gilulim.
Ier. 50.
Miphlesseth.
3 Ro. 15.

FVLK. 20. Some indeede are small faults, some none at all. That you mislike vs not, for not translating a few words, whose signification is vnknowne, or else they cannot be aptly expressed in the English tongue, it is of no equitie towards vs, but that you might vnder that shadow, creepe away with so huge a multitude of words, which may as well be translated, as any in the Bible, and that in the new Testament, which is scarse the sixt part of the whole Bible. The words which we haue translated Images, are out of question termes signifying images, and of your Translator, they be called either *imagines, simulachra, sculptilia, Idola, &c.* Our English tongue, being not so fruitfull of words, we call them

them sometimes Idols, sometimes Images, which when wee speake of worshipped Images, can be none other, but such as you call Idols. To obscure such a multitude of words, and so much matter by them, as you doe, S. Augustine will not warrant you, who speaketh only of two or three words vsually receiued in the Latine Church in his time, not of such a number as you haue counterfetted.

MART. 21. *Of one thing wee can by no meanes excuse you, but it must sauour vanitie, or noueltie, or both: As when you affectate new strange words, which the people are not acquainted with all, but it is rather Hebrew to them than English: μάλα σεμνῶς ὀνομάζοντες, as Demosthenes speaketh, vttering with great countenance and maiestie,* Against him came vp Nabucadnezzar King of Babel, 2.Par.36.v.6. *for* Nabuchodonosor King of Babylon: Saneherib, *for* Sennacherib: Michaiahs *prophecie, for* Michæas: Iehoshaphats *praier, for* Iosaphats: Vzza *slaine, for* Oza: When Zerubbabel went about to build the Temple, *for* Zorobabel: *Remember what the Lord did to* Miriam, *for* Mary, Deut.34. *And in your first translation,* Elisa, *for* Elisæus: Pekahia *and* Pekah, *for* Phaceia *and* Phacee: Vziahu, *for* Ozias: Thiglathpeleser, *for* Teglath-phalasar: Ahaziahu, *for* Ochozias: Peka the sonne of Remaliahu, *for* Phacee the sonne of Romelia. *And why say you not as well,* Shelomoh, *for* Salomon, *and* Coresh *for* Cyrus, *and so alter euery word from the knowne sound and pronuntiation thereof? Is this to teach the people, when you speake Hebrew rather than English? Were it a goodly hearing (thinke you) to say for* IESVS, Iesshuah; *and for* MARY *his mother,* Miriam; *and for* Messias, Messiach; *and* Iohn, Iachannan; *and such like monstrous noueltie? which you might as well doe, and the people would vnderstand you as well, as when your Preachers say,* Nabucadnezer King of Babel.

Bib.1579. Demosth. 2 Par.36.v.6. c.32. Fol.172.173. Fol.160 Epistle to the Queene. Bib.1562. 4 Reg.c.15.16 Calfil.

FVLK. 21. Seeing the most of the proper names of the old Testament were vnknowne to the people, before the Scripture was read in English, it was best to vtter them according to the truth of their pronuntiation in Hebrew, rather than after the common corruption, which they had receiued in the Greeke and Latine tongues. But as for those names which were knowne vnto the people out of the new Testament, as Iesus, Iohn, Mary, &c. it had beene follie to haue taught men to sound them otherwise than after the Greeke declination, in which we finde them.

MART. 22. *When Zuinglius your great Patriarke did reade in Munsters translation of the old Testament, Iehizkiahu, Iehezchel, Choresh, Darianesch, Beltzezzer, and the like, for Ezechias, Ezechiel, Cyrus, Darius, Baltasar; he called them barbarous voices, and vnciuill speeches, and said, the word of God was soiled and depraued by them. Know you not, that proper names alter and change, and are written and sounded in euery language diuersly? Might not all antiquitie, and the generall custome, both of reading and hearing the knowne names of Nabuchodonosor, and Micheas, and Ozias, suffice you, but you must needs inuent other, which the people neuer heard, rather for vaine ostentation, to amaze and astonish them, than to edification and instruction? Which is an old hereticall fashion, noted by Eusebius,* lib.4.cap.10. *and by the Author of the vnperfect commentaries vpon Saint Matthew,* hom 44 *and by Saint Augustine,* lib.3.cap.26. contra Cresconium.

Prefat. in Esa.

FVLK. 22. That Zuinglius is no Patriarke of ours, you may know by this, that wee doe freely dissent from him, when wee are perswaded that he dissenteth from the truth. But where you charge vs with an hereticall fashion, in sounding Hebrew names according to the truth of the Hebrew tongue, if your Authors be well weighed, they will conuince you of an hereticall fashion, in framing of new words, which are more apt to amaze and astonish men, than to instruct or edifie them: and in vsing strange language in all your Church seruice, and in that also diuers Hebrew words. So did the Marcosians, of whom Eusebius out of Irenæus writeth in baptizing. And the Author of the vnperfect worke vpon Matthew, though himselfe an heretike, yet truly saith of heretike Priests, as you are, in the homilie by you quoted, *Sic & modo hæretici Sacerdotes, &c.* Euen so the heretike Priests shut vp the gate of truth. For they know that if the truth were made manifest, their Church should be forsaken, &c. For which cause, vntill this time, you haue beene vtter enemies to the translation of the Scripture. But now you see you cannot preuaile against the translation, you haue begunne so to translate the Scripture, as in many things it were as good not translated, for any thing the people shall vnderstand by it: for you haue not explicated the fourth part of the faigned inkhorne tearmes that you haue vsed. And that Saint Augustine saith, Cresconius went fondly about to terrifie him with the Greeke word *Anticathegoria,* you doe the like with Parasceue, Azymes, scandals, Neophyte, yea with Latine words, *gratis, depositum,* and such like, seeke to bring the ignorant in great admiration of your deepe knowledge, which is nothing else but an hereticall fashion, vnder strange tearmes, to hide the poison of your pestilent doctrine.

What

MART. 23. *What shall I speake of your affectation of the word* Iehôua *(for so it pleaseth you to accent it) in stead of* Dominus, *the* Lord? *whereas the ancient Fathers in the very Hebrew text did reade and sound it rather* Adonai, *as appeareth both by S. Hieromes translation, and also his commentaries. And I would know of them the reason, why in the Hebrew Bible, whensoeuer this word is ioyned with* Adonai, *it is to be read* Elohim, *but only for auoiding* Adonai *twice together. This I say wee might iustly demand of these that take a pride in vsing this word* Iehôua *so oft, both in English and Latine, though otherwise wee are not superstitious, but as occasion serueth, onely in the Hebrew text wee pronounce it and reade it. Againe, wee might aske them why they vse not as well* Elohim *in stead of* Deus, God; *and so of the rest, changing all into Hebrew, that they may seeme gay fellowes, and the people may wonder at their wonderfull and mysticall diuinitie.*

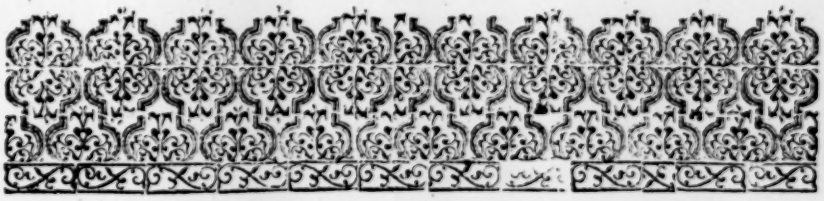
Iehouah. יהוה

FVLK. 23. In our English translation, Iehoua is very seldome vsed in other speech; no wise man vseth it oftner than there is good cause why. And when there is cause, we haue no superstition in pronouncing it, as wee are not curious in accenting it. Although perhaps you quarrell at our accent, because you cannot discerne betweene time and time. The middle syllable wee know to be long, whether it be to be eleuated wee make no question, we know where the accent is in the Hebrew; but wee thinke not that all accents be sharpe, and eleuate that syllable in which they are. It is a great matter, that you demand the reason why ioyned to *Adonai*, it is to be read *Elohim*: you should rather demand why it is otherwise pointed, when it is ioyned with *Adonai*; for being pointed as it is, I see not why it should not be read according to the vowels, *Adonai Iehouah*. Many other questions might be moued, about the names of God, in pronouncing or writing of which we know the Iewes were reuerent, euen to superstition: and therefore in bookes that should come in all mens hands, made other alterations than you speake of, and yet retained in other authenticall copies, the true letters and points. If any desire vaine-gloriously to vtter his skill in the tongues, when hee should edifie the people, of all them that be wise and learned, he is misliked for so doing.

MART. 24. *To conclude, are not your scholers (thinke you) much bound vnto you, for giuing them in stead of Gods blessed word and his holy Scriptures, such translations, hereticall, Iudaicall, prophane, false, negligent, fantasticall, new, naught, monstrous? God open their eyes to see, and mollifie your hearts to repent of all your falshood and treacherie, both that which is manifestly conuinced against you, and cannot be denied; as also that which may by some shew of answer be shifted off in the sight of the ignorant, but in your conscience is as manifest as the other.*

FVLK. 24. Happy and thrice happy hath our English Nation beene, since God hath giuen learned Translators, to expresse in our mother tongue the heauenly mysteries of his holy word, deliuered to his Church in the Hebrew and Greek languages: who, although they haue in some matters of no importance vnto saluation, as men beene deceiued, yet haue they faithfully deliuered the whole substance of the heauenly doctrine, contained in the holy Scriptures, without any hereticall translations, or wilfull corruptions. And in the whole Bible among them all haue committed as few ouersights, for any thing that you can bring, and of lesse importance, than you haue done onely in the new Testament. Where besides so many omissions, euen out of your owne vulgar Latine translation, you haue taken vpon you to alter that you found in your text, and translate that which is only in the margent, and is read but in few written copies. As for *Italia* you say *Attalia*, noted before Heb. 13. for *placuerunt* you translate *latuerunt*, 2 Pet. 2. for *coinquinationis*, which is in the text, you translate *coinquinationes*, which was found but in one only copie, by Hentenius, as the other but in one or two of thirty diuers copies, most written.

FINIS.



A BRIEFE TABLE TO DIRECT

THE READER TO SVCH PLACES AS MARTIN in this Booke cauilleth to be corruped in diuers Translations of the English Bibles, by order of the bookes, chapters, and verses of the same, with some other quarrels against *Beza*, and others for their Latine Translations, with the answers of *William Fulke*.

Genesis.

Chap.4.v.7.pag.12.numb.28. and pag.122.num.9.
Chap.14.v.18.p.22.num.42.and pag 173.
Chap.37.v 35.p.80. num.7.
Chap 42.v.38 p.84 num.12.

4. of the Kings.

Chap.19.v.5.p. 95 num.6.

2. Paralipomenon.

Chap.28.v.19.p.201.num.10.
Chap.38.v.8.p.45.num.19. and p.187.num.1.

1. Esdras.

Chap.9.v.5.p.144.num.16.

Psalmes.

Psal.48.v.16.p. 98.
Psal.84.v.7. p.200.
Psal.85.v.13.p.84.num.13. and p.23.num.46.
Psal.89.v 48.p.85. num. 14.
Psal.95.v 6.p.145.
Psal.98.v.5.ibidem.
Psal.131.v.7.ibid.
Psal.138.v.17.p.178.
Psal.147.v.19.p.98. and v.18.p.200.num.3.

Prouerbs.

Chap.1.v.12.p.88.num.22.
Chap.9.v.2.p.177. num.21.cum sequent.
Chap.27.v.20.p. 88.
Chap.30. v.16.ibid.

Cantica Canticorum.

Chap.6.v.8.p.60.num.10.
Chap 8.v.6.p.23.num.46. see p.197. num. 2.

of Wisdome.

Chap.3.v.14.p.134.num. 3.
Chap.15.v.13.p.50.num.27.

Ecclesiasticus.

Chap.5.v.5.p.134.num.4.
Chap.7.v.31.p.151.

Esay.

Chap.2.p.200.num.7.
Chap.26.v. 18.p.197.
Chap.30.v.22.p.48.num.23. and v.20.p.199.num.5.
Chap.33.p.200.num 6.

Ieremie.

Chap.7.v.18.p.181.num.9.
Chap.11.v.19.p.175 num.18.
Chap 44.v.19.p.181.num.9.

Daniel.

Chap.4.v.24.p.145.num.18.
Chap.6.v.22.p.99.num.3.
Chap 10.v.12.p.144.num.15.
Chap.14.v.4.p.49.nu.26.and v.12.17.20.p.175.nu.16.

Osee.

Chap 12.v.10.p.100.num.8.
Chap.13.v.14.p.62. num.3. and p.85.num.16.

Ioel.

Chap.2. vers.23.pag.199.

Habacuc.

Chap.2 v.18.p.48.num.23. see p.199. num. 4.

Malachy.

Chap.2.v 7.p.158.num.17.
Chap.3.v.1.p.160.num.18. and v.14.p.145.num.17.

1. Machabees.

Chap.1.v.51.p.98.
Chap.2.v.21.ibid.

2. Machabees.

Chap.6.v.7.p.195.num.5.

S. Matthew.

Chap.1.v.19.p.99.num.4. and v.25.p.182.
Chap.2. v.6.p.161.
Chap.3.v.8.p.137.
Chap.16.v.18.p.55.num.2. and p.56.num.5.
Chap.18.v.17.p.55.
Chap.19.v 11.12.p.122.num.8. and p.159.num.16.
Chap.26.p 166.

S. Marke.

Chap.10.v.52.p.136.num.9.
Chap.14.p.166.

S. Luke.

Chap.1.v.28.p.22.num.43. and p. 179.num.4. and v.6.p.98.99. num. 4.
Chap.3.v.8.p.137.
Chap.1.v.48.50.p.136.num.9.
Chap.18.v.42.p.136.num 9.
Chap.22.v.20.p.172.num.10. and p.172.num.11.

S. Iohn.

Chap.1.v.12.p.116.
Chap 9.v.22 23.p.196.num.9.
Chap.13.v.16.p.152.num.3.

Acts.

Chap.1.v.26.p.153.num.5.
Chap.2.v.27.p.77.num.3.4.5.
Chap.3.v.21.p.172.num.7.
Chap 4.v.13.p.152.num.3.
Chap.9 v 22.p.188.num.2.
Chap.14.v.22.p 63.num.5. and v.23.p.154.num.7.
Chap.15.v.2.4.6.22.23 p.62.num.4.
Chap.16.v.4.ibid.
Chap.17.v.23.p.195.num.8.
Chap.19.v.24.p.195.num.7. and v. 3.p.148 num.3.
Chap.20.ibid. and v. 28.p.161.num.21. and.ver.17. p 64.num 8.

Romanes.

Chap 2.v.26.p.98.
Chap 5.v.6.p 125.num.13. and v.18.p.126.
Chap.8.v.18.p.102. and v.38.p.134.num.3.
Chap.9.v.16.p.121.num.7.
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1.Corinth.

1. Corinthians.

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2. Corinthians.

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2. Thessalonians.

Chap. 1. *v.* 4. *p.* 100. *num.* 5. *and v.* 11. *p.* 109. *num.* 15.
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1. Timothy.

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2. Timothy.

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Hebrewes.

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S. Iames.

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2. Thessalonians.

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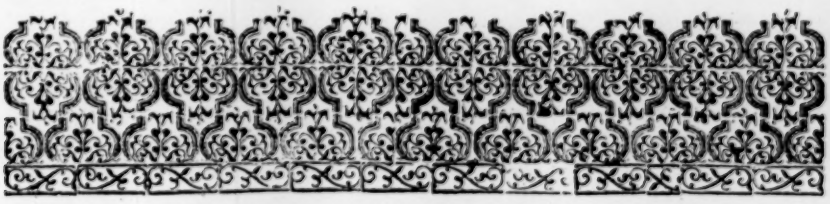

A BRIEFE CONFVTATION
OF SVNDRY CAVILS AND QVARRELS
vttered by diuers PAPISTS in their seuerall bookes and Pamphlets, against the writings of *William Fulke*.

Were very much to blame, if I would not confesse with S. Augustine, that as in my manners, so in my writings many things may be iustly reprehended, at which I ought not to be offended, no not although I were reproued by mine aduersaries. But when the enemies of Gods holy Religion, and of the quiet state of this Realme, seeke by wounding of mee, to hurt the truth, and if it were possible, through my sides to wound her to death; I ought not to be silent in this case, but by shewing mine honest defence, as it were by holding vp my buckler, to beare off their blowes as well as I can, to maintaine the credit of that cause which I haue taken in hand: lest whilest I forbeare to defend my selfe, the truth might seeme to haue taken a foile. And yet I meane not so to confound my case with the state of truth, that wheresoeuer I may be iustly conuinced, truth should be thought to haue lost the victorie. For I am but one poore souldier among many thousand Captaines, that fight vnder the banner of truth, which if I haue not in euery respect performed all duties of an expert warriour, it is reason the reproach of my defaults should rest and stay only in mine owne ignorance or rashnesse, which haue not so happily executed that which of good will to fight in truths cause, I haue attempted within these fiue or six yeeres. I haue set abroad sundry Treatises in confutation of Popish bookes written in English, with purpose (if God giue mee strength) to answer as many as within twenty yeeres of her Maiesties raigne had beene set forth by the Papists, and are not yet confuted by any other. This purpose of mine, the Papists haue not greatly hindered by replies, for (except one only, Bristow, who obseruing no good order of replying, but gathering here and there at his pleasure, whatsoeuer he thought himselfe best able to reproue, hath made a shew of defence of Allens Articles and Purgatorie) none other haue as yet set forth any iust replication to the rest of my writings. And as for Bristow, he hath my reioynder vnto his replie these two yeeres in his hand to consider vpon. The other that of late haue set forth Popish Treatises, haue endeuoured themselues almost euery one of them, to haue a snatch or two at some one odde thing or other in my bookes, wherein they would seeme to haue aduantage, and that (belike) they would haue their simple Readers thinke to be a sufficient confutation of all that euer I haue written against them. I haue thought good therefore, as neere as I can, to gather all their cauils together, and briefly to shape an answer to euery one of them, that the indifferent Reader may see and iudge what sound matter they haue brought against mee, wherewith in shew of words, they would haue it seeme as though they had confuted mee.

Ad Victor. li. 4. cap. 1.

First, Master Allen in his late Apologie, fol. 63. accusing the Protestants to faigne an appellation vnto the iudgement of the most ancient Fathers of the Primitiue Church, and yet not to abide by it, not esteeming them better than the present gouernment of the Popish Church, but as of men deceiued, as of humane traditions, &c. As in their writings (saith he) it is most euident, where from Peters time downward, they make the chiefest Fathers the Ministers and furtherers of Antichirst. For this euidence hee quoteth Beza *in 2 Thess.* 2. and Retentiue pag. 248. How vniustly Beza is slandered to be a witnesse of this accusation, they that vnderstand the Latine tongue, may see in the places quoted. But touching my selfe, the booke which he quoteth hauing scarce halfe so many pages, I might intreat him for a new quotation, but that I ghesse he meaneth a place in my confutation of Sanders booke, which hee calleth the Rocke of the Church, which was printed with the Retentiue, and continueth the number of pages from it. In that booke, pag. 248. there is nothing that soundeth toward such a matter, except it be these words: As for Leo and Gregorie, Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that seat neere fiue or six hundred yeeres before them, and then greatly increased, they were so deceiued with the long continuance of errour, that they thought the dignitie of Peter was much more auer the rest of his fellow Apostles, than the holy Scriptures of God (against which no continuance of errour can prescribe) doth either allow or beare withall. Wherefore although hee haue some shew out of the old writers, yet hath he nothing directly to proue, that Peter did excell the other Apostles in Bishop-like authoritie: and out of the word of God, no one iot or tittle, that Peter as a Bishop excelled the other Apostles, not as Apostles, but as Bishops. First it is manifest euen to the eye, that Allens slander is not expressed in these words: Then let vs see if it may be implied. The mysterie of iniquitie did worke in the See of Rome from the Apostles time, taking increase by little and little, vntill six hundred yeeres and more after Christ, when Antichrist began to be openly shewed: and many of the ancient Fathers not espying the subtiltie of Sathans secret purpose, were deceiued, to thinke something more of Peters prerogatiue, and of the Bishops of Romes dignitie, than by the word of God was granted to either of them. This is in effect as much as I affirme: but hereof it followeth not, that I make them the ministers and furtherers of Antichrist. For those

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are the ministers and furtherers of Antichrist, which willingly lend all their power to maintaine, and vphold his kingdome, after he hath inuaded the tyrannie: The auncient fathers meant nothing lesse by admitting of the Byshops of Romes prerogatiue, vnder colour of Peters succesiour, than to serue him or aduance him into the throne of Antichrist. Not euery one whom Satan hath seduced that he might prepare a way for the aduancement of his tyrannie, is a minister and furtherer of Satan or his tyrannie, for then should all men be counted ministers or furtherers of Satan, seeing the kingdome of sinne is increased by the frailtie of all men, which by temptation of the Deuill fall into sinne. Beside that, many of the auncient fathers, openly resisted the vsurped power of the Byshops of Rome, when it began onely to budde vp, and was yet farre off from Antichristian tyrannie, although it tended somewhat toward the same. So did the Byshops of the East Churches countermaund Victor Byshoppe of Rome, contending about the celebration of Easter. So did Irenæus, Polycrates, and many other godly fathers, in publike writings openly reprehend him. So did Cyprian in diuers Epistles expostulate with the Byshops of Rome, for medling with causes that pertained to his iurisdiction. So did all the Byshops of Aphrica make decrees against the vsurped authoritie and titles of the Byshops of Rome, denying all appeales vnto the sea of Rome, and excommunicating all them that would appeale to any place beyond the sea, discouering also the forged Canon of the Nicene Councell, by which the Byshops of Rome challenged that prerogatiue. So that M. Allen by this his slaunder, hath done iniury to me, and hurt to himselfe, while men by this example may iudge of his sinceritie in other matters.

Euseb. lib. 5. cap. 25. & 26. Conc. Carth. 3. cap. 26. Gratian dist. 99 Melenit. c. 22. Conc. Apls. ad Celestin.

Next commeth in the discouerie of I. Nicols, denying that they make the Catholike religion locall, or of one prouince, as he chargeth mee (with some scornefull termes of reproch) to affirme in my bad answere to Howlet. I said indeed, that Saint Augustine, *De vnit. Eccles. Cap. 4* doth cleare vs of schisme, who willingly communicate with all the whole body of Christs Church, dispersed ouer the world, and charge the Popish faction both of schisme and heresie: of schisme, because they maintaine the Church to be onely in a part of Europe, as the Donatists did in Aphrica, &c. And what iniury haue I done to the Papists in so saying? The Donatists said, the Church was perished out of all the world, and remained only in Aphrica: not assigning any place of Aphrica, whereunto the Church must be regardant, as the Papists doe the Citie of Rome: but affirming that true Catholikes remained onely in Aphrica, being consumed out of all other parts of the earth. And what say the Papists of all the Orientall Churches of Greece, of Asia, of Aphrike, that acknowledge not the Popes authoritie? Doe they not accompt them all for heretikes or schismatikes? Then it followeth, that they acknowledge the Church to remaine onely in those parts of Europe, that are subiect to the Pope, and Church of Rome. But perhaps they will alledge their newly founded Churches in India and America, which vaine bragge I will not stand to confute: but seeing this enlargement is but new begunne, in our grandfathers daies, before those parts of the earth were discouered by nauigation of the Portingals and Spaniards, where was the Romish Church and Pope therof acknowledged but onely in a peece of Europe. If yet they will alledge the submission of any Patriarkes or Prelates of the Æthiopian or Armenian churches made to the Pope by some wandring pilgrimes, which are of no credite among wise-men, yet all men may know, that those Christians continuing to this day, in the same religion, rites, and ceremonies, that they did before such pretended submissions, holding and doing many thinges contrarie to the Romish religion and custome, which argueth plainely, that they neither were, nor meane to become members of the Church of Rome, and subiects to popish religion, which they refuse to receiue in as many points, as euer they did. Wherefore the popish Church remaineth stil shut vp within the streits of Europe, for any accession of them. And what enlargement soeuer it hath in the new world, it is rather by colonies of Portingals and Spaniardes, than by conuersion of those barbarous nations. For as for them that were for feare of death compelled to receiue baptisme, as many of the barbarous people haue been, no true Catholike can acknowledge for good and Catholike Christians, who as occasion alwaies serued them, spared not to giue sufficient testimonie of their counterfeit conuersion, whereby it appeared, that the Sacrament of Baptisme was in them prophaned, rather than that they by it were sanctified. As for my badde answere to Howlet, as it seemeth was so sufficient, that neuer a Papist these two yeeres can finde time to confute it. Although if they thought it too bad to confute, there hath beene since a better set foorth with more aduise, by Master Wyborne, but the reply we shall haue at greater leasure, the Howlet as I gesse being otherwise occupied in defence of his Censure, for that his proud stomacke had rather play the Iudge than the defendant.

The next quarrell followeth in the third leafe after, where he approueth Iohn Nicols affirming, as hee saith, that Purgatorie, praier for the dead, and inuocation of Saints, are late inuentions of Popes and Papists. Whereas his owne companions, namely Fulke in his late answere to Doctour Allen and Doctour Bristowe, confesseth that all these three errours were receiued in the Church aboue 1200. yeeres, that is in the times of Augustine, Ierome, Ambrose and vpward, and that these fathers with other beleeued them also. If to those three doctors which he named, he had not added vpward, I must haue abated one hundred yeeres at least of his account. But now let vs see, what I haue confessed of these Doctors and vpward. First against Purgatorie, page 306. But whosoeuer shall vouchsafe to turne the booke to that page, shall finde neuer a word of my writing, good or badde, but onely the first section of the ninth Chapter of Allens second booke. Well, this may be the Printers fault, peraduenture it is page 106. because it is not like that 306. should come before 115. the next quotation that followeth, but neither is there any thing to this purpose. Then let vs see what may be found pag. 115. euen as much as in pag. 306. for there is neuer a word of my writing in that page, but all is Allens. 8. Chapter of the first booke. Then come wee to the third quotation page 316. and there indeed is something sounding toward this matter, touching praier for the dead, which Augustine did allow, but of Purgatorie there is nothing. Of inuocation of Saints there is mention, but no affirmation that Augustine did beleeue it, for in the next page followeth a discourse to proue that Saint Augustine, as he declareth in his booke *De cura pro mortuis &c.* was not certaine how the Saints departed should know any thing that is done in this world, although he inclined to that opinion, that they might haue knowledge by relation of dead men, or of Angels, or else he knoweth not how, and so doth plainey confesse. From hence we must passe to page 320. where in deed, I do confesse that Ambrose allowveth praier for the dead, as it was a common error of his time, but not sacrifice of the masse in that sense that Papists do. Last of all. Art. page 29. I denie, that for 200. yeeres after Christ, it can be proued, that any Catholike writer doth allow praier for the dead, or inuocation of Saints, and that the later error was not confirmed 400. yeeres after Christ, namely in Saint Augustines time, in that small helpe was acknowledged by Caryfostome, to come to the dead by praiers made for them. In all those places S. Ierome

.1200. y. vpw.
augustine
Ierome
ambrose

S. augustin. 400. yeere after Christ

is not once named, nor Purgatorie confessed to be receiued, whereof S. Augustine the last of the three sometime doubteth, sometime vtterly denieth any third place: neither did I euer confesse, that any of those three errours were holden by these ancient Fathers in all respects, as they are by the Papists, nor that Purgatorie was euer beleeued of any of them, only Augustine sometimes speaketh of it, as of a doubtfull matter, which he saith may be inquired, whether there be any such place or no: and yet confuted those interpretations of the Scriptures, which the Papists make their chiefest grounds of it. By this you may see, how liberall this Iesuite is in extending my confession further than euer it was made or meant by mee, or can be proued by him, or any Papist of them all.

De oct. Dulcis. quest. q. 1. De fid. & op. c. 16. Serm. in mont. li. 1.

The third leafe againe, after this, hee saith, that Nicols by citing a place of Augustine, would haue men thinke that S. Augustine disallowed praier to Saints, which is contrary to Fulkes opinion, who confesseth Augustine to haue defended this superstition, as hee tearmeth it, and raileth on him for it. For this is quoted Purg. pag. 315. 316. 317. How hee gathereth what Nicols would haue men thinke, let other men iudge. And what mine opinion is of Augustines allowing of praier to Saints, I haue before expressed out of the places quoted: but where he saith, I raile on him for it, that is but a Friers report, which seldome differeth from a lie. For this is all I say of him for it: By such places as I haue in those pages cited out of Augustine, it is proued, that although Augustine were willing to maintaine the superstition that was not throughly confirmed in his time, about burials and inuocation of Saints, yet he hath nothing of certaintie out of the word of God, either to perswade his owne conscience, or to satisfie them that moued the doubts vnto him. Whether in these words I haue railed, I submit my selfe to the iudgement of the Reader, that will weigh what I haue cited out of S. Augustine, in the pages mentioned.

In the same leafe, and the next page, the margent is painted with quotations out of my booke against Purgatorie. But what thinke you to proue? Forsooth, that his aduersaries doe confesse all the old Fathers to bee on their side, and to haue erred with them, as Fulke doth of Saint Ambrose, Austen, Tertullian, Origen, Chrysostome, Gregorie, and Bede by name, with most reproachfull and contemptuous words against them. This is spoken generally, as though wee confesse all the Doctors to bee on their side, in euery controuersie, which wee doe not acknowledge to bee true in any one, although many of the latter sort doe in some part fauour one or two errors of theirs among an hundred. But let vs examine his proofes, which seeme to bee very plentifull; yet of nine quotations I must needs strike out two, page 306. and 279. because in them is not one syllable of my writing, but all of Allens. In the pages 315. and 316. is nothing more contained touching this matter, than I haue already declared. There remaineth now, page 349. where I say touching a rule of Saint Augustine, which hee giueth, to trie faith and doctrine of the Church only by the Scripture, that if he had as diligently followed it, in examining the common errour of his time, of praier for the dead, as he did in beating downe the schisme of the Donatists, or the heresie of the Pelagians, he would not so blindly haue defended that which by holy Scripture he was not able to maintaine, as he doth in that booke, *De cura pro mortuis agenda*, and elsewhere. What most reproachfull or contemptuous words are here against S. Augustine? Seeing the holy Scripture is a light shining in a darke place, as S. Peter saith, who so goeth without it, must walke blindly, which I say in commendation of the light of the Scripture, not in contempt of Augustines reason, whom as I may not honour, with contempt of the truth; so when he is a patron and maintainer of the truth, I honour him from my heart. Likewise pag. 78. S. Ambrose is named, but nothing acknowledged to fauour any Popish errour. Augustine is againe noted, speaking of the amending fire, whereof he hath no ground, but in the common errour of his time, and whereof he affirmeth sometimes, that it is a matter that may be doubted of, sometimes that there is no third place at all. Wherefore this place hath neither reproachfull words, nor confession of any constant opinion of Augustine, inclining to your errours. Then let vs passe to the next place, which is page 435. where concerning this matter I haue written thus: I denie that any of the ancient Fathers in Christs time, or schollers to his Apostles, or within one or two hundred yeeres after Christ, except one that had it of Montanus the heretike, as hee had more things beside, in any one word, maintained your cause for Purgatorie, or praiers for the dead. Secondly, of them that maintained praiers for the dead, the most confessed they had it not out of the Scriptures, but of tradition of the Apostles, and custome of the Church, therefore they are not to bee compared vnto vs in better vnderstanding of the Scriptures, for that point, which they denied to bee receiued of the Scriptures. Thirdly, those of the ancient Fathers that agreed with you in any part of your assertion, (for none within 400. yeeres was wholly of your errour) notwithstanding many excellent gifts that they had, yet maintained other errours beside that, and about that dissented one from another, and sometime the same man from himselfe, and that is worst of all, from manifest truth of the holy Scriptures. Therefore neither is their erronious interpretation in this matter to be receiued, nor M. Allens wise iudgement of vs to be regarded. Here also I appeale to the iudgement of indifferent Readers, what confession I haue made of the Fathers to be on their side, or what reprochfull or contemptuous words I haue vsed against them, for dissenting from vs. The next place is quoted, p. 247. where I say against Allen, boasting of ancient testimonies, for prayer for the dead: I will not denie but you haue much drosse and dregges, of the later sort of Doctors, and the later, the fuller of drosse. But bring me any word out of Iustinus Martyr, Irenæus, Clemens Alexandrinus, or any that did write within one hundred yeares after Christ, that alloweth prayer or almes for the dead, and I will say you are as good as your word. Here except he will cauill, that I acknowledge much drosse and dregs to be in the later sort of Doctors, I know not what he findeth that hath any shadow of his slander. But the truth must be confessed, that the pure waters of life are to be found onely in the word of God, and beside that the best and purest liquors that are to be seene, are not cleare from all dreggs and drosse of humane error and frailtie. In the next page Origen deliuered from the shamefull mangling of Allens allegation, is shewed plainely to be an enemie of purgatorie and prayer for the dead, in that he affirmeth the day of a Christian mans death to be the end of all sorrow, and the beginning of all felicitie. There remaineth now the last place quoted, pag. 194. where I acknowledge that Gregorie, Bernard, and Bede, vpon the text Matth. 12. are of opinion, that sinnes not remitted in this world, may be remitted in the world to come. But how hapneth it (say I) that Chrysostome and Ieronyme, which both interpreted that place, could gather no such matter, although they otherwise allowed prayer for the dead. The reason must needs be, because the error of purgatorie growing so much the strongrr, as it was neerer to the full reuelation of Antichrist, Gregorie and Bede sought not the true meaning of Christ in this scripture, but the confirmation of their plausible error. Here is all the confessions, most reprochfull and contemptuous words, that are conteined in so many of those places as he hath quoted, in which I will not tarry to rehearse how

Ex Babilonij confusione hora

iustinus martyr, irenæus & clemens alexandrinus, or any writer within 100. yeres after Christ. &c.

many vntruths he hath vttered against me, but wish the indifferent Reader to consider, that if he be so bold to slander me concerning a booke printed in English, by which he may be conuinced of euery simple Reader, what dare he not aduouch of matters done and past at Rome, whither none may trauell to try out his treachery, but he is in manifest danger neuer to returne the answer of his message?

From this popish Parson whatsoeuer his name be, I must passe to another Gentleman nameless in deed, but not blameless, yea much more blame-worthy than the other: who among so many and so great slanders, as it is wonder how they could be conueyed into so small a booke, against our Prince, her lawes, her Councellors, her Iudges, her officers, the Nobilitie, the cominaltie, the Church, the gouernors, the Pastors, and the people thereof, against all states and persons of the land, in whom there is religion towards God, ioyned with dutie toward their Prince and countrey, hath found yet some empty corners where he might place me in particular. And first of all, pag. 46. of his latine Epistle, after he hath described the manner of quartering vsed in the execution of traytors, and most impudently slandered the officers of Iustice, to make such haste in cutting downe the Papists, which are hanged, as they vse not in punishment of other traitors, to the end they might satisfie their cruell mindes in their torments, which is proued false by many thousand eye witnesses, that haue not lightly seene any of them reuiue with any sense of their paines, except one Storie, who also did hang so long before he was cut downe, that it was great wondering to many to see him so soone recouered, not onely in life, but also in strength. At length he commeth in his tragicall manner, to inueigh against the cruelty of their aduersaries, whom this cruell sight doth nothing at all moue to pitie, but "they laugh and make sport at it, and insult against them that are a dying. But especially (saith he) if any "ouercome with paine, hath giuen forth any groning, which yet hapneth most seldome, so one of them no "meane Preacher in a certaine imprinted booke, doth gather that ours are not true martyrs, because one of "them (as he himselfe affirmeth) gaue forth a certaine howling as of an hell-hound, that I may vse his owne "words. O sentence worthy of a Preacher! O new charitie of the new gospell! What ruffianly theefe at any "time hath not blushed to vtter such a voice? What murtherer did euer shew a minde so cruell and barbarous? "This froth of words I might easily match with like rhetoricall exclamations. O impudent lyer, O shame-"lesse slanderer, O trayterous backbiter, &c. But I had rather beat it downe with truth of matter. Bristow "in his booke of Motiues, maketh Martyrs his 15. Motiue. Among whom he commendeth as well for the "goodnes of their cause, as also for their patient suffering: The good Earle of Northumberland (I vse his "owne traiterous words) Storie, Felton, Nortons, Woodhouse, Plomtree, and so many hundreths of the "Northerne men, whom approued by miracles vndoubted he opposeth against Foxes martyrs, as he calleth "them. Against this traiterous commendation of open rebels and traitors, among other things thus I haue "written, Retent. pag. 59. Seeing not the paine, but the cause maketh a martyr, whosoeuer haue suffered for "treason and rebellion, may well be accounted martyrs of the popish Church, but the Church of Christ con-"demneth such for enemies of Christs kingdome, and inheritors of eternall destruction, except they repent "and obteine mercy for their horrible wickednes. And seeing patient suffering is by Bristowes owne confes-"sion, a gift of God vnto all true martyrs, such as were manifestly voide of patience can be no true martyrs, "as were most of these rebels and traitors, and Storie by name: who for all his glorious tale, in the time of "his most deserued execution by quartering, was so impatient, that he did not only roare and cry like an hell-"hound, but also strake the executioner doing his office, and resisted as long as strength did serue him, being kept downe by three or foure men, vntill he was dead. O patient martyr of the popish Church! What caule had this slanderous spirit vpon these my words, to make such hideous outcries, what theefe? what ruffian? what murderer? or what matter is ministred in this my saying, to accuse all the aduersaries of Papists in England, of such barbarous cruelty? We are not so voide of humanitie, but we lament the misery euen of our greatest and most graceless enemies: but yet we are not so voide of vnderstanding, to acknowledge impatient suffering to be true martyrdome, no not if the cause were neuer so good. Not that we thinke true Martyrs to be voide of sense and feeling of their torments, or that they may not testifie their paines, euen with teares and strong crying sometimes, but that there is a great difference betweene the crying of patient martyrs vnto God for strength and comfort, and the brutish roaring of impatient sufferers, expressed onely with paine and torment, as was this of Storie, who vttered no voice of praier in all that time of his crying (as I heard of the very executioner himselfe, beside them that stood by) but only roared and cryed as one ouercome with the sharpnesse of the paine, as no martyr is, whome God is faithfull to deliuer out of temptation: so that although they haue neuer so great sense of their torment, yet are they neuer ouercome thereby. But peraduenture this Orator for the popish traitors, vvill take me vp, for concluding against Storie, that he did not pray, because no voice of prayer vvas heard to come from him, as though I could not consider, that hee vvas immediatly before strangled, so that the passage of his voice might bee stopped, that albeit that roaring vvere his prayer, yet it might not bee vnderstood by them vvhich heard it. Indeede if their had beene no other signe of his impatiencie, but his crying, I vvould not haue beene bold to haue iudged thereof, and made him an example of impatiencie, as I did. But vvhat patient Martyr euer strake his tormentor? Who praying for his persecutors, vvould striue to buffet and beat them? What man submitting himselfe to the vvill of God in his suffering, vvould resist the executioners that hee might not suffer? Yea, when there was no remedie but hee must suffer, except God for his crueltie shewed against his patient Saints, had not onely giuen him a taste of such torments as hee procured to others, but also made him an open spectacle of the impatient and vncomfortable state of them that suffer, not in a good cause, and with a good conscience. By this it is manifest how honestly this Proctor of the persecuted Papists reporteth, that vpon a little groaning I gather that he was no true Martyr, and further raileth as his faultie well seruetth him.

The Epistle of persecution.

mint his ses concerning martyrdom. ses

The like honest dealing and truth is shewed in the English translation of this pamphlet, toward the latter end, where he speaketh of certaine imprisoned and pined with famine at Yorke. There in the margent Fulke is placed, as though he had beene author or executer of some persecution at Yorke, neere to which Citie he neuer came by 40. miles. But this will bee excused perhaps by the Printers fault, because it is not mentioned in the Latine. Howsoeuer it be, it argueth a lying and a slanderous stomacke of the setters forth of this treatise, that would suffer so open and so apparent a slander, to passe vncorrected being in such a place where it could not escape their sight and knowledge.

But the storie of the conference at Wisbich is a worthy matter, wherein not onely this Rhetorician, but also the confuter of M. Charke (if they be not both one Parson, as I ghesse they be) haue thought good to exercise their stile. The truth whereof is this, as it is easie to be proued in euery respect by suffi-

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cient testimonies. It pleased the Lords and other of her Maiesties councell, after those obstinate Recusants were committed to safe keeping in Wisbich castle, to direct their letters to the Bishop of Ely (in whose diocesse and castle the prisoners were kept) requiring him to prouide, that they might haue conference, if they would admit any, and be called vpon to come to the Church, and heare the preaching there: wherevpon the Bishop making choise of me, among other whom he purposed to send vnto them, desired me by his Chauncellor M. Doctor Bridgewater, to repaire vnto him into the Isle, from whence he sent me with a Gentleman of his house, to signifie to them that had the charge of those prisoners, the cause of my comming. Wherevpon ensued that speech in the presence of certaine honest men specially called and required to be witnesses, besides a number of other of good credit, the summe whereof as it was written at the present time, by three or foure that came with me, of which one is a learned Preacher, was collected to certifie the Bishop as neere as could be, what communication had passed betweene vs, without any further purpose of publishing the same. But the copie thereof comming into the hands of a friend of mine at London, and by him communicated to some other of his friends, at last came into a Printers hand, who sodenly set it abroad vnknowing to my friend and me. Which how well it was liked of me and my friend, some of the best of the company of Stationers can testifie, by that, meanes was made to haue the Printer punished, and had not Campions proud and vaine challenge come euen in the nicke, I could not haue beene perswaded by my friends, to haue suffered the party to goe so cleare as he did. This is the whole truth and euery part thereof, which if this dainty orator durst shew his face in any honest presence in England, may be proued by such sufficient witnesse and euidence, as no reasonable person could refuse. Notwithstanding let vs see, what a rhetoricall lier without feare of God, or shame of the world, without knowledge of the matter, or meanes to haue intelligence, can deuise to publish in the face of the world, to bolster the obstinacie of those wilfull Recusants, and to deface the honest indeuour of them that seeke first to reforme them, and if that cannot be, to take away excuse of ignorance from them. There is a certaine Minister (saith he) great in his owne opinion, but in other mens opinion but meane, &c. Marke how boldly euen in the beginning he blusheth not to affirme, that which it is impossible for him to know. For albeit I were as great in mine owne opinion, as he reporteth me to be, yet how could he be priuy to my conceipt, who though he know my person, yet is he not acquainted with my maners, that he might make coniecture by them. Neither is it like, he can heare it by report of other men. For I trust they which know me most familiarly, cannot report, that my behauiour argueth any such great opinion of my selfe. But he gathereth it perhaps either by my preaching, or by my writing. What skill I haue in any thing God knoweth best, and then they with whom I liue. And that I make as litle shew of that I know, as any man in such cases may conueniently, I answer, they that haue most cause to vnderstand what I am, will not refuse to testifie. That he saith I am meane in other mens opinions, it greeueth me nothing: rather I am afraid lest a great number accept me to be better than I deserue. But to omit this matter, by which yet you may gather, what likelyhood of truth is in the rest of his assertions, he proceedeth to accuse me that for hope of a litle vaineglory, by contending with noble men, *cum magnatibus* (so the honest subiect calleth Watson the Bishop, and Fecknam the Abbot, so long since by lawfull authoritie depriued of those dignities) I crept secretly into the Castle vnlooked for. But if my comming were of hope to winne glory, why did I not rather come openly, or cause them to be brought into the Church before the whole multitude? Well, admit I was so blinde with desire of vaine glory that I could not see, which way I might best come to it. Why should he say that I crept into the Castle, as it were by stealth? Belike because I came without authoritie, for so he saith afterward, the Papists saw that I came to offer them conference by no publike authoritie. If that had beene so, how could this stand which he saith, *Sisti iubet omnes ad suum conspectum*, he commandeth them all to be brought into his presence. Did he command them by his priuate authoritie? or were they which had them in custodie so simple, that they would obey an vnknowne person, a meane man, of small or no account, comming without authority or commanding in his owne name, or pretending the name of them that had authoritie without sufficient warrant? or rather was it not well said, that a lier in a large tale is the best confuter of himselfe? Although in very truth, I gaue no commandment for their appearance before me, onely the Bishops will was declared by the Gentleman his seruant, vnto their keeper. But what should I stand to rippe vp those vanities? All reasonable conditions of bookes, time and order for the conference were offered them. To conclude, I am certainly perswaded, that something perhaps the disdaine of my person, but more the feare of the weaknesse of their cause stayed them, that they would not aduenture their credit in triall by disputation. For if the contempt of my lightnesse and rashnesse (as their Proctor saith) had beene the onely cause of their refusall, why did they not yeeld to dispute in the Vniuersitie, in which are many of more grauitie or learning; yea why did they conclude in the end that all disputation in matters of faith, was vnprofitable, alleaging examples of the disputation in the Convocation house, in the beginning of the Queenes Maiesties reigne: and the conference at Westminster in presence of almost all the learned and wise of the Realme in the beginning of her Maiesties reigne? For the publishing of the report, and the certeinty of the contents thereof, I haue shewed sufficiently, as the truth of the matter was, and as I will be able to iustifie by good witnes, whatsoeuer this impudent lier hath aduouched to the contrary. The same is also sufficient to confute the same slander repeated by the confuter of Master Charke in Epist. pag. 9. concerning my onely looking into Wisbich Castle, and printing a pamphlet in mine owne praise, where if I had fained matter for my praise, I might as well haue faigned, how valiantly I had vanquished mine enemies. For small praise is gotten where there is no victorie, and victorie can be none where there is no battell. The like slander he hath, but with more words of reproch pag. 2. of his defense, where beside his ruffianlike rayling, which is a greater fault in him that reproueth others, for intemperate speech, there is nothing more in substance, but that I did set forth that pamphlet in mine owne commendation, and I attempted the matter without authoritie, wherein without all rhetorike I must tell him plainely, he lyeth impudently. As for the disputation he saith they haue sued for in seditious maner, and for a purpose of sedition by Campion their valiant champion, for other suit they cannot proue that euer they made, or by any other meanes that euer I heard of, how like it is they would serue for it we may know by this, that they would not accept it when it was offered, and how well it was discharged by Campion their lusty challenger, when he could not refuse it, there be many both wise and learned witnesses can testifie, to the reprofe of such impudent reports, as haue been bruited in popish pamphlets, by ignorant asses: to whom their own champion is so litle beholding, that they haue for the most part made his answer a great deale more absurd, and further from shew of learning, then indeede it was. But if you bee so sharpe set vpon disputation, as you pretend, why doth neuer a Papist of you all answere my challenge made openly in print to all learned Papists, almost three yeare ago, set before my Retentine against

< alias in a large tale it is best confuter of himselfe

Bristowes Motiues, wherein you may expresse what you haue in maintenance of your opinion, without suit, without danger, and to the best and surest triall of the truth. But now it is time to come to other causes of this sirly Censurer. They are of two sorts; the one concerning words, the other touching matter. I will beginne first with the words, and as neere as I can readily finde them, I will quote the places of my bookes where I haue vsed them. And letting the Reader see what cause moued mee sometimes to such vehement tearmes, I referre it to his iudgement, whether I haue passed the bounds of modestie, or equitie, yea or nay. First he chargeth mee with a ruffian-like spirit, because I say to Allen, Shew mee, Allen, if thou canst for thy guts, pag.241. In that place I answer to Allen, which scornfully biddeth the Papists say vnto
» vs, M.Protestant, let mee haue sight of your only faith, I would be of that religion, &c. that Iames calleth
» pure and vnspotted, &c. Whiles he requireth a sight of our faith by our good workes, I answer, that because the triall of singular persons is vncertaine, and vnpossible, let vs consider the whole States. Then followeth: Shew mee if thou canst for thy guts, or name any Popish Citie, that hath made such prouision for the fatherlesse and widowes, as the Citie of London, &c. What speech is here like a ruffian? Except the delicate Censurer cannot abide to heare Allens guts named, but he thinketh it ruffian like: as though hee had neuer heard of these phrases, *ruparis licet, non si terueris inquit, rumpantur vt ilia Cedro.* In which, saiuing the authoritie of this noble Censurer, no wise man did euer conceiue any ruffian-like spirit. It sauoureth a great deale more of a ruffian-like spirit, that himselfe abuseth the phrases of the holy Ghost, to scorning and
Def. pa.13. scoffing, as heere in the margent, Doctor Fulkes talent in rayling, and pag. 50. Luthers lying with a Nun in the Lord, who but an Atheist would not abhorre to speake so? But let vs examine what rayling hee hath noted out of my Retentiue against Bristowes Motiues. First, lewd Losell, and vnlearned Dog bolt, which I finde pag. 6. where I say, that some of the Papists were moderators of the conference at Westminster, at least one: namely D. Heath then occupying the place of the Bishop of Yorke. Therefore not onely Lay
» Lords and vnlearned Heretikes, as this lewd losell, and vnlearned dogbolt, and traiterous Papist, (I am
» bold with him, because hee is so malapert with the learned and godly Nobilitie of England) most slande-
» rously and maliciously affirmeth, were only moderators of that disputation, but some of the Popish faction,
» were not only present, but Presidents of that action, beside all the rest of the Popish Prelates, which then
» were of that Parliament, for information whereof that conference was appointed. I say, let the Reader iudge, whether hee haue not deserued those tearmes, that being but a man of very meane learning, as his writings declare, was not ashamed to call all the Nobilities and Commons of the Parliament, Lay Lords and vnlearned Heretikes.

Againe, pag. 58. I call Bristow a traiterous Papist, because hee slandereth our State not onely for publike execution of open Rebels and errant Traitors, as the Earle of Northumberland, Storie, Felton, Nortons, Woodhouse, and so many hundreds of the Northerne men, whom all hee calleth holy martyrs, proued by miracles vndoubted, but also with priuie murthering, by poisoning, whipping, and samishing. What lesse I could haue said of him for this high treason, openly printed, and what an honest Papist the Censurer is for reprouing mee in so tearming him, I referre to the iudgement of all Christian and faithfull subiects.

To proceed, I call him shamelesse beast, pag.18. because he maketh a shamelesse and beastly conclusion
» in those words: Whosoeuer haue at any time set themselues against any doctrine confirmed by miracle,
» they haue beene against the truth. There can to this no instance be giuen: Our doctrine which they resist
» hath beene confirmed by miracles, therefore plaine it is that they are enemies of the truth. Doe you not
» heare this shamelesse beast say (quoth I) there can be no instance giuen against his proposition, when the
» Lord himselfe giueth an expresse Law against a false Prophet, which sheweth signes and miracles, Deut.13.
» &c. Weigh the tearme with the desert of the person in this bold assertion, and if it be too extreme, I desire no fauour.

Yet againe pag.10. I write thus: Where Luther confesseth that the mockers of the true Church were
» commonly called heretikes, his conscience did not accuse him (as Bristow said of him) that his side were
» heretikes: for he was able to put a difference betweene him that by heretikes is called an heretike, and him
» that is so indeed: although Bristow, either for his blockish wit cannot, or for his spightfull malice will not
» conceiue it. Here I doe not simply accuse his wit, but either his wit or his malice; and that one of them was to blame, if not both, euery wise man may see by his argument.

Furthermore, pag.39. I say, he is an impudent Asse, which to stablish his ground of custome, is not ashamed to falsifie the words of holy Scripture. For hee had said, that Saint Paul after many reasons, 1 Cor.11. for the vncomelinesse of womens going bare-headed, recoileth to this inuincible sort: *Si quis, &c.* But if any man seeme to be contentious, wee haue no such custome (for women to pray vncouered) nor the Church of God. His ignorance and impudence is manifest in this place. If the tearme Asse offend any man, let him consider that nothing but an ignorant person is noted thereby; as also pag.88. where hee is called a blinde bayard, and blockheaded Asse, because he disdainfully vpbraideth all our Doctors and Vniuersities of much ignorance, and lacke of learning, and Caluin he saith erred about the Trinitie through ignorance, with such odious comparisons, as in so vaine and vnlearned a fellow, as Bristow sheweth himselfe to be, is intolerable.

To note his bold ignorance also, I said pag.74. The more beastly is the blundering of this Bristow, who
» dreameth that the Councell of Constantinople the first, which made this confession by the Apostolike
» Church, did not only meane the Roman Church, but also none other but the Roman Church: whereas
» the Councell knowing well the Catholike Church of the world, from the particular Church of Rome, gaue like priuiledges of honour to the Church of Constantinople, to those which Rome had, reseruing only senioritie to old Rome: beside many other reasons they alleadged, to proue that they acknowledged no such authoritie of the Church at Rome, as the Papists now defend.

Likewise pag. 89. I call him blundering Bristow, for charging M. Iewel with ignorance, for affirming Christ to be a Priest according to his Deitie: of which assertion I shall haue occasion to speake afterward against the last slander.

And pag.75. where Bristow saith, that in all innouations both great and small, that euer by heretikes were attempted, they can shew vnder what Pope they chanced, what tumults rising in the world thereon, what Doctors withstood it, what Councels accursed it, &c. I replie thus: What an impudent lier is this Bristow, to bragge of that which at this day is vnpossible to be done by any man liuing in the world? For of so many heretikes as are rehearsed by Epiphanius and Augustine, not the one halfe of them can bee so shewed, as Bristow like a blinde bayard boasteth they can doe.

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Yet more touching his ignorance, pag.43. I say Hierome was not so grosse, to count walking about the Citie, to be a peregrination. But what is so leaden or blockish, which these doltish Papists will not auouch for the maintenance of their trumperie? This I write, because Bristow would haue Hierome, by often entring into the cryptes or vaults of the Churches at Rome, to signifie, that hee went on pilgrimage. Where the collector of the phrases doth mee some wrong, to say I call Bristow leaden, blockish, and doltish Papist; where I say, those doltish Papists, which auouch any thing, neuer so leaden or blockish. Onely I require the indifferent Reader to consider whether I haue iust cause to charge him with ignorance and impudence. As for the tearmes, I will not stand either to iustifie them, or to reuoke them, but referre them to euery reasonable mans censure.

Furthermore, pag 48. I say, that proud scoffe of Parliament Religion (which Bristow vseth) bewraieth the stomacke of a vantparler, and not the spirit of a Diuine, or good subiect. Here I thinke the tearme of vantparler was too milde for such a knowne traiterous Papist, as commendeth open Rebels for Martyrs, as affirmeth that the Queenes subiects are lawfully discharged of the oath of obedience giuen to her Maiestie, as derideth the Religion established by Parliament. Pag.51. I say, the Papists like impudent dogges, yelpe and barke against vs, that the Fathers are all on their side, because they haue sucked out of their writings a few dregges of a great quantitie of good liquor contained in their vessels, hauing the Fathers in the most and greatest matters wholly against them. And pag.55. I say that Bristow quarrelling with D. Humfrey, yelpeth like a little curre against a great Lion, and snatching peeces of his sentences, gnawnet from the rest, squeleth out as though hee had heard some maruellous strange sounds, &c. If this allegorie bee too base for Bristowes dignitie, let him humble himselfe, and craue pardon of his treasons, for I will doe no reuerence to a Traitor, that openly bewraieth himselfe in a printed booke, as hee and other of his complices haue done. A proud hypocrite Priest, of stinking, greasie, Antichristian and execrable Orders, I cannot finde where I haue tearmed him, except I should reade ouer the whole booke: but if I haue vsed such speeches, I thinke they are no worse than his wicked behauiour, and Popish sacrificing Priesthood deserue to haue. Blasphemous heretike he giueth mee often occasion to call him, and namely pag 81. where I reproue him for calling the blessed Sacrament his Lord and God, which although transubstantiation were granted, yet because the Papists affirme, that this Sacrament consisteth of accidents, as the signe or externall part thereof, seeing accidents are neither God nor in God, it could not be said without blasphemie, that the Sacrament is Lord and God.

Next follow reproachfull tearmes vsed against Allen. The first, brasen face and iron forehead, I doe not yet finde: but it signifieth nothing but notable impudence, which is noted pag. 23. where I call him impudent blasphemer, because hee had said of vs, That to such as make no store of good workes, they cast onely faith vnder their elbowes to leane vpon: whereas none of vs did euer teach, that such a faith as is not liuely and fruitfull of good workes, did euer profit any man, but to the increase of his damnation.

Againe, pag. 23. I note him to passe impudencie it selfe in shamelesse lying, where hee saith, Commit what you list, omit what you list, your Preachers shall praise it in their words, and practise it in their workes.

Also pag.147. I charge him with an impudent lie, where hee saith, that M. Caluin doth expound the oile whereof S.Iames speaketh, chap.5. for a medicinable salue or ointment, to ease the sicke mans sore, when it is manifest, that Caluin vtterly reiecteth and confuteth that exposition. Likewise pag.259 I conuince him of impudent lying, because he doth wilfully falsifie the decrees of two Councels at a clap, saying, they excommunicate all such as in any wise hinder the oblations for the departed, when both the Councels Vase and Carthage, speake of them that detaine the oblations or bequests of the dead giuen to the Church for the vse of the poore. These and many like shamelesse assertions, doe proue that hee hath a brasen face, and iron forehead, which shameth not to put in print such monstrous vntruths, and wilfull lies. But let vs passe to other points. Where this impudent merchant Allen had railed intolerably against the reuerend Father M.Iewel, calling him the English bragger, one that in Summer games might winne two games of cracking and lying, with like shamelesse stuffe: I said, and doe not a whit repent mee: How M. Iewel hath answered his challenge, his owne learned labours doe more cleerely testifie vnto the world, than that it can be blemished by this sycophants brainlesse babling.

Moreouer, pag.343. where Allen had called that learned Father M.Pilkington, a mocke-Bishop, I said, If he be a mocke-Bishop, which beside his excellent learning, is also a painfull and diligent Preacher of the Gospell, what are those vnlearned Asses, and retchlesse Ruffians of your sect, which haue nothing of a Bishop, but a Rotchet and a Miter? Such are many of the Prelates of other Countries. Erasmus said, that only England had learned Bishops. Likewise I say, that Allen raileth like a Ruffian at our Ministers in the ruffe of their new Communion, pag.259. The tearme of scornfull caitiff I finde not, but well hee deserueth it, by deriding and scoffing at such godly, learned, and honourable Fathers, as you may perceiue by that which I haue noted in him against the Bishops of Salisbury and Durisme, which is not yet the 40. part of his proud mockes and disdainfull gibes.

Desperate Dicke I finde, pag.371. where Allen had picked a quarrell to M.Pilkington of Durisme, as he calleth him in his margent, scoffing at him in his text, that he was ashamed of his name, and therfore should lose the glory of his assertion, &c. I answered: You would faine haue such a man to be your aduersarie, that though you tooke the foile, yet you might boast, that you were so bold, as to fight with him. But it is an easier matter for such a desperate Dicke to beginne a fray, than to end it.

Pag.97. where Allen said, that Dauid seeketh to be better cleansed than by remission of sinnes only, and to haue his sinnes wholly blotted out, and to be made as white as snow, by his owne suffering, which was not done by Gods mercifull pardon in the sprinkling of the bloud of Christ, I could not forbeare, but crie out, O horrible blasphemer. Likewise pag.298. where he challengeth to the Popish Clergie, the Priesthood after the order of Melchisedeck, confirmed by an oath, Psal.110. which is peculiar onely to our Sauiour Christ, I affirme it more horrible blasphemie, than euer Turke or Iew durst presume to boast of.

Also pag.240. where wee affirme, that mens workes must not presume to winne heauen, nay to purge sinnes, nor to meddle with Christs worke of redemption, and the office of only faith; which affections Allen calleth corruptions of Christian conditions, I say, it is a blasphemous barking of an horrible hell-hound. And I thinke I haue said nothing more hardly, than such a deuillish blasphemie deserueth to heare.

But leauing Allen, let vs come to Stapleton, where hee saith, our Preachers haue a new tricke, to make the audience crie, Amen. But to teares, to lamenting or bewailing of their sinnes, no Protestant yet moueth his audience, (which is such a lie, as the Deuill in his owne person for his credits sake would be ashamed

ashamed to pronounce) I say it is an old tricke of a cankred stomacked Papist, pag.112.

To proceed, pag.110. and 111. where Stapleton had alleadged that which Eusebius speaketh of a heauenly crowne of glory, the ornament of Gods friends and Priests, to proue the antiquitie of Popish shauen crownes; I thought I had good reason to say, hee is worthy to bee shorne on his poll with a number of crownes, that vnderstandeth this of a shauen crowne. And I aske if there be any blocke so senseleſſe, to thinke that Eusebius called a shauen head, the heauenly crowne of glory?

Pag.98. I said, They had in the first 600. yeeres, men that liued a solitarie life, called *Monachi, Anachoretæ, Heremitæ, &c.* but no more like our Popish boares, liuing in their frankes, than Angels are like Deuils, noting the Epicurian markes of these last times.

Also pag.103. where Stapleton had cited a falsified Canon of the Nicene Councell, confuted by the Greeke copies, and the right translation of the Latine, by Ruffinus, by Peter Crabs confession; I conclude, But such draffe and dregges of falsifications, additions, detractions, mutations, &c. are good enough for Popish swine.

Pag.79. where he complaineth, that Protestants haue taken away authoritie of making that which Christ
» bade them to make in his last Supper; I answer, If you say you make the body of Christ, in such sense as
» you affirme the Sacrament to be the body of Christ, Gods curse light on you. For to say, they can make the
» naturall body of Christ, it is blasphemie, and therefore they are to be accursed Otherwise I said, The doing
» of all that which Christ commanded to be done in remembrance of him (which Hierome calleth making
» the body of Christ, meaning the Sacrament of his body) we take not away.

The tearme of brasen-faced Stapleton I finde not, but notable impudencie proued by him in sundry pla-
» ces. As pag.28. where he is noted for charging the Protestants to say, That these 900. yeeres and vpward
» the Church hath perished, it hath beene ouerwhelmed with Idolatrie and superstition: which is a loud im-
» pudent lie, for the Protestants neuer said so. Againe, pag.39. where he is reproued for affirming Caluin to teach, that God is the cause and author of euill, which blasphemie Caluin alwayes abhorreth and confuteth. Also pag.40. he is conuicted of many impudent slanders. And pag.46. where he saith the Protestants commonly call S.Gregorie that Antichrist, which I know not whether to impute it to impudence or madnesse. These few examples among a great number, doe proue that he deserueth the epithets of brasen faced or impudent Stapleton.

Pag.77. I call him blocke-headed Papist, hauing often before detected his grosse ignorance, because hee scorneth at M.Haddon, as though he alleadged prescription of thirty yeeres continuance, except six, of the Protestants doctrine: whereas the Papists (as he saith) haue 900. yeeres.

» Pag.75. thus I write: The miracles reported by M.Fox, the shamelesse beast when he cannot denie, being
» testified by witnesses aboue all exception he can make, affirmeth to be esteemed of his owne fellowes but as
» ciuill things, and such as may happen by course of reason. I say not this, as though I would haue our do-
» ctrine to be credited one iot more for any such miracle, but to shew the shamelesse dogged stomacke of this
» Popish slanderer, which when he had none other answer to make, as concerning such miracles, forgeth
» that wee our selues denie all such to haue beene miracles, which he is not able to proue, although he would
» burst for malice against the truth.

The tearme of grosse and beastly ignorance, although I finde not, yet I thinke I haue vsed, as I had often occasion, whereof I will note one, that pag.99. to proue the antiquitie of Augustine Friers, hee translateth in S. Augustine, *Frater*, a Frier, whereas that order beganne more than 1000. yeeres after S.Augustine, *Anno Domini* 1406.

Finally, pag.43. where he will proue that the Church of the Iewes neuer erred, because the high Priests answered truly of the nativitie of Christ, and because Caiaphas prophecied vnwittingly of the vertue of Christs death, I say there can be nothing more blockish than such kinde of reasoning. Againe, where hee saith, the whole Synagogue, before the Law of Christ tooke place, in necessary knowledge of the Law, did neuer erre: For proofe of this (said I) more like a blocke than a man, he bringeth such places of Scripture, as either shew what the Priests dutie should be, but affirme not what their knowledge was, or else prophecie
» a reformation of the corrupt state of the Clergie, from ignorance to knowledge. Last of all, I say, What
» drunken Flemming of Doway would reason thus (as Stapleton doth?) The Scribes and the Pharises sate
» in Moses Chaire, therefore the Synagogue did neuer, or not then erre. Whereas the false doctrine of the
» Scribes and Pharises, concerning adulterie, murder, swearing, the worship of God, not onely the person,
» but also the qualitie of Messias, and his kingdome, our Sauiour Christ himselfe so often and so sharply doth
» reproue.

Thus haue I set downe the occasions of as many of these speeches as I could finde; except I should haue read ouer the whole bookes, that the indifferent Reader may see, when they be in their proper places, they sound not so hardly, to proue mee a railer, as they seeme for the most part, by extreme malice, impudence, ignorance, vngodlinesse, disdainfulnesse of the aduersaries, to haue beene rather wrested from mee, than of any vncharitable affection vttered by mee. But in common ciuilitie, as our stately Censurer iudgeth, I should haue forborne these learned and reuerend men, which in many respects (to say the least) may bee counted my equals; seeing these or the like tearmes were not vsed amongst the Gentiles, nor of any honest or Christian writer since. I answer, ciuilitie is to bee vsed with Citizens, but not with Traitors: learning and other good qualities to be respected in Christian Catholikes, or at the leastwise in them that are no professed enemies of Christian Catholike Religion, not in malicious heretikes. For equalitie in learning I will not contend with them, but for superioritie in truth. And yet as vnlearned as I am, let the proudest of them all, or this Censurer, whom in pride and disdainfulnesse I thinke to passe them all, attaint mee of such ignorance, as I conuince these learned principall pillars of Poperie, in their seuerall printed bookes, in so many bookes as I haue written against them; and then let mee iustly beare the reproach that I shall bee proued to deserue. Where hee saith, these tearmes were not vsed among the Gentiles, (I will adde, with approbation of Christians) nor of any honest or Christian writer since; his penne runneth before his memorie, if hee haue read; or before his wit and modestie, if hee haue not read, what both Gentiles against Traitors, and Christians against Heretikes and Traitors haue written. And if this issue might bee tried in presence, I would not doubt but make his blushing countenance bewray his guiltie conscience. But of this Ministers scurrilitie against many men, hee saith hee might repeat a great deale more. I would hee might come forth, and shew what bull hee hath, to raile, and vse scurrilitie against all men, and yet condemne whom it pleaseth him of railing scurrilitie. But because this Minister answereth many men forsooth, one said well of him, that he is the common posthorse of the Protestants,

testants, to passe you any answer without a bait, against any Catholike booke which commeth in his way. This is euen as good, as because this censurer slandereth many men, another might say of him, hee is the common packhorse of the Papists, to carry any fardell of lies deuised against any Christian man or booke that commeth in his way, & the rather because he weareth a paire of winkers ouer his eyes like a mil-horse, being ashamed to shew either his face or his name. And more truly than of me, for (with what speed soeuer) I passe no mans answer but mine owne, whereas he taketh vp the bundle of slanders, deuised by Staphylus, Eccius, Cocleus, Lindanus, Bolsec, and a number of other beside. But mine answers are not passed in such haste, as the replies are returned with leisure: it seemeth the beasts that should bring them are afraid of stumbling. Yet Martials epithets remaine to be examined, who being a person so vile and absurd, to raile so vnmeasurably and continually against that godly learned man M. Doctor Calfehil, of learned and Christian memorie, I was bold in my Reioynder against him, to handle in part according to his vertues.

In the beginning, which is pag. 121. of the volume, in consideration of his intolerable ignorance, arrogancie, and impudencie, which appeareth throughout all his booke, I say that whereas he tearmeth himselfe to be a Bachelar of the Law, he is more like a wrangling pettifogger in the Law, than a sober Student in Diuinitie, which also he professeth to be, for hee doth in a manner nothing else but cauill, quarrell, and scold. Likewise in the very end of my booke, exhorting the Papists for their credits sake, to make out a better champion hereafter; I tell them as the truth is, that in this his replie, he doth nothing in a manner but either construe like an Vsher (as he was sometimes of Winchester Schoole) or quarrell like a dogbolt Lawyer. To the same purpose, pag. 128 where M. Calfehil said, If an Angell from heauen teach otherwise than the Apostles haue preached vnto vs, be he accursed: Martiall the quarrelling Lawyer findeth fault with his translation, because *Euangelizamus* may be referred as well to the Disciples as to the Apostles, so that the Disciples preaching are to be credited as well as the Apostles. No doubt (say he) if they preach the doctrine of the Apostles, of which the controuersie is, and not of the persons that preached. But these quarrels (Sir Bachelar) are more meet for the bum-courts, where perhaps you are a prating Proctor, than for the Schooles of diuinitie. In this saying, if the tearme of bum-courts seeme too light, I yeld vnto the censure of graue and godly men. Sir Bachelar

Pag. 138. where Martiall citeth Constantinus for the commendation of his Crosse, I say, he sheweth himselfe an egregious ignorant person: for the signe which the Emperour commended to be a healthfull signe, and true token of vertue, was the name of Christ, expressed in the Character which he saw. And pag. 154. where he maketh this syllogisme, to proue that in time of the Elders in Councell, pictures were worshipped, which he saith followeth necessarily vpon the words of the Canon thus: That was worshipped, that was forbidden to be painted on the walles: but pictures were forbidden to be painted on the walles, *Ergo* pictures were worshipped. Answer M. Calfe. Hereunto I reioyne, Who would haue thought that an Vsher of Winchester, and Student in Louaine, that teacheth vs (as hee said) an old Lawyers point, would also teach vs a new Logicke point, to conclude affirmatiuely in the second figure, and that all vpon particulars? Answer M. Calfe, quoth Martiall. Nay answer Goose to such an argument. And reason who will with such an Asse any longer about this matter, for I will hearken to his Law, seeing his Logicke is no better.

If Sir Censurer will defend this syllogisme, and proue it to be good and lawfull, I will reuoke my tearmes.

Pag. 142 where he saith, that bread and wine of the Sacrament haue no promise, I tell him he lieth like an arrogant hypocrite, for bread and wine haue as good promise in the one Sacrament, as water in the other.

Pag. 178. where M. Calfehil had distinguished traditions into some necessary, some contrary to the word, some indifferent: I say Martiall like an impudent Asse, calleth on him to shew in what Scripture, Doctor, or Councell, he findeth this distinction of traditions. As though a man might not make a true distinction in disputation, but the same must be found in so many words, in Scripture, Doctor, or Councell, when hee himselfe cannot denie, but the distinction is true, and euery part to be found in the Scriptures, Doctors, and Councels.

Pag. 133. I call Martiall blockhead, and shamelesse Asse, because he would proue, that the spirit of God is not Iudge of the interpretation of the Scriptures, because Paul and Barnabas in the controuersie of circumcision, went not to the word and spirit, but to the Apostles and Elders at Ierusalem.

Also pag. 213. I call him Asshead, because hee saith that M. Calfehil condemneth his doctrine of onely faith iustifying, when he affirmeth that outward profession is necessary for euery Christian man.

Likewise pag. 214. where Martiall would learne whether M. Calfehil kneeling downe before his father to aske him blessing, did not commit Idolatrie? I say he is an Asse, that cannot make a difference betweene ciuill honour and religious worship.

Pag 202 I call not onely Martiall, but all Papists, shamelesse dogges, and blasphemous Idolaters, which maintaine and make vowes to Images, which trauell to them, and offer vp both praiers and sacrifices, of candles, money, iewels, and other things vnto Images. Whose Idols haue giuen answers, haue wagged their heads and lips.

Pag. 198. I say hee raileth vpon Caluin like a Ruffian, and slandereth him like a Deuill, because hee saith a ship would not carry the peeces of the Crosse that are shewed in so many places, which yet is confirmed by testimonie of Erasmus.

Pag. 170. where Martiall goeth about to proue that the Sacraments are no helpes of our faith, I said, Did you euer heare such a filthy hogge grunt so beastly, of the holy Sacraments, that they should be no helpes of our faith?

These are as many of the speeches noted by the censurer, as I can finde, wherein I trust the indifferent Reader weighing vpon what cause they were vttered, will not so lightly condemne mee for a railer, seeing to raile is of priuate malice to reuile them that deserue no reproach, and not of zeale in defence of truth, to vse vehement and sharpe speeches, as all the Prophets, and the mildest spirited men that euer were, haue vsed against the aduersaries thereof. But the most hainous accusation is behinde, that I call Staphylus a Counsellor to an Emperour rascall. I might answer as S. Paul did, when hee was reproued for calling the high Priest, painted wall: Brethren, I knew not that he was an Emperours Counsellor: or in very deed I know nothing in him worthy to be an honest mans Counsellor. But seeing it pleased an Emperour to accept him, it is as great a fault, as if an enemie of meane condition should call an English Counsellor, rascall. So saith our sharpe censurer. But if he meane those that be of the Queenes Maiesties Priuie Counsell, I will not say he plaieth the rascall, but either the ignorant foole, or the malicious vile person, to compare that Apostata Staphylus, euen in his Counsellorship, with the meanest of their Honours. For they that know the manner of the Princes of Germanie, and of other forreine Princes, can testifie, that personages of meane estate, only being learned in the Lawes, are accepted of the Emperour and other States, as their Counsel-

lors, whose counsell perhaps they neuer vse, but may if it please them, as of Counsellors at Law. So that one man is Counsellor to the Emperour, and to many other Princes. As for example: Lutolphus Schraderus, Doctor of both Lawes, was ordinary Professor in the Vniuersitie of Frankford, and Counsellor of the Emperour, of the Elector, and Marquis of Brandeburge, of the Dukes of Brunswich, Luneburge, Megelburge, and of many other Princes of Germanie. This was a very great and wise man. But Cassanæus *in Cat. glor. mundi, part.* 10. *Consid.* 41. saith, that euery simple aduocate did vse to call himselfe the Kings Counsellor of France, before order was taken, that none should vsurpe that title, except he were called vnto some office in the Courts: And speaking of such as were Counsellors in office in his time, of whose dignitie hee writeth much, hee complaineth that they were promoted vnto that dignitie in Parliaments, by meanes of money, or some other vnknowne meanes, *part.* 7. *Conf.* 13. Such a noble Counsellor was Staphylus, hauing some knowledge in the Lawes, being preferred to that title by the Papists, of fauour more than of worthinesse, to giue him some shadow of countenance, when he became an Apostata from true Religion, and from those Christian Princes and Noble men, by whom he was before vpholden. And yet in truth, if the Printer had not mistaken my writing, I called him Renegate, and not rascall, as before I called him beastly Apostata. Perhaps the censurer will say, I mend the matter well, to call an Emperours Counsellor, a beastly Apostata. But so might I haue done, though he had beene an Emperour himselfe: for what else was Iulian the Emperour, but a beastly Apostata, or Renegate from Christian Religion, which once hee professed? Yea such an Apostata is worse than a beast, for he declareth himselfe thereby to be a reprobate. Therefore the Christians in his time, whereas the Church had alwayes vsed to pray for heathen Tyrants, that held the Empire, and made hauocke of the Church by persecution, contrariwise praied against this Apostata, that God would confound him, and shorten his time. Yea the godly constant Bishops did openly inueigh against him, as Mares Bishop of Chalcedon, which openly called him impious Atheist and Apostata. And when Iulian counterfetting mildnesse, did nothing but reuile him by his blindnesse, saying, the Galilean thy God cannot cure thee, he answered, I thanke my God Christ, that I am blinde, that I might not see one so void of godlinesse as thou art. Therefore Staphylus being but an Emperours Counsellor, as he was, may endure to heare worse for his Apostasie than I haue spoken against him.

Trip. hist. lib. 6. cap. 6.

The quarrell of words being ended, it is time to goe to the matter. First, pag. 14. of his answer to Master Charkes Preface, he noteth that D. Fulke against Bristowes Mot. pag. 98. findeth, that it is euident by Scripture, that heretikes may be burned, against Luther. That blasphemous heretikes are to be put to death, I finde in Scripture, by the Law of blasphemers, Leu. 24. and by the Law of false Prophets, Deut. 13. neither doth Luther (I thinke) denie, but the equitie of the same Lawes doth still remaine, although not euery one that erreth obstinately, ought to be dealt with so extremely. Also pag. 82. of that booke I say, that all Protestants are one in God, and Christ their Redeemer, from which vnitie, dissention about ceremonies cannot separate them: and yet I except such schismatickes as delight in contention. The controuersie betweene Luther and vs, doth not hinder vs from this vnitie, although Luther and other of preposterous zeale of godlinesse, doe otherwise account of vs, which errour is of infirmitie, and not of malice.

The pag. 13. of the same answer, there is another charge, where I say, that text, Vow ye and render your vowes to the Lord, is a text that pertaineth to the old Testament, meaning that it must haue the exposition according to the Law, of such things as God did allow, and were in mens power to performe. For what if a man vowed to sacrifice a dogge? What say wee to Iepthaes rash vow? to the vow of them that vowed "to kill Paul? Our censurer reporteth my words, that this text belongeth onely to the old Testament, as though I said, there was no vse of it in the new Testament. There is one lie by addition. In the same place, to the text, If thou wilt be perfect, goe and sell what thou hast, &c. I say, it is a singular triall to that one person: for euery man is not bound so to doe. Yet our censurer cauilleth, that so all the other words spoken to that young man, may be restrained and made singular, as whatsoeuer else was spoken to any singular person. As though my reason were, that therefore it was singular, because it was spoken to one man. As if wee had not generall lawes and rules, to know what is inioyned to all men, what to some men, and what to a singular person. In the next pag. 24. hee quarrelleth at my exposition of the saying of Saint Iames, chap. 2. that a man is iustified of workes, and not of faith only. Where I say, workes are not denied to iustifie before men, and only faith, without workes, is thought to iustifie before God, Rom. 3. this he calleth a poore deuice, because Saint Iames talking of faith without workes, saith it cannot saue a man. Nay rather this is a poore cauill: for Saint Iames talketh of another kinde of faith, as well as of another kinde of iustification, when his saying seemeth to be contradictory to Saint Paul. And that in the place in question he meaneth iustification before men, as in the other place a faith void of good workes, it is manifest, both by his owne words, *Shew mee thy faith by thy workes*, and also by the example of Abrahams triall, which was not to informe God of his iustification, but to giue testimonie before men.

Pag. 25. to shew how Protestants denie all Fathers, he bringeth mee for an example in many places. First hee saith, the consent of ancient Fathers is alleadged, attributing superioritie to Peter, vpon that text, Matth. 16. *Thou art Peter, &c.* This he saith I auoid very lightly, saying that diuers of the ancient Fathers were deceiued in opinion of Peters prerogatiue. As for the consent of all, which hee would seeme to make for it, is false: but this is not all mine answer, but that this prerogatiue appeareth not in the Scriptures, which was heauier than the answerers pen could beare: or if hee thinke it doth, let him proue by syllogisme out of the Scriptures if he can. But vntill he can, I will say this is a lie by detraction.

Against the Rocke, p. 291.

Secondly, where I say, those ancient Fathers that expound the text Iohn 5. *I came in my Fathers name, &c.* of Antichrist, haue no ground of their exposition; I proue it by example of Theudas the Ægyptian, Cocabus, and other that deceiued the Iewes in their owne name, yet none of them was Antichrist.

Thirdly, where hee saith, Ierome with all the Ecclesiasticall writers are alleadged, for the interpretation of the words of Daniel, chap. 7. which interpretation I doe not admit, because it hath no direction out of the Scriptures, he maketh a lie by multiplication: for onely Ierome, with such Ecclesiasticall writers out of whom he gathered his interpretation, is alleadged.

Against the Fortresse, p. 52.

Fourthly, he slandereth mee, when he chargeth mee to say, *Austine doth wrongfully interpret the place*: for I allow of Augustines sayings to be true, but I say he speaketh it vpon a text wrongly interpreted, that is, falsly translated, *He hath placed his Tabernacle in the Sunne*, whereas the truth is, *He hath made in the heauens a Tabernacle for the Sunne*; and so doth Hierome interpret it, *Soli posuit Tabernaculum in eis.*

Against Purgatorie, p. 262.

Fiftly, where he saith, that Saint Ambrose, Ephrem, and Bede are alledged for interpretation of certaine Scriptures, he saith, he noteth not what, for they are alledged for memories of the dead, which I say I "will not deny but they were vsed before their times, and praier for the dead also: but without warrant of

Gods

Gods word, or authoritie of Scriptures, but such as is so pittifully wrested and drawne vnto them, as ene-
rie man may see, the holy Ghost neuer meant any such thing, as they gather of them. This I speake not of
these three, but of such as would go about to proue praier for the dead out of the Scriptures: as Chryso- Pag. 237.
stome, who followeth in the sixt place, who indeede I say alleageth Scripture for it, but he applieth it mad-
ly, and yet he often applieth it to the same purpose, belike it was the best he had for that purpose. God saith
vnto Ezechias, I will defend this Citie, for mine owne cause, and for Dauid my seruants sake. Alas good
man, what manner of reason is this? Be it as he saith, that the memorie of Dauid being a righteous man,
and not rather the truth of Gods promise made to Dauid, mooued him to defend the citie from the ene-
mies: doth it therefore follow that praier and almes are auaileable for the dead? &c. If M. Censurer thinke
Chrysostome haue applied the scripture rightly, let him gather his argument into a syllogisme, and we will
shape him an other answere. Syllogisme

Seuenthly I will not deny, but I said that those fathers, whom Martiall quoted, did rather dally in tri-
fling allegories, than soundly proue, that the Crosse was prefigured in such places of Scripture as they al-
ledge. As Augustine maketh the two stickes, that the widow of Sarepta gathered, a figure of the Crosse. Against Mar-
Augustine and Tertullian, the lifting vp of Moses hands, &c. in which places yet they meant the vertue of tiall. Pag. 146.
Christs death, rather than the holinesse of the signe.

Moreouer, page 33. Master Fulke is charged to abuse the simple people, in saying often times: praier for
the dead is an heresie, because the Montanists, which were heretikes held it. Nay sir, because the Monta- for of prayer for ye dead.
nists are the first that inuented praier for the deade, and Purgatorie, seeing neither in Scripture, nor doctor,
is any mention of either of both before Montanus, therefore he saith praier for the dead is an error. But he
will haue mee proue, that this was euer accounted one of Montanus heresies. Tertullian being a Monta-
nist prooueth it sufficiently, for he inueigheth against the Catholikes of his time, whom he vsed to call Psy-
chicos, for denying Purgatorie, and obiecteth against them the paraclet which was the spirit of Montane,
which affirmed, that none but Martyrs went streight to heauen, and that all other went to hell, where they
must pay the vttermost farthing before they come forth. *lib. de anima, capite de inferis, & an aliquid patiantur*
apud inferos animæ, whereas he was of an other iudgement, while he was a Catholike, and did write against
Marcion, noting it as one of his errors, that he affirmed all the fathers before Christ, to haue gone to hell,
as you Papists doe. *Aduersus Marcionem lib. 4.* whereas he saith against Marcion, *aliud enim Inferi vt puto,*
aliud quoque Abrahæ sinus: Hell I trow is one thing, and Abrahams bosome an other thing. But against the
Catholiks, he writeth, that Christ descendeth to hell, to make the Patriarkes and Prophets partakers of
him, whereby (saith he) you may knocke them on the elbowe, *qui satis superbe non putent animas fidelium*
inferis dignas: serui super dominum, & discipuli super magistrum, aspernati si forte in Abrahæ sinu, expectandæ resur-
rectionis solatium capere, which proudly ynough thinke, the soules of the faithfull are not worthy of hell, be-
ing seruants aboue their Lord, and Schollers aboue their master, which disdaine to receiue the comfort of
the resurrection looked for, if it were perhaps in Abrahams bosome. That other later Catholike writers,
which lived long after Tertullian, allowed prayer for the dead, it proueth not that it was no error in Mon-
tanus, but rather that it was an error in them, seeing before Montanus no Catholike allowed praier for the
dead. To his proud challenge, I offer not onely this that I haue said, of the error of praying for the dead,
and Purgatorie, but of some parts of the heresie of the Pelagians, condemned in old time, and accused
for heresie: reuiued by the Papists, and the contrarie doctrine by them accursed. As the Tridentine Coun-
cell, Sess. 6. Can. 7. Accurseth them that say: that all workes done before iustification, howsoeuer they
are done, are sinnes indeed, or deserue the hatred of God, or by how much soeuer a man doth indeauour
to dispose himselfe to grace, that he sinneth so much the more grieuously. This doctrine, and that which
necessarily followeth of it, is directly contrarie to the Scripture, saying that whatsoeuer is not of faith is sin:
and to the decree of the Mileuitane Councell, Cap. 5. and to the Scripture there alledged, *Without mee you*
can do nothing, *ergo* a man without grace cannot dispose himselfe to grace. For no man can dispose himselfe
to grace, except he please God, but *without faith it is impossible to please him.*

Againe, where the 16. Can. of the same Tridentine Chapter, accursed him that shall say: That the com-
maundements are impossible to be kept, by a man iustified and set vnder grace: it is contrarie to the sixt
Canon of the Mileuitane Councell, which concludeth, that no man can be without sinne, according to the
saying of the Euangelist: *If we say we haue no sinne, &c.*

But whereas we acknowledge, that we hold for truth that which by Epiphanius and Augustine was held
for an error, in Ærius, namely, praier for the dead, answering that those two Doctors were deceiued, hee
saith, we condemne the whole Church, as though it were necessarie that the whole Church were deceiued
as much as they, or if the whole Church were deceiued, that wee condemne it of heresie, seeing praier for
the dead as it was allowed by those fathers, was an errour, not an heresie. But when by Epiphanius images
in the Church are condemned and defaced, when the worshipping of the image of Christ and his Apostles,
is both by Epiphanius and Augustine condemned for an heresie of the Carpocratites and Gnostikes, what
haue they to answere but either to condemne those fathers, or themselues of error, or else to find out some
cauill against their owne conscience, and against the knowledge and iudgement of all learned and indif-
ferent men?

Page 4. against Bristowes Motiues, I say that Vigilantius (whom the Papists make so great an Heretike,
for denying inuocation of Saints and superstitious reuerence of their reliques) was banished onely by Hie-
rome, of other learned men in his time he was counted a godly man, and a learned. Master Censurer chan-
geth my words, as pleaseth him. The pride and crueltie of Augustine the Monke, which came to conuert Pag. 333.
the Saxons, is accused by our British stories, and proofe thereof brought of his disdainefulnesse, in receiuing
the British Byshoppes, and in procuring the slaughter of so many hundred students of Bangor. His igno-
rance and vnskilfulnesse is bewraied by himselfe in his writing to Pope Gregorie: where he moueth questi-
ons, which a meane licentiate in Louaine, would be ashamed to doubt of. And truely I said of him, that
he did not so much good in planting faith where it was not, as in corrupting the sincerity of the faith where Against Brist.
it was before he came. And if he planted any humane traditions, and confirmed them by lying signes and Mot. pag. 19.
miracles, as a fore-runner of Antichrist, which was euen immediately after his time to be openly shewed: Against Stap.
or if by subtile practise, miracles haue beene fained to haue beene done by him and reported by a credulous pag. 1.
man Bede, it hurteth not our cause: seeing other writers report him to haue beene both a proud and a cruell Gal. Mon.
man. And yet we receiue all that doctrine which he taught, agreeable to the doctrine of the Apostles of
Christ: whatsoeuer he taught besides, we are not to receiue it of an Angell from heauen, much lesse of Au-
gustine from Rome. But where the Censurer reporteth, that I should call Bede a fabulous man, hee is not

able

able to bring any proofe thereof: for albeit I acknowledge, that hee reporteth many fables for true miracles, yet this reuerence I professe to haue of him, that I thinke, he fained not one of them himselfe, but had them as he confesseth by relation of other. Purg. 333. But a fabulous man is he, that maketh lyes, and inuenteth fables. Page 97. he accuseth me of palpable flattery, because I say, that Howlet had no consideration of her Maiesties singular vertues, and other of high estate vnder her, while he complaineth of the wicked and loose times: and this I did to scrape a little fauour from the Court, and to make the other odious. I thanke God, fauour is not so hard for me at the Court, that I need to scrape it, especially by such fond meanes which hath rather flowed towards mee from her Maiestie and other of high place more than I haue deserued. But to make the other odious for his slaunderous railing and hypocrisie, I will not deny but my purpose was, and yet with truth, and sufficient ground of his owne writings. For whereas in publike writing, both he and some other of his complices haue professed their reuerent opinion of her Maiesties singular vertues, and other of high estate, that are vnder her, in his familiar letter to his worshipfull friend, hee condemneth all persons of this time, to be voide of all sense of vertuous life, except these few popish Gentlemen, which he termeth precise in matters of religion, and respectiue of their conscience, whom he doth so ambitiously commend, that he doth most slaunderously condemne all other, that be friends to religion and the state, among whom there be (God be praised) great numbers to speake nothing of the Prince & nobilitie, who in godly life and precise walking in the feare of God, and the obedience of his lawes, may shame all the popish Hypocrites in the world. But it is best to set downe Howlets owne words and mine answere to them, that the Reader may iudge, whether I haue flattered as the Censurer saith more palpably, or Howlet slaundered more venemously.

It was no meane comfort vnto me (saith Howlet) to consider that in those wicked and loose times of
» ours, wherein there is no feeling or sense of vertue left, but all men enwrapped in the loue of Gods pro-
» fessed enemie, the world, following with all force and full saile the vanities and ambition of the same: that
» there should be found in England so many Gentlemen both for their yeeres, liuings, and other abilities, as
» fit to be as vaine as the rest, yet so precise in matters of religion, and so respectiue to their consciences, as
» that they will prefer their soule before their bodie, &c.

Hereto I beganne to answere thus:

Indeed sir you haue followed your shamelesse slaunder with full sayle, and haue had winde at will. What
» say you? Is there no sense or feeling of vertue left, but all men enwrapped in the loue of Gods enemie, except
» those few Gentlemen, the matter of your rare comfort? In your familiar letters, we must suppose you write
» as you thinke, and as to your deare and worshipfull friend: Wherefore whatsoeuer you doe in common
» writings professe, of your reuerent opinion of her Maiesties singular vertues, and other of high estate, that
» are vnder her, executors of her Christian lawes, all is but dissimulation and hypocrisie, fained glosing and
» seruile flatterie. For you acknowledge not onely no vertue, but not so much as any sense or feeling of ver-
» tue, to be left in any other, than those Gentlemen recusants, all other men not allured nor intangled, but
» inwrapped in the loue euen of Gods professed enemie the world, not seduced and drawne thereby, but
» following and that not slowly, but with all force and full saile, vanities and ambitions of the same. If this
» were true, it would make a more miserable estate of England, than you before imagined, by imprisonment
» of a few good house-keepers. And I would heartily wish that you falsly say of all, might not be verified of
» some. But that there is no sense or feeling of vertue, but all men enwrapped in the loue of Gods professed
» enemie, and that in so extreame a degree: except a small number of obstinately and wilfully blinded Papists,
» that is more than euer could be iustly said, almost of any heathenish or Turkish state, in which the sense or
» feeling of vertue, was neuer so wholy extinguished, but some remained euen in them that knew not God
» not serued him aright, &c.

Beside this intollerable slander of the whole state, and all the professors of the truth, from the Prince to the poorest subiect, I would the hypocrisie and flatterie of this papist, and other of his cote were knowne, who in his publike epistle which he presumeth to dedicate to the Queenes Maiesty, not a little extolleth her princely vertues, with no small commendation of the nobilitie, but here in his familiar letter, sent ouer sea to his friend, bewraieth that he hath no opinion indeed of any sense of vertue, remaining in any person, saue onely in a few obstinate Papists. Wherefore let men of vnderstanding iudge, whether hee in his dedicatorie Epistle, or I in this reproofe of his familiar letter, haue flattered so palpably: and whether in this reply I haue plaied the parasite, or the Censurer in this malignant slander, the shamelesse sycophant. But let vs here what reason he hath to conuince mee of flatterie. *When men accuse the times* (saith he) *must they except Princes by name or else be accounted Traytors?* As though Howlet accuseth the times onely and not the persons also. Yea all men except the Recusants, are with him vtterly voide of all sense of vertue, and in worse case also. But why say you, men must be accounted Traytors? I accused Howlet but of dissimulation, and flatterie, but belike you acknowledge such slaunder more meete to discrie an hainous Traitour, than a dissembling flatterer. I doe not altogether mislike your Censure, although for that matter my purpose was not to accuse him so deeply. But you proceede and aske, *What Apostle, what ancient fathers did euer so?* And I will aske you againe, what Apostle, what ancient father, did euer in publike writing professe his reuerent opinion of any Princes singular vertues and of other of high estate vnder him, and yet neuertheless in a familiar letter, condemne the whole state of that Princes gouernment (as Howlet doth) excepting no persons, but such as are disobedient subiects, and the Princes, either priuie or professed enemies? Beside that the comparison is very odious, betweene an Apostle and an Howlet, a publike Trumpet sounding against sinne, and a birde of the night schriching in a secret and familiar letter. And if you will say, it was not meant, that the letter should be priuate, but publike, as I can easily beleeue you, if you doe affirme it: I will answere, that such Howlets come not from Athens, as can no better obseruе the measure & comelinesse of the person they pretend to be. For to vse such hyperbolicall amplifications, in a familiar Epistle as by zeale could not honestly be excused in a publike Sermon, saiuing your censure and his correction, I take it to be but homely rhetorike. But you pardon our necessitie, because extreame pouertie drieth vs to these shifts. You are a man of great consideration, to beare with our infirmities: yet I hope you shall finde fewe men so easie to beleeue, as you are bold to affirme, that onely want of other reasons, maketh vs fite to accensing of your persons, of disloyaltie and disobedience to the Prince and state. But if you will indeede discouer our pouertie, answere our writings throughly, directly, and orderly, or else giuing ouer all preiudicate conceite of former handling or mishandling any cause. Take any question in controuersie, and set forth the riches of your arguments in plaine syllogismes, and trie whether we be able to answere you; or else if you had rather answere vs, let vs know your minde, and you shall finde some ready to maintaine any

cause

cause of ours, by plaine syllogismes onely. In the meane time to finde you occupied, there hath beene a booke called syllogisticon set foorth by M. Foxe, more than twentie yeeres ago: let vs see in a sheete of printed paper, what ye haue to answere those syllogismes, whether you will finde them defectiue in forme or matter, or else there is no reason, but you should grant their conclusion.

Pag. 146. to proue that Protestants are Lords of the Scripture, to make them say what they list, *D. Fulks words to Master Bristowe are cited.* For the diuision of parishes, excommunication, suspension, publike solemnizing of mariages, with the lawes thereof, and punishing of heretikes by death, they are all manifestly prooued out of the Scripture. This I say alleaging no one place of Scripture to proue it, saith our Censurer. I say as much of holding of Councels, which Bristow with the rest, will haue vs as apes to haue borrowed of the Popish Church. Whereas I affirme, they are prooued out of the Scriptures, if Bristow will reply and denie, that such things may bee proued out of the Scriptures, it shall bee no hard matter to doe it. *Against Mot. pag. 6. 8.*

Yet in the meane time, if you thinke I haue said more than I can shew, I will giue you this tast. For diuision of Churches or Parishes Act 14. v. 23. Elders in euery Church and Tit. 1. v. 5. Elders in euery Citie or towne. Holding of Councels Act 15. excommunication where the partie cast out is to be taken for an heathen or publicane. Math. 18. v. 17. separation or suspension where the partie separated is to be taken as a brother. 2. Thess. 3. publike solemnizing of mariage Mat. 1. v. 18. where betrothing and publike comming together are expressed. Example Ioan. 2. for punishment of heretikes, I haue cited before. What the Puritans will grant, I care not, although I thinke there are none of them that are so called, will denie any of these except he be some madde schismatike: and for the last, which you say, was for a long time denied by our selues, till now we haue burned some for religion in England, you should haue told how long. For wee haue not now first of all consented to the burning of Heretikes. The Arrians and Anabaptists burned in King Edwards daies, for thirtie yeeres ago can beare witnesse. But you may say your pleasure. I know few in other countries, but Heretikes themselues, that denie it to bee lawfull to punish blasphemous obstinate Heretikes by death. If any haue any priuate opinion, what haue we to doe with it, or to be charged by it? If I should note your phrase, when you say that Protestants doe now reigne in England, as though there were more Kings than one: you would say perhaps I were ouer captious. Well, let it passe. But such things (said I) as are not euidently contained in the word, a Christian is not absolutely bound to beleeue them. In plaine dealing you should haue bestowed a note in your margent, where I haue so said, as well as placed there hereticall audacitie, of your papisticall charitie. The saying I confesse or the like, yet the circumstances of the place, where it was vttered, would perhaps haue bewrayed some part of your vsuall and honest dealing. But what cause haue you to crie out so loude, Behold the last refuge of a proud hereticall spirit, in breaking where he cannot otherwise get out? Call you it proude heresie to holde that nothing is to be credited vpon necessitie of saluation, which hath not authoritie of the holy Scripture, which are able to make a man wise to saluation, which are written that beleeuing we might be saued, which are able to make the man of God perfect prepared to euery good worke?

And why doe ye dare M. Charke to auouch, that which I haue affirmed? I know he dare affirme and is able to defend this truth, but there is no reason that he should be dared with my assertions. I dare affirme to your face, if you dare shew it, that a Christian man is not bound to beleeue that the common Creede was made by the Apostles, after that fabulous manner that you Papists doe teach: Namely, that Peter made one peece, Andrew an other, and so of the rest: yet I doubt not, but it is gathered out of the doctrine and writings of the Apostles. But you haue auncient Doctors, which affirme that it was made by the Apostles. *Origen, Tertullian, Ierome, Ruffinus, Ambrose, Austen, and all the primitiue Church doe so constantly affirme to bee their doings.* Let vs consider then in order. First Origen *in proem. lib. de princip.* testifieth, that the Apostles by their preaching did most plainely deliuer the summe of faith according to the capacitie of the most simple, whereof he maketh a rehearsall containing in deed some Articles of the Creede, but neither all nor any one in such forme of words as our Creede doth expresse them. And before he beginneth the rehearsall of them, thus he saith: *Species verò eorum quæ per predicationem Apostolicam manifestè traduntur, istæ sunt.* These are the particulars of those things, which by the preaching of the Apostles are manifestly deliuered. Which words doe shew, that the Apostles in deede taught the Doctrine, yet proue not that they made this creede, rather than the Nicene creede or Athanasius Creede.

Tertullian against Praxeas, much after the same manner, yet more neere the wordes of the Creede rehearseth the Articles pertaining to the three persons of the deitie, and then he addeth: *Hanc regulam ab initio euangelij decucurrisse, etiam ante priores quosque hæreticos, nedum ante Praxeam hesternum, probabit tam ipsa posteritas omnium hæreticorum, quàm ipsa nouellitas Praxeæ hesterni.* That this rule hath runne downe from the beginning of the Gospell, euen before all former Heretikes, not onely before Praxeas a yesterdaies birde, as well the latter spring of all Heretikes shall proue, as the very noueltie of Praxeas one that came but yesterday.

That the rule of faith contained in the Creede, is as auncient as the preaching of the Gospell; I alwaies agreed with Tertullian: but that the Apostles made the Creede, I heare him yet say neuer a word.

Ierome *ad Pammachium* against the errours of Iohn of Ierusalem, saith: *In symbolo fidei & spes nostræ, quod ab Apostolis traditum, non scribitur in charta & atramento, sed in tabulis cordis carnalibus, post confessionem trinitatis, & vnitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione includitur.* In the symbole of our faith and hope, which being deliuered from the Apostles, is not written in paper and inke, but in the fleshie tables of our hearts: after the confession of the Trinitie, and the vnitie of the Church, all the mysterie of Christian doctrine is incloted in the resurrection of the flesh. Although it be granted that Saint Ierome here speaketh of our common Creede, yet it followeth not, that hee affirmeth it to be made by the Apostles, which it is sufficient, that it is receiued of the doctrine of the Apostles. Ruffinus indeed, *expositione in symbolum*, saith it was an opinion receiued from the elders, that the Apostles before their dispersion made this briefe forme of belief, which is called their Creede. And I acknowledge the opinion hath some probabilitie, but that it is to be beleeued of necessitie of saluation, neither Ruffinus saith, nor if he did were he able to proue it. Ambrose, Ep. 81. *Syricio*, to proue that Marie in the birth of Christ was a Virgine, saith: *Credatur symbolo Apostolorum quod Ecclesia Romana iteratum semper custodit & seruat.* Let credit be giuen to the Apostles Creede, which being repeated often, the Church of Rome doth alwaies keepe and obserue. That this Creede is called the Apostles Symbole or Creede, it may well be, because it containeth the summe of the Apostles doctrine although it had not beene compiled by them. The testimonie of Augustine, which you quote Serm. 118. *De tempore*, must needes be some younger mans, because he repeateth the very words of

of Ruffinus, which Augustine liuing almost in his time, would not repeate as his owne. You might as well, and more for your purpose haue quoted Serm. 115. *De tempore*, where euery Apostle maketh an Article, which is the absurde opinion of the late Papists, but neuer was credited by Augustine himselfe, howsoeuer these Sermons haue gotten vnder the shadow of his name. To conclude, as some of the auncient fathers thinke the Creede was of the Apostles making, so none of them affirmeth, that it is damnable to doubt thereof, so a man doubt not of the doctrine contained therein: whereof the holy Ghost is Author, as it is proued by the holy Scriptures, whether the Apostles or their successors did gather this short sum or forme of beliefe, which we call the Apostles Creede.

For the obseruation of the Easter day, which is the second point wherein you dare Master Charke, I dare affirme, that seeing it is not commanded in the Scripture, the obseruation thereof is not necessarie to saluation. That Eusebius calleth it an Apostolike tradition, it is not materiall, seeing that very contention, which he reporteth was about the obseruation of Easter, according to the Apostolike tradition, by the immediate successors of the Apostles; Anicetus and Polycarpus doe plainely testifie, what credit is to be giuen to the traditions of the Apostles without the warrant of the Apostles writings. Euseb. lib. 5. cap. 26. For while Anicetus pretendeth the tradition of S. Peter, and Polycarpus *S.* Iohn, and neither would yeeld to other, they teach vs what to esteeme of traditions apostolicall, not contained in the holy Scriptures: Namely, that in these daies there can be no certaintie of them, when they which might see and heare the Apostles themselues, could not agree about them. Last of all, which you make the greatest matter, the perpetual verginitie of the mother of Christ after his birth, although for my part I do beleeue it, and with all men so to doe; yet dare I affirme, that it is not damnable, not to beleeue it, except it can be prouued, that the scripture hath taught it. But you obiect against me, first the condemnation of Heluidius, testified by Sozomenus. Whereto I answere, that he was iustly condemned, not because hee beleeued not, but because hee did obstinately deny it, and troubled the peace of the Church, about an vnnecessarie question.

But you aske vs, if we remember not the solemne curse for this matter, of so many holy Bishops recorded and confirmed by Saint Ambrose, Ep. 81. & 79. It seemeth you remember it not your selfe, for that curse contained in the end of the Ep. 81. was against them that like Manichees, denied that our Sauiour Christ tooke flesh of a virgine. And Ep. 79. he reproueth them which did contend, that the virgine Marie had more sonnes than our Sauiour Christ, which to affirme is a great errour: and conuinced by the authoritie of the Scripture, seeing as Ambrose well noteth, our Sauiour Christ committed his mother to Iohn the Euangelist, which had not beene needefull, if shee had naturall sonnes of her owne, which might take care of her.

» But you will stoppe our mouthes if you can, (as you say) with these words of Saint Augustine, *Integra*
» *fide credendum est, &c.* We must beleeue with a sound faith blessed Marie the mother of Christ to haue con-
» ceiued in virginitie, to haue brought forth her sonne in virginitie, and to haue remained a virgine after her
» childbirth, neither must we yeeld to the blasphemie of Heluidius. Your authour goeth on and telleth, what
» that was. *Qui dixit, fuit virgo ante partum, non virgo post partum* Who said, she was a virgine before her childbirth, she was no virgine after her childbirth. But where shall we finde this saying in Saint Augustine? Your quotation directeth vs to Augustine *in Encherid.* Cap. 34. where in deede some mention is of Maries virginitie, namely, that she conceiued in virginitie, but nothing of Heluidius or his heresie. Wherefore it seemeth, that out of Canisius, or some other mans collection, your common places of the Doctors sayings are borrowed, and not taken out of your owne reading. Therefore howsoeuer you haue mistaken the matter, the saying you alledge is in the bastard booke *De dogmatibus Ecclesiasticis, Cap.* 69. which may as easily be knowne from Augustines writing, as a goose from a swanne. And yet if it were of as good authority as Augustines owne writing, it were not sufficient to stoppe our mouth, when we heare that we are slaundered. For we dare not say, with Heluidius, (which is the blasphemie noted by that writer) that the virgin Marie was no virgin after her childbirth, although we say, that it is no article of faith, necessarie to saluation, except it haue demonstration out of the holy Scripture: neither doth your author say, it is blasphemie to doubt of it, but to denie it, although for my part I doe neither denie it, nor doubt of it, but beleeue it as I doe many other truths, not expressed in the Scripture, but yet not as articles of Christian faith necessary to saluation. I will conclude with a saying of Saint Ierome, and stoppe your mouth if I can, which concerning this very question in controuersie against Heluidius, to shew what a man is bound to beleeue vpon necessitie of saluation, euen that which is contained in the Scriptures: and that which is not contained, that he is not bound vpon losse thereof, to beleeue, thus writeth: *Sed vt hæc quæ scripta sunt, non negamus, ita ea quæ non sunt scripta, renuimus. Natum Deum esse de virgine credimus, quia legimus: Mariam nupsisse post partum non credimus, quia non legimus.* But as we do not denie those things that are written, so we doe refuse
» those things that are not written. That God was borne of a Virgin we beleeue, because we haue read it:
» that Marie vsed mariage after her childbed, we beleeue not, because we haue not read it. That you say, Lo
» Master Charke S. Augustine maketh it both a matter of faith, and the doubting thereof to be blasphemie:
» how will you auoide this? It is easily auoided, for it is false in many respects, first S. Augustine saith it not,
» but some obscure man of much later time, lesse learning, and authoritie, as the barbarous stile in many places declareth: secondly, he saith not, that it is a matter of faith, to beleeue the perpetuall virginitie of Marie, but that she conceiued, brought foorth, and remained a virgin after her childbirth. Thirdly, hee maketh not the doubting thereof to be blasphemie, but the obstinate denying of Heluidius, which said she was no virgine after her childbirth. But how will you auoide that which Saint Ierome writeth, Wee refuse those things that are not written, we beleeue not because we haue not read in the Scripture, any thing hereof as necessarie to saluation.

Pag. 158 you do not see why you should beleeue a Charke or a Fulke comming but yesterday from the grammar schole, before a Cyprian, a Tertullian, a Basil, a Ierome, an Ambrose, or an Augustine, especially in a matter of fact (as your case is) seeing they liued more than twelue or thirteene hundred yeeres nearer to the deed doing than these ministers do. Why sir, I pray you, who requireth you to beleeue any minister of these dayes, before any of those auncient fathers, in respect of the credite of the persons, and not of the truth which they bring? You know that Panormitane thinketh more credite is to be giuen to one lay man, speaking the truth according to Scripture, than to all men of all ages, speaking contrarie to the truth or beside the truth of the Scriptures. But it is a matter of fact you say, whether such and such traditions came from Christ and his Apostles or no, and therefore they that liued neerer the time of the deede doing by twelue or thirteene hundreth yeeres, are more like to know the truth than we. I answere, that all things that you pretend for traditions, are not of one sort, some are contrarie to the word of God, and

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are reproued by euidence of the holy Scriptures, other are beside the word of God, and therefore not necessarie to be receiued, because they are not found in the holy Scriptures. As for the prerogatiue of antiquitie, cannot argue a certaine knowledge of the fact, in these ancient fathers, seeing in two or three hundreth yeeres, that was before their time, and the time of the deede supposed to be done, any fable might be obtruded vnder pretence of such tradition as we proue that many were. Yea when they that were neerest of all to the Apostles time, as Polycarpus and Anicetus, doe not agree what was the Apostles tradition, which was not expressed in their writing, it is manifest, that they of much later time, could haue no certainetie thereof. And that whatsoeuer ceremonie or practise the Apostles deliuered, which was not expressed in the Scripture, was but temporall or arbitrarie in the power of the Church to vse, or not vse, as it might best serue for edifying. Finally, where you affirme, that Fulke came but yesterday from the Grammar schole, to make it seeme that he is but a young grammarian, either your dayes bee neere as long as thirtie yeeres, or else your pen runneth beyond your knowledge of him, or at least wise your malice ouer-reacheth your knowledge. But yet to this extremitie (of crediting one Charke, or Fulke before so many auncient fathers) you say you are driuen, and bid men hearken a little how D. Fulke handleth these men about traditions. And first S. Cyprian alledging the tradition of Christ himselfe, concerning the mingling of wine and water in the chalice: But if Cyprian had beene well vrged (saith Fulke) he would haue better considered of the matter. Thus you would makemen beleeue, that I oppose nothing but mine owne authoritie or credit against Saint Cyprian. But then you shamefully belie me: for this is the matter, and these are my wordes which you haue gelded at your pleasure.

for of tradition

Against Mart. p. 170.

Whereas Cyprian *ad Pompeium* calleth all traditions to the writings and commandements of the Apostles, Martiall crieth out, that Cyprian is slandered, because he himselfe alleageth the tradition of Christ, for mingling of water with wine. If Cyprian breake his owne rule, who can excuse him? But if hee had beene vrged as much for the necessitie of water, as he was for the necessitie of wine in the Sacrament, hee would haue better considered of the matter. Who seeth not I suppose no lesse authoritie against Cyprian, than of Cyprian himselfe, and therefore I boast not of mine owne credit aboue his?

To proceede, Tertullian is alleaged saying that the blessing with the signe of the crosse, is an Apostolike tradition. Fulke: Tertullians iudgement of tradition without Scripture in that place is corrupt. If I should search no further, here is a reason of Fulkes mislike of Tertullians iudgement added, because hee affirmeth tradition of the Apostles, without the writing of the Apostles. But indeed there is in the place by you noted, other arguments in these wordes: Tertullians iudgement of tradition without Scripture in that place is corrupt, for Martiall himselfe confesseth, that a tradition vnwritten should be reasonable and agreeable to the Scriptures: and so he saith the tradition of blessing with the Crosse is, because the Apostles by the holy Ghost deliuered it: But who shall assure vs thereof? Tertullian and Basill are not sufficient warrant for so worthy a matter, seeing Saint Paul leaueth it out of the vniuersall armour of God. This last and inuincible argument in rehearsing my words you leaue out, which because perhappes you could not see in fewe wordes, I will set it more abroad. The vniuersall spirituall armour of God, is deliuered by S. Paul Eph. 6. blessing with the signe of the crosse is not there deliuered by Saint Paul: therefore blessing with the signe of the Crosse is no part of the spirituall armour of God. Now let vs see, whether you will beleeue a Paul before a Tertullian, or a Basill: or a Fulke with Saint Paul, before a Basill with Tertullian without S. Paul or against S. Paul?

Against Mart. p. 178.

Ephes. 6.

But you go forward, S. Ierome is alleaged, saying that lent fast is the tradition of the Apostles. Fulke. Ierome vntruely ascribeth that tradition to the Apostles. My words are against Bristowes Mot. pag. 35. these: Against Saint Ierome saith, it was a tradition of the Apostles to fast 40 dayes in the yeere. If this be true, then is the popish storie false, that maketh Talesphorus bishoppe of Rome author of that lenten fast. Eusebius sheweth the great diuersitie of fasting before Easter li. 5. cap. 26. saying that some fasted but one day, some two daies, some more, some 40. houres of day and night. This diuersitie proueth, that Ierome vntruely ascribeth that tradition to the Apostles, which should haue beene kept vniformely, if it had any institution of the Apostles. Among so many arguments and authorities, cited for proofe you can finde nothing, but Fulke saith bluntly, *Ierome vntruely ascribeth that tradition to the Apostles. Sed perge mentiri S. Chrysostome is alleged, saying that the Apostles decreed, that in the sacrifice of the altar, there should be made praier for the departed: Fulke: where he saith, it was decreed by the Apostles, &c. he must pardon vs for crediting him, because he cannot shew it out of the acts and writings of the Apostles.* If I had added none other argument, this had beene sufficient for vs, to forbeare crediting any thing of the Apostles, whereof wee haue not the holy Ghost in their writings to be witnesse. But you shall heare what I oppose against Chrysostome, beside this. Against pag. 303 it followeth immediately vpon these words noted by M. Censurer. And we will be bold to charge him with his owne saying: *Non de Adam & Heua, Satis sufficere, &c.* We thinke it sufficeth ynough, whatsoeuer the writings of the Apostles haue taught vs, according to the foresaid rules, insomuch that we count it not at all catholike, whatsoeuer shall appeare contrarie to the rules appointed. And againe *in Gen. H. 58. Vides in quantum, &c.* Thou seest into how great absurditie they fall, which will not follow the canon of holy Scripture, but permit all things to their owne cogitations. But if we be further vrged, we will alledge that which he saith *in Euang. Ioan. H. 58. Quia sacra, &c.* he that vseth not the holy Scripture, but clymeth an other way, that is by a way not allowed, is a theefe. We may be as bold with Chrysostome, as hee said he would be with Paul himselfe, *in 2. ad Tim. Hom. 2. Plus aliquid dicam. &c.* I will say somewhat more, we must not be ruled by Paul himselfe, if he speake any thing that is his owne, and any thing that is humane, but we must obey the Apostle, when he carrieth Christ speaking in him. Wherefore seeing it is certaine, that by testimonie of Iustinus Martyr, that there was no mention of the dead, in the celebration of the Lords supper, for more than an hundred yeeres after Christ, wee must not beleeue Chrysostome without Scripture, affirming that it was ordained so by the Apostles. As though this place had not beene sufficient to conuince your impudent lying, you go forward, and say that pag. 362. and 363. of the same booke I answere to diuers fathers alleaged together, beside Chrysostome for the same purpose: *Who is witnesse that this is the tradition of the Apostles? you will say: Tertullian, Cyprian, Augustin, Ierome, and a great many more. But I would learne why the Lord would not haue this set forth by Matthew, Marke, Luke, and Paul? Why they were not chosen scribes hereof rather then Tertullian, Cyprian, Ierome, Austin, and other such as you name? But this is a counterfet institution, and fained tradition.* Here you note in the margent a proud question, which is not so right as if I should note against it a proude censure. For it is a question that may be demaunded in humilitie, why the Lord if it were his pleasure, that the dead should be praied for at the communion, as a thing necessarie for them, and dutifull for vs: would not reueale so much by those witnesses that are aboue all exception, rather

for of Lent fast.

Prayer for of dead at of communion

rather than by such as are all manifestly conuicted of errors, as you Papists cannot denie. But because neuer a Papist of you all is able to answere this question, to the satisfaction of any mans doubtfull conscience, you thinke best to reiect it, and say it is a proud question. As though it were pride for any man to seeke confirmation of his faith against so iust a cause of doubt. But in truth, my words are more full than you alleage them, against the pretended institution. If it be lawfull for me once to pose the Papists, as you do often the Protestants, I would learne why the Lord would not haue this doubtlesse institution, and as you take it the most necessarie vse of the Sacrament, plainely, or at the leastwise obscurely set foorth by Mathew, Marke, Luke, or Paul, which all haue set forth the storie of the action of Christ, the institution of the Sacrament, and the end or vse of the same. If it were not meete at all to bee put in writing, why was it disclosed by Tertullian, Cyprian, Augustine, &c. If it were meete to be put in writing, why were not those chosen scribes, Mathew, Marke, Luke, and Paul, worthy of all credite, rather appointed for it, than Tertullian, Cyprian, Augustine, and such as you name? But against this counterfet institution, and fained tradition S. Paul crieth with open mouth vnto the Corinthians 1. Cor. 11. That which I deliuered to you I receiued of the Lord, &c. which wrote to that effect. Last of all you say, that being vrged by the like, *I discredit all antiquitie, saying: It is a common thing with the auncient writers to defend euery ceremonie which was vsed in their time, by tradition of the Apostles.* Indeede the words are mine, the occasion as of all the rest fraudulently and falsely omitted. For vpon occasion of Chrysostome alleaged to proue that mention of the dead was made at the communion, by tradition of the Apostles, for which I remit him to mine answere of Allen lib 2. cap. 5. I adde moreouer these words. If we should admit all things to be ordained of the Apostles, which some of the old writers doe ascribe to their traditions, wee should receiue many things, which euen the Papists themselues doe not obserue. As that it is a wicked thing to fast on sunday, or to pray kneeling, that oblations are to be made for mens birth dayes, &c. Which with diuers other superstitions, Tertullian fathereth vpon the tradition of the Apostles, as well as oblations for the dead. *De cor. Mil.* Hearing therefore such manifest vntruthes, are fathered vpon the Apostles tradition, by most auncient writers, what certaintie can we haue of their tradition, without their writing? By this the Reader may see how honestly and truely, you say there are set before you, a payre of balances, with Charke and Fulke, in one end: and Cyprian, Origen, Tertullian, Basill, &c. in an other end. And Fulke opposeth himselfe against them all. Whereas in euery place by you noted, hee opposeth either the holy Scriptures, or other auncient writers, or the same writers themselues, or euident and manifest reason, to proue that such things are vntruly fathered vpon the Apostles tradition.

In diuers proud and foolish questions.

Against Brist. Mon. p. 36.

Last of all, for your farewell, you charge Doctor Fulke to affirme, that the booke of the Maccabes was written with a prophane and ambitious spirit. Against purg. pag. 209. Indeede in that place among many other reasons which I bring, to proue that storie not to be the Canon of the Scriptures, I say, that he maketh a very prophane Preface, ambitiously commending his trauels and shewing the difference between a storie at large and an abridgement &c. If you be able to defend that booke to be Canonicall, answer my reasons, and prepare your selfe to answere as many more, as may be alledged to conuince the vanitie and falshod of that storie: and so I leaue you to a better minde, if it be Gods will to giue it you.

for hor of ye Maccabes

I finde also, that in the popish annotations, vpon the new Testament printed at Rhemes, my writings are carped at in two places, the former vpon 2. Thes. 2. where my words against Saunders Rocke, pag. 248. and pag. 278. are rehearsed: In which I say that Leo and Gregorie Byshops of Rome, although they were not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that seate neere fiue or sixe hundred yeeres before them, and then greatly increased, they were so deceiued with the long continuance of error, that they thought the dignitie of Peter, was much more ouer the rest of his fellow Apostles, than the holy Scriptures of God (against which no continuance of error can prescribe) doth either allow or beare withall.

Againe, the testimonies of Leo and Gregorie, Byshops of Rome, as alwaies so now I deeme to bee vnmeete to be heard in their owne cause, though otherwise they were not the worst men, yet great furtherers of the authoritie of Antichrist, which soon after their dayes tooke possession of the chayre, which they had helped to prepare for him.

ye mistery of Antichrist to work in ye Pope of rom in ye postles time. 2. Ko. 2. 7. 8. v rom. 17. 5. 18. 2. 4

ye pillar on fol ye postles called rom babylon

For this I am called a malepeart scholer of Bezaes impudent Schole. But by what reason? For placing the mysterie of Antichrist, as working in the See of Rome euen in Saint Peters time. That the mysterie of Antichrist did worke in Saint Peters time, the text of Saint Paul is plaine. That it did worke in Rome, where Antichrist should be openly sheywed, S. Iohn is plaine in the Reuelation, Ca. 17. vet. 9. & 18. yea, the Papists confessing that Saint Peter called Rome Babylon, must needs grant as much: this onely then remaineth in controuersie, whether in the See or Church of Rome, the mysterie of iniquitie did worke, from the Apostles time, vntill Antichrist was openly sheywed. Seeing it wrought at Rome, it wrought either in the Church or altogether out of the Church: but it wrought not altogether out of the Church, therefore it wrought in the Church. That the mysterie of iniquitie preparing for that Antichrist wrought not altogether out of the Church, it is manifest, because the seate of Antichrist is prophesied to be in the Temple and Church of God. Without the Church, was not the mysterie of iniquitie against Christ, but open wickednesse and persecution of Christs Church. Therefore within the Church that mysterie did worke. By what meanes first, it is not certaine, because it was a secret, not reuealed by the Apostle. Some coniecture that it was by preferring one Byshop before all the Clergie of Elders or Priests, which at the first were equall. Some thinke that such factions began at Rome, as afterward were at Corinth, one holding of Cephas, that is Peter, another of some other. How euer it was, the challenge made to Peters chaire, and from the daies of Victor, diuers Byshops of Rome creeping vp by little and little, and pretending authoritie ouer other Churches, and other Churches reuerencing that See, for many good respects, were abused by Sathan to set forward his purpose in aduauncing the throne of Antichrist. And where I said, that Leo and Gregorie were great furtherers of the authoritie of Antichrist, my meaning was not, that they did wittingly and willingly prepare a seate for Antichrist, but that the Deuill by Gods permission, because hee was to send the efficacie of error into the world, tooke hold in the time appointed of that authoritie, which the Byshops for the dignitie of their See, and as they thought for the benefit of the Church, did labor so greatly to maintaine and encrease. Neither write I any thing contrarie to the challenge of that reuerend father the Byshop of Sarum, as they charge mee, who said at Pauls crosse, O Gregorie, O Leo, if we be deceiued, you haue deceiued vs: For his meaning was not thereby to allow whatsoeuer they had done or written, but that in some such matters as are in controuersie betweene the Papists and vs, euen Gregorie and Leo are witnesses against them.

A great

A great accusation is in the note vpon Heb. 5. ver. 6. in these words: You must beware of the wicked he-
resie of the Arrians and Caluines (except in these later it be rather an error proceeding of ignorance) that
sticke not to say, that Christ was a Priest, or did sacrifice, according to his godhead, which is to make
Christ God the fathers Priest, and not his sonne, and to doe sacrifice and homage to him, as his Lord, and
not as his equall in dignity and nature. Therefore Saint Augustine saith: in Psal. 109. That as he was man,
he was Priest: as God, he was not Priest. And Theodoret in Psal. 109. As man he did offer sacrifice, but
as God he receiued sacrifice. And againe, Christ touching his humanitie was called a Priest, and he offer- *Retent. p. 89.*
ed none other host but his owne body, &c. *Deut. 1. circa med.* Some of our new masters not knowing so
much, did let fall out of their pennes the contrarie, and being admonished of the error, and that it was ve-
ry Arrianisme, yet they persist in it, of meere ignorance in the grounds of diuinitie. First note the intolle-
rable pride of these Popish interpreters, that challenge to themselues all learning and knowledge in diuini-
tie, condemning all other men of ignorance and meere ignorance in the grounds of diuinitie. So playeth
Bristow with the Bysshoppe of Sarum, whom in the place by them quoted, I reproued in these words: The
like impudent cauill he bringeth against M. Iewell, whom no man I thinke without laughter can read, to be
charged with ignorance by blundering Bristow, for affirming Christ to be a Priest according to his deitie,
whom the Apostle expressly saith by his eternall spirit to haue offered himselfe, Heb. 9. ver. 14. But that you
may the better vnderstand this controuersie betweene vs, wee denie not that Christ was a Priest according
to his humanitie, but we affirme that whole Christ is a Priest as he is both God and man. For in the office
of Priesthood two things must be considered, a ministerie and an authoritie. In respect of the ministeriall
part, our Sauiour Christ performed that office as man: but in respect of authoritie of entring into the ho-
liest place, and reconciling vs to God and presenting vs vnto God, which was the principall part of his
priesthood, he did performe it, as the son of God, as Lord and maker of the house, and not as a seruant, but
as God, which hath created all things. Heb 3. vers. 1. 2. 3. 4. 5. and 6. Against this sound doctrine, let vs
examine what the Heretikes alledge. First, they charge it most odiously with Arrianisme, but without all
sparke of reason, seeing we distinguish plainly the authoritie of God the sonne, which is equall with his fa-
ther, from the ministerie of the man Iesus Christ inferior to his father as touching his manhood. Secondly,
they charge vs that we sticke not to say: Christ was a Priest or did sacrifice according to his godhead.
We say he was a Priest and did offer sacrifice, both according to his godhead, & according to his manhood.
And the same saith the Apostle in effect, when he saith: The bloud of Christ, which by his eternall spirit of-
fered himselfe vnreprouable to God, shall purge your conscience, &c. Heb 9. 14 For not the bloud of beasts,
nor of any man though he had bin innocent, but the bloud of that man which was God, was the price of our
redemption, in which respect the Apostle Act. 20. v. 28. saith that God purchased his Church vnto himselfe
by his owne bloud. For by the eternall spirit is vnderstood that infinite power of the diuinitie, vnited to the
humanitie, by which the sacrifice of Christ was consecrated, that by the same liuely or quickning vertue, by
which he created vs he might also restore vs. Whereunto our sauiour Christ had regard, when he said Ioh. 6.
It is the spirit that giueth life, the flesh profiteth nothing. But this (say the Papists) is to make Christ God
the fathers Priest, and not his sonne. Nay rather, this is to acknowledge Christ to be both his fathers son,
and his Priest, euen as the Apostle saith: The law appointeth Priests, men that haue infirmitie: but the
word of the oath which is after the Law, the Sonne for euer perfected. Heb. 7. v. 28. Where by the oppo-
sition of men hauing infirmitie, with the Sonne perfected for euer: it is most cleare, that the word of the oath
maketh Christ, as he is the sonne of God, a Priest after the order of Melchisedech. Where I cannot omit
the shamefull corruption of this text, in the Popish translation, which to hide this opposition, betweene
men, and God the sonne of God, hath altogether left out this word, men, although it be in the Latine ex-
pressed manifestly. *Lex enim homines constituit sacerdotes infirmitatem habentes*, which they translate thus: For
the law appointeth Priest, them that haue infirmitie.

But to proceede. Our accusers adde further, that our assertion is to make Christ to doe sacrifice and ho-
mage to God his father, as his Lord, and not as his equall in dignitie and nature. I answere no more than
when Saint Paul saith, that Christ when he was in the forme of God, and thought it no robberie to be e-
quall with God, he made himselfe of no reputation, tooke vpon him the shape of a seruant, became obedi-
ent to the death, euen the death of the crosse. I haue sufficiently before distinguished, that all parts of his
priesthood that required obedience, seruice, homage, ministerie, subiection, he perfourmed as man: but
the authoritie of reconciling men vnto God, hee wrought as God and man, euen as the Apostle writeth:
God was in Christ reconciling the world to himselfe, 2 Cor. 5. ver. 19. That he might be a Priest therefore
able and worthy to make attonement with God, he was God, that his reconciliation and satisfaction might
extend to men, he was man: and so being God and man he is a perfect mediator betweene God and man,
and an high Priest for euer after the order of Melchisedech.

how Christ was God & man & wch he was both God & man. ey

melchisedech

All this notwithstanding, they oppose against vs the authoritie of the Fathers, who doubtlesse had no o-
ther meaning than wee to keepe this distinction. First Augustine in Psal. 109. is produced to say, that as he
was man he was Priest, as God he was not Priest. But Augustines words are somewhat otherwise vpon the
text, *Iurauit Dominus, &c. Ad hoc enim natus ex vtero ante Luciferũ, vt esses sacerdos in æternum secundũ ordinem*
Melchisedech. Si natũ ex vtero de virgine intelligimus ante Luciferũ noctu, sicut euangelia contestantur, procul dubio
inde ex vtero ante luciferũ, vt esset Sacerdos in æternũ secundũ ordinẽ Melchisedech. Nam secundũ id quod natus est de
patre Deus apud Deũ, coæternus gignenti, non Sacerdos: sed sacerdos propter carnẽ assumptam, propter victimã, quam
pro nobis offerret: à nobis acceptam. The Lord hath sworne, &c. For to this end thou wast borne out of the
wombe before the day starre, that thou mightest be a Priest for euer after the order of Melchisedech. For
according to that he is borne of God the father God with God, coeternall with him that begetteth, hee is
not a priest: but a priest for his flesh assumpted, for the sacrifice which being taken of vs, he might offer for vs,

melchisedech

In these words Augustines meaning is plaine ynough that Christ according to his diuine and eternall ge-
neration, could not haue beene a Priest for vs, except he had taken our flesh and beene borne a man, which
we doe alwaies confesse. But that our redemption by his sacrifice was the meere worke of his manhood
onely, he saith not but the contrarie if he be marked. For he saith that the sonne of God was a Priest, for
the flesh which hee tooke of vs, that hee might offer for vs that sacrifice which hee tooke of vs. Heere it is
plaine that Christ as God offereth sacrifice, but hee offereth as a Priest, for to offer sacrifice pertaineth
to a Priest, therefore Christ as God, is a Priest: yet not as God onely, but as God and man. Where-
upon the same Augustine saith afterward: *O Domine qui iurasti, &c.* O Lord which hast sworne and said,
Thou art a Priest for euer, after the order of Melchisedech, the same Priest for euer, is the Lord on thy
right hand, the very same I say Priest for euer, of whom thou hast sworne, is the Lord on thy right hand,

melchisedech

because

„ becauſe thou haſt ſaid to the ſame, My Lord, ſit thou on my right hand, vntill I make thine enemies thy
„ footſtoole. Here he affirmeth, that the eternall God, Dauids Lord, as hee was God, Dauids ſonne as hee
„ was man, is that eternall Prieſt. And to what end? but to performe thoſe parts of a Prieſt, which were
proper to God, that is, to reconcile vs vnto God, to haue authoritie of himſelfe and of his owne nature and
worthineſſe, to come before God, and to remaine in the fauour of God alwayes, which no creature hath,
but through his worthineſſe and gracious gift.

The next authoritie brought againſt vs, is **Theodoret** *in Pſal.* 109. who is cited thus: As man he did of-
fer ſacrifice, but as God he did receiue ſacrifices. Verily wee ſay as much and more alſo, that he offered ſa-
crifice as God alſo reconciling the world to himſelfe. But in truth the words of Theodoret are otherwiſe,
„ and to another end: *Sacerdos autem non eſt Chriſtus, qui ex Iuda ſecundùm carnem ortus eſt, non ipſe aliquid offe-*
„ *rens, ſed vocatur caput eorum qui offerunt: quandoquidem eius corpus Eccleſiam vocat, & propterea ſacerdotio fungi-*
„ *tur, vt homo, recipit autem ea quæ offeruntur, vt Deus: offert verò Eccleſia, corporis eius & ſanguinis ſymbola, omne*
„ *fermentum per primitias ſanctificans.* And Chriſt is now a Prieſt, which is ſprung of Iuda according to the
„ fleſh, not offering any thing himſelfe, but is called the head of them that offer, ſeeing he calleth the Church
„ his body, and therfore he exerciſeth the Prieſthood as a man, and he receiueth thoſe things that are offered,
„ as God: and the Church truly doth offer the tokens of his body and bloud, ſanctifying euery leauen by the
„ firſt fruits. In theſe words Theodoret ſpeaketh not of the ſacrifice that Chriſt offered himſelfe, but of the
„ ſpirituall ſacrifice of thankſgiuing, which the Church offereth to him in celebrating the memorie of his
death: not of the Prieſthood which Chriſt did exerciſe in earth, but of the Prieſthood that he doth exerciſe
in heauen, not now offering any thing, but as God receiuing oblations. And where he ſaith, that now hee
exerciſeth the Prieſthood as man, he denieth not but that he doth exerciſe it as Mediator, God and man.
Which is more plaine in his expoſition of the Epiſtle to the Hebrewes, chap. 8. where hee inquireth how
„ Chriſt doth both ſit at the right hand of maieſtie, and yet is a Miniſter of the holy things: *Quoniam enim mu-*
„ *nere ſacerdotali fungitur, qui ſeipſum ſemel obtulit, & non offert amplius ſacrificium? Quomodo autem fieri poteſt, vt*
„ *idem & ſedeat, & ſacerdotali officio fungatur? Niſi forte dixerit quiſpiam eſſe munus ſacerdotale, ſalutem quam vt*
„ *Dominus procurat. Tabernaculum autem vocauit cœlum, cuius eſt ipſe opifex, quem vt hominem dixit Apoſtolus fungi*
„ *ſacerdotio.* For what prieſtly office doth he exerciſe, which hath once offered vp himſelfe, and doth no more
„ offer any ſacrifice? And how can it bee, that the ſame perſon ſhould together both ſit, and exerciſe the
„ prieſtly office? Except perhaps a man will ſay that the ſaluation which hee procureth as Lord, is a prieſtly
„ office.

Neither hath he any other meaning, *Dialog. primo*, where his purpoſe is to prone, that Chriſt had a body.
„ *Si eſt ergo ſacerdotum proprium, offerre munera, Chriſtus autem quod ad humanitatem quidem attinet, ſacerdos appella-*
„ *tus eſt, non aliam autem hoſtiam quam ſuum corpus obtulit, Dominus ergo Chriſtus corpus habet.* If therefore it bee
„ proper for Prieſts to offer gifts, and Chriſt as concerning his humanitie truly is called a Prieſt, and he offe-
red none other ſacrifice but his owne body, therefore our Lord Chriſt had a body. He ſaith not, that Chriſt
„ is a Prieſt according to his humanitie only, whereas the excellencie of his perſon being both God and man,
cauſed his ſacrifice to be acceptable, and auaileable for the redemption of man. But to make the matter
cleere, beſide that which the Apoſtle writeth to the Hebrewes, chap. 9. theſe arguments may plainly bee
drawne out of the 7 chapter, where he ſpeaketh expreſſly of his Prieſthood after the order of Melchiſedech. mol

Chriſt as he is without father and without mother, is a Prieſt after the order of Melchiſedech: mol

Chriſt as hee is God and man, is without father and without mother:

Therefore Chriſt as he is God and man, is a Prieſt after the order of Melchiſedech. mol

Againe: Chriſt as he hath no beginning of his dayes, nor end of his life, is a Prieſt after the order of Mel- mol
chiſedech:

Chriſt according to his Diuinitie, hath no beginning of his dayes, nor end of his life according to his whole perſon:

Therefore Chriſt according to his Diuinitie, and according to his whole perſon, is a Prieſt after the order of Melchiſedech. mol

Againe, except you vnderſtand Chriſt to haue beene a Prieſt according to his Diuinitie, he was tithed in the loines of Abraham as well as Leui, but according to his Diuinitie he was not in the loines of Abraham, and therefore paid no tithe in Abraham as God, though as man hee was ſubiect to the Law, but receiued tithes of Abraham in his Prieſt and figure Melchiſedech. For the Prieſt receiueth tithes in the name of God, mol
as alſo he bleſſeth in the name of God. Therefore if Chriſt giue prieſtly bleſſing in his owne name, he giueth it as he is God, and not as man only. Finally, to ſay that Chriſt was a Prieſt only in reſpect of his man-
hood, fauoureth rankly of Neſtorianiſme, whereas our aſſertion, that Chriſt is an high Prieſt
both according to his Deitie, in which he is equall with his Father, and alſo according
to his humanitie, in which the Father is greater than he, is as farre from
Arianiſme as the Papiſts are from honeſtie and ſince-
ritie, to charge vs with ſuch open
blaſphemie.

FINIS.